ANDOVER-HARVARD LIBRARY
AH 66J7 M

Digitized by Google
Original from
HARVARD UNIVERSITY



Digitized by Google
Original from
HARVARD UNIVERSITY

Digitized by Google
Original from
HARVARD UNIVERSITY

Digitized by Google
Original from
HARVARD UNIVERSITY

Digitized by Google
Original from
HARVARD UNIVERSITY

Digitized by Google

Original from
HARVARD UNIVERSITY

THE

MISSIONARY REGISTER

FOR

M DCCC XXXVIII:

3 3343
62-18

CONTAINING THE

PRINCIPAL TRANSACTIONS

OF THE VARIOUS

INSTITUTIONS FOR PROPAGATING THE GOSPEL;

WITH

THE PROCEEDINGS, AT LARGE,

OF THE

CHURCH MISSIONARY SOCIETY.

LOOK UNTO ME, AND BE YE SAVED, ALL THE ENDS OF THE EARTH: FOR I AM GOD, AND THERE IS NONE ELSE. I HAVE SWORN BY MYSELF, THE WORD IS GONE OUT OF MY MOUTH, AND SHALL NOT RETURN—THAT UNTO ME EVERY KNEE SHALL BOW, EVERY TONGUE SHALL SWEAR. *ISAIAH* XLV. 22, 23.

LONDON:

PRINTED BY R. WATTS, CROWN COURT, TEMPLE BAR.

PUBLISHED BY L. AND G. SEELEY, 169, FLEET STREET.

SOLD ALSO BY J. HATCHARD AND SON, PICCADILLY; AND BY
ALL BOOKSELLERS AND NEWSMEN.

1838.

Digitized by Google Original from HARVARD UNIVERSITY

Digitized by Google
Original from
HARVARD UNIVERSITY

ANDOVER-HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS.

Period. 1191.9
v. 26
1838

LIST OF ENGRAVINGS

IN THIS VOLUME.

PAGE

VIEW OF FREETOWN, SIERRA LEONE 176

VIEW OF TOCAT, IN PERSIA 304

TEPUNA, A CHURCH MISSIONARY STATION IN NEW ZEALAND 432

MISSION CHAPEL OF THE LONDON MISSIONARY SOCIETY AT MAIAOITI 481

A BRAHMIN AND HIS WIFE, WORSHIPPING THE SERPENT 558

Digitized by Google
Original from HARVARD UNIVERSITY

Digitized by Google
Original from
HARVARD UNIVERSITY

CONTENTS.

BIOGRAPHY.

MARTYRDOM of Rafaravavy, the Proto-Martyr of Madagascar, who was put to death for the Faith, Aug. 14, 1837, 37—40
Obituary of Dr. Lees, of the United Brethren's Missions in South Africa 107
Brief Memoir of James, a Native Catechist at Bancoorah..... 169
Obituary of Mrs. Norton, late Wife of Rev. T. Norton, Church Missionary at Allepie..... 196
Memoir of Stephen, Church Missionary Catechist at Mayaveram, South India, 198
Obituaries of Manu and Motoi, two New-Zealand Chiefs 225, 228
Obituary Notices of Seven Labourers in the West Indies..... 265
Obituary of Rev. Samuel Wolfe..... 305
Obituary of Rev. Edwin Stevens 306
Obituary Notice of Rev. T. T. Biddulph, 307
Memoir of Esther, a Delaware Indian Woman 345
Memoir of Jan Kapitein, a Coranna Chief, 346
Notice of a Native Schoolmaster in South Africa..... 349
Notices of Six Native Females of different Countries 385
Obituary Notice of the Landgrave of Hesse, 433
Obituary of Rev. Thomas Henry Bewley, 433
Memorial on the late Rev. S. Marsden.. 481
Brief Obituaries of many Hottentots, 482—486
Testimony of the Gospel-Propagation Society to the late Bishop of Quebec, 521
Obituary of Donna Wilmina, a Young Cingalese Female..... 521

PROCEEDINGS AND INTELLIGENCE.

INTRODUCTORY REMARKS—

—to Annual Survey.
Awakening "Signs of the Times"..... 1
Remarks on Projects for Universal Education..... 3
Remarks on the State of the Press..... 4
Colonization and Aborigines..... 4

—to Western Africa.
Unhealthiness of the Wet Season of 1837, 11
Growing Interest in favour of African Missions..... 11

—to South Africa.
Views of Government in reference to the Caffre War and the conduct of the Frontier Settlers..... 21

—to the African Islands.
Appalling Cruelty of the Government of Madagascar..... 77

—to the Inland Seas.
"Signs of the Times" in reference to this Division of the Survey 79

—to China and India beyond the Ganges.
Remarks on the Voyage of Research by the American Brig "Himmaleh..... 121

—to India within the Ganges.
Proceedings in the Court of E. I. Proprietors on Idolatry Taxes 131
Memorials of London and Wesleyan Missionary Societies..... 132
Letter of the Earl of Chichester, accompanying a Memorial from the Church Missionary Society 133
Judgment of the "Watchman" on this Letter..... 133
Bishop of Calcutta's Description of the Indian Sabbath..... 134

—to Guiana and the West Indies.
Notices of the Apprenticeship System .. 191
Mr. C. Joseph Latrobe's Official Testimony to the Advance of Negro Education, 191

ANNUAL SURVEY OF MISSIONARY STATIONS, pp. 11—37, 65—106, 121—168, 177—196

ABORIGINES' PROTECTION SOCIETY.
Anniversary 244

AMERICAN ANTI-SLAVERY SOCIETY.
Summary of the Fifth Year..... 551

AMERICAN BAPTIST MISSIONS.
(See Survey, pp. 126, 179.)
Summary of the Year..... 552

INDIA BEYOND THE GANGES.
Depraved Habits of the Siamese..... 278

AMERICAN BOARD OF MISSIONS.
(See Survey, pp. 18, 73, 86, 128, 178, 183, 185, 190, 194.)
Notice relative to Missionaries..... 478
Appeal on the continued Depression of the Funds of the Board..... 476
Shall the Board be at once enabled to send out the waiting Missionaries, and to revive the Schools?..... 476
Summary of the Twenty eighth Year, 552

MEDITERRANEAN.
Importance of Jerusalem as a Mission Station..... 210

AMERICAN COLONIZATION SOCIETIES.
Maryland-State Society.
(See Survey, p. 17.)
Young Men's Society of New York.
(See Survey, p. 17.)

AMERICAN EPISCOPAL MISSIONARY SOC.
(See Survey, pp. 20, 99, 130, 185.)

Digitized by Google
HARVARD UNIVERSITY

CONTENTS.

AMERICAN PRESBYTERIAN MISSIONS.
(See Survey, p. 179.)
Summary of the Year 553

BAPTIST (GENERAL) MISSIONS.
(See Survey, p. 165.)
Notices relative to Missionaries.....384, 478

BAPTIST MISSIONARY SOCIETY.
(See Survey, 131, 144, 181, 184, 192.)
Notices relative to Missionaries, 224, 342, 384, 517
Re-union of the Baptist and Serampore Missions 108, 523
Forty-sixth Anniversary..... 234
New Missionaries sent forth 524
Remarks on the Funds 524

BIBLE SOCIETIES.
(See Survey, pp. 12, 22, 77, 78, 81, 122, 135, 180, 186, 189, 191, 192.)
UNITED KINGDOM.
British and Foreign Bible Society.
Notice respecting Bequests to the Society, 40
A Widow fulfilling the Wishes of her Husband..... 41
Interesting Notices relative to the Blind, 41
Impressive Application of a Fearful Occurrence 42
Value of the Association System seen in the Success of the Creaton Branch... 108
Instances of the Readiness and Accuracy with which some of the Blind can read, 170
Increase of the Metropolitan Contributions 171
Present Influence and Future Power of the Society..... 200
Powerful and Increasing Influence of the Irish Scriptures..... 201
Thirty-fourth Anniversary..... 233
Visit to a School for the Blind, at Bristol, 275
Influence of the Bible on a Sailor Boy.. 276
Great Efficiency of various Village Associations 276
Thirty-fourth Report:
General View of the Year 313
Issues of the Scriptures..... 314
Summary of Languages, Dialects, and Versions..... 314
Auxiliaries and Associations..... 314
Grants of Money and Books 315
Steady Progress of the Society..... 315
Much further Progress required..... 315
Boundless Field opening before the Society..... 315
Are Christians prepared to fulfil the work to which the Providence of God calls them?..... 316
Supply of the Scriptures to Irish Hop-pickers..... 439
Activity of Associations in Staffordshire and Worcestershire..... 439
Instance of Respect for the Sabbath.... 440
Eager Reception of the Scriptures in the Highlands and Islands..... 440
Naval and Military B. S. 58th Anniver. 240
Trinitarian B. S. 7th Anniversary..... 239
CONTINENT.
British and Foreign Bible Society.
Instances of the Value put on the Scriptures by Soldiers and Peasants in Russia..... 111
Denunciation of the Holy Scriptures by the Romanist Bishop of Bruges..... 202
Conscientious Observance of the Sabbath..... 500
Increasing Circulation of the Scriptures in Belgium..... 501
Instances of the Success of Colporteurs, 501
Pious Finland Cottager..... 502
Instances of Eagerness for the Scriptures among the Russian Soldiers..... 503
Proceedings of the *British and Foreign and Continental Societies* .....402—406
INDIA WITHIN THE GANGES.
Proposal for a very enlarged Distribution of the Tamul Scriptures..... 280
Inducements to this Proposal..... 280
Appeal for the Society's Aid..... 281
Increasing Circulation of English Scriptures 365
UNITED STATES.
American B. S. Summary of the 22d Year, 551
Baptist B. S. Summary of the 1st Year.. 551

BRITISH REFORMATION SOCIETY.
Eleventh Anniversary..... 235

CHRISTIAN-KNOWLEDGE SOCIETY.
(See Survey, pp. 22, 78, 83, 137, 180, 186, 193.)
Extracts of a Letter from the Bp. of Calcutta 323
Singhalese Translations of the Scriptures and the Liturgy..... 371
Report for 1837-8:
Issue of Books, Tracts, and Papers; from April 1837 to April 1838..... 489
State of the Funds..... 489
Benefits of the Depository 489
Financial Advantages of the New System of Management..... 489
Proceedings relative to the Society's Publications..... 490
Foreign Translation Committee..... 491
Idolatry Taxes in India..... 492

CHURCH MISSIONARY SOCIETY.
(See Survey, pp. 12, 76, 101, 131, 150, 181, 187, 193, 194.)
Notices relative to Missionaries, 64, 119, 120, 175, 224, 264, 301, 302, 342, 343, 383, 384, 431, 478, 517, 518, 557.
UNITED KINGDOM.
Thirty-eighth Anniversary..... 232
Thirty-eighth Report:
Summary of the Society..... 356
Remarks on Receipts and Expenditure, 357
New Associations..... 357
Decease or Return of Missionaries.... 357
Number of Missionaries and Catechists, 357
State of the Islington Institution..... 358
Appeal for duly-qualified Candidates, 358
The rapid growth of Knowledge a loud call for corresponding Christian Exertions..... 358
Duty of earnest Prayer for the adequate Supply of Competent Labourers... 359
WESTERN AFRICA.
Sierra Leone.
Rudeness and Intemperance of many of the Liberated Negroes..... 112
Encouraging Indications among some Mahomedans and Heathens..... 113
Reminiscences of the Rev. John Newton, 171

Digitized by Google HARVARD UNIVERSITY

CONTENTS.

SOUTH AFRICA.

Zoolah Country.

General View of the Mission 406
Journey from Berea to Congella, the second Zoolah Capital 407
Interviews with Dingarn at Nobamba.. 408
Return to Berea 409
Leave Berea for the Capital, Unkunkinglove 410
Arrival at Ginani, the Station of the American Missionaries 411
Journey from Ginani to Unkunkinglove, 411
Conversation with Dingarn and his Officers 413
First Opening of a School 414
Dingarn's Singing Women 414
Proceedings in the School 415
Trial and Execution of an Officer for Mal-administration 416
Proceedings in the School 416
Difficulty in procuring Adult Hearers... 418
Religious Conversation with an Intelligent Native 419
Interview with Dingarn's Counsellors on the Object of the Mission 447
The Heads of the Zoolah Nation 448
Captain Gardiner's Book on the Zoolah Country, brought to the King 448
Letter from the Dutch Farmers to Dingarn 448
Dingarn's Eagerness to learn to write and draw 449
Acceptableness of English Clothing 449
Progress in Teaching 449
Notions concerning Witchcraft 450
Notices of the Dutch Farmers 451
Display of Military Exercises 452
Difficulties in regard to the Lord's Day, 452
Discussions with the Scholars on Swearing 453
Observance of the Lord's Day 453
Commencement of Scripture Translations into Zoolah 453
Painful Discovery of Dingarn's Enmity against the Gospel 454
The Conclusions of Faith and Hope 456
Servile Fear of Superiors in the Natives, 456
Visit to the American Station at the Umthlatoosi 457
Mr. Retief's (Dutch Farmer) Religious Advice to Dingarn 459
Barbarous Customs of the Zoolahs 459
Dingarn's Ridicule of the Care of the Soul, 459
Wildness of Dingarn's Women 460
Commencement of Troubles in the Mission 460
Cruelties inflicted on the Natives 461
Flatteries addressed to Dingarn by his People 461
Renewed Visits of the Young 462
Christian and Heathen Festivals contrasted 462
Cruelty of Native Executions 463
Capriciousness of Dingarn 463
Execution of an Induna 464
Proceedings of the Dutch Farmers 464
Forms of Justice set aside 464
Deplorable Ignorance of the Zoolahs... 464
State of the Schools 465
Outrage by Dingarn's Servants 465
Reconciliation with Dingarn 466
Further Religious Intercourse with the Natives 466
Dingarn's Plot against the Dutch Farmers 468
Arrival and Reception of the Farmers.. 468
Treacherous Massacre of the Farmers.. 469
Petrifying Effect of this Massacre on the Missionaries 470
Seasonable Visit of Mr. Venables, American Missionary 471
Re-assurance of the Missionaries 471
Violent Language of Dingarn 472
Perfidy of Mr. Owen's Native Servants, 473
The Missionaries leave the Station 504
Last Interview with Dingarn 504
Tempestuous Journey to the Coast 505
Labours at and near Port Natal 506
The Country desolated by War and Wild Beasts 508
Victories by Dingarn 510
Alarms and Dangers at Port Natal 512
Horrors and Devastations of War 513
Missionaries retire to Delagoa Bay 513
Arrival in Algoa Bay 514

INLAND SEAS.

Syra.

Notices relative to Publications 203
Notices relative to Education 204
Review of the Year 204

Asia Minor.

Outline of Journey in the Interior 205
Infidelity prevalent among the Turks.. 205
Depopulation of the Country by Plague —Reflections 205

Egypt.

Course of Preaching, and Ministerial Duties 206
Difficulties and Prospects attending Christian Education 207
Difficulty of dealing with Hollow and Insincere Persons 207
Prejudice of the Native Christians against giving the Gospel to Mahomedans ... 208
Temptations to Intemperance—its miserable Consequences 209
Tour in Upper Egypt, for Scripture Distribution 209

Abyssinia.

Journey of Mr. Blümhardt to Abyssinia:
Departure from Cairo to Suez 47
Remarks concerning the Red Sea—Departure from Suez 48
Perilous Navigation on the Red Sea in Native Vessels — Deliverance from Shipwreck 48
Progress on the Voyage 50
Ceremonies of Mahomedan Pilgrims going to Mecca—Arrival at Jidda and Massowah 50
Entrance into Abyssinia—Character of Guides and Robbers 52
Arrival at Halai, the First Abyssinian Village 53
Departure from Halai—Folly of an Abyssinian 54
Arrival at Abbo—Difficulties from the Duplicity of the Natives 55
Visit to the Governor Oobieh, in his Camp—Mode of Abyssinian Entertainments—Religious Intercourse, 55
Critical Position of the Mission 57
Progress of Scripture Translations, and of the Spirit of Inquiry 53

Digitized by Google
Original from HARVARD UNIVERSITY

CONTENTS.

Disenchantment of Imaginary Evil Spirits 58
Progress of Rev. L. Krapf to join the Mission 59
Instances of Providential Care in Difficulties 535
Salutary Effect of these on a Young Abyssinian 536

INDIA BEYOND THE GANGES.

Singapore.

Bible and Religious-Tract Distribution, 537
Education of the Native Youth, and of Orphans 539
Discouraging Condition of Native Female Society—Concern for Mothers.. 540
Visit to Malacca 542
Visit to Rhio, a Dutch Settlement..... 542
Visit to the Island of Penang..... 543
Contrast between Chinese and Hindoo Idolatry—Mahomedan Pilgrimages.. 544

INDIA WITHIN THE GANGES.

Benares.

Manner of preaching Christ to Mahomedans 59
Manner of preaching Christ to Hindoos, 60
Confession of Christ by a Hindoo at Baptism 61
Instance of Superstition 61
Just Remark on the Wants of India.... 61
Hindoo Divisions of the Day..... 61
Cavils, Confessions, and Bitterness of Brahmins 62
Discussions with Mahomedans 114
Discussions with Hindoos..... 116
Necessity for prompt Exposure of Sophisms 118
Influence of Christian Education on the Native Youth..... 211

Chunar.

Visit of Rev. W. Bowley to Mirzapore, 212
Intercourse of Mr. Bowley with a Rajah, 213

Gorruckpore.

Ignorance or Shrewdness of a Hindoo Boy..... 172
Interview with an Old Native..... 172
Instance of the Caution requisite in admitting Candidates for Baptism 173

Meerut.

Effective Method of interesting the Natives..... 174

Nassuck.

Difficulties and Prospects of Native-Female Education..... 365
State of the Schools 366
Great Need of further Help for the Enlargement of the Mission..... 366

Cochin.

Conversion and Edification of many Natives..... 281
Notices of Out-Stations..... 282

Cottayam.

Progress of the Mission 247
Increasing Light in the Syrian Church, 248
State of the Syrian College..... 250

Allepie.

General View of the Mission 282
Course of Labour, and Character of the People..... 283
Account of the Female Schools by the late Mrs. Norton 284

Mayaveram.

Proceedings in the Mission..... 215
Depressed Condition from Loss of Labourers..... 216
Satisfactory State of the Schools..... 216
Facts descriptive of the Blessing attendant on the Schools 286

Madras.

Want of Labourers. 214
Preparation for a Christian Institution, 214
Call and Openings for Enlargement of the Mission 214

Tinnevelly.

General View of the Mission..... 250
Ministry and Education in the Palamcottah Division..... 251
Ministry and Education in the Satankoollam Division..... 252
Extracts from the Journal of the Rev. G. Pettitt 253
Evil Effects of the Schism in this Mission, 255

CEYLON.

Cotta.

Characters of Youths in Institution.... 331
Great Buddhist Festival..... 331
Fatal Prevalence of Intemperance..... 332
Devil-Worship among Nominal Christians..... 332

Kandy.

Ministerial Labours in Kandy..... 334
Ministry among the Villages..... 335
Details of Visits to the Villages, and Intercourse with Buddhist Priests 335
Labours among Singhalese Protestants in Kandy..... 339
Difficulty of exciting Honest Inquiry after Truth 341

Baddagame.

Labours in the Ministry and in Education..... 367
Improvement of the Natives through Christian Education 368
Superstition of the "Blessed Foot".... 368
Atheism of the Buddhists..... 369
Ascent of the Mountain Hinidum Kanda, 369
Contributions of Natives to the Society, 369
Astrological Superstitions 370

Nellore.

Great Number of Scholars under different Societies..... 371
State of the Society's Seminary and Schools..... 371

AUSTRALASIA.

New South-Wales.

Proceedings in the Year 1836..... 372
Persevering Labours at Wellington Valley, 423
Apprehension of a supposed Accomplice in Murder..... 425
Entrance on Labours at Moreton Bay, 426
Alarming Invasion of the Station at Wellington Valley by distant Tribes..... 475

New Zealand.

Seventh Visit of Rev. S. Marsden to New Zealand..... 217
Intended Visit of the Bishop of Australia to New Zealand 221
Urgent Need, and Value, of Medical Help, 221
Blessing of God on the Regular Medical Treatment of the Natives 222

Digitized by Google
HARVARD UNIVERSITY

CONTENTS.

General View of the Mission..... 256
Influence of the Gospel at the Northern Stations.....256—261
Conversion and Mutual Reconciliation of Two Cruel Chiefs..... 261
Captious and Profane Enmity of some of the Natives..... 262
Prevalence of War among the Southern Natives..... 287
Labours at each of the five Southern Stations..... 288
Origin of the War among the Southern Tribes..... 291
Extension of the War..... 292
Blood-Thirstiness and Cannibalism of the Natives..... 292
Suspicions and Alarms of the Natives.. 294
Threats against the Missionaries..... 294
The Number of Natives killed..... 294
New-Zealand Mode of Warfare..... 295
Destruction of the Rotorua Station..... 295
Violent Assault on the Rotorua Missionaries..... 296
Plunder of Mission Property at Matamata..... 297
Escape of Twenty Natives from Massacre, 298
Affecting Conduct of a Christian Native, 298
Missionary Labours amidst the Distractions of the War..... 298
Notices of Native Notions and Manners, 341
Tepuna (with an Engraving)..... 431

WEST INDIES.

Jamaica.

General View of the Mission.....377—382
Prosperity of the Station at Knockalva, 426
State and Prospects of the Normal School, 427
Favourable Indications among the Negroes.....546—548
Observance by the Negroes of the Day of complete Emancipation..... 549

Trinidad.

Acceptableness of Labours among the Negroes..... 549
Sickness and Deaths..... 550
Dying Expressions of Attachment to the Missionary Work..... 550
Activity of the Romanists, an Incentive to Missionary Exertions..... 551

NORTH-WEST AMERICA.

Red River.

Enlargement and Increasing Wants of the Mission..... 62
Benefits conferred by all the different Ministrations of the Church..... 63
Influence of Residence among Heathens, 64
State of the Indian Settlement..... 554
Affecting Appeal of a Chief for more Missionaries..... 554
Details of Religious Services..... 555
General View of the Mission..... 556

CHURCH-OF-SCOTLAND MISSIONS.

(See Survey, p. 77.)

Fifth London Anniversary..... 234
Efficient Operation of the School System in Calcutta..... 325
Advantages of Bombay as a Centre of Missions..... 326

CHRISTIAN-INFLUENCE SOCIETY.

Notices of Prize Essay.....263, 383

COLONIAL CHURCH SOCIETY.

Re-organization of the Society..... 301
Monthly Publication..... 429

EDUCATION SOCIETIES.

(See Survey, 84, 123, 138, 184, 193.)

UNITED KINGDOM.

British and Foreign School Society.

(See Survey p. 24)

Notice relative to Agents..... 120
Thirty-third Anniversary..... 238
Want of Scriptural Education, productive of Crime..... 317
Thirty-third Report:
Model Schools—Training Department, 524
Improvement of Teachers, & of Schools, 525
Evil of Premature Employment of Children..... 525
Evidence of the Connexion of Ignorance and Crime..... 526
Parliamentary Grant..... 526

Home and Colonial Infant-School Society.

Second Anniversary..... 228
State of the Schools..... 430

King's College, London.

Students in the Year..... 264

University College, London.

Distribution of Prizes..... 264

Ladies' Negro Education Society.

(See Survey p. 78.)

Summary View..... 245

National Education Society.

Twenty Sixth Report:
Summary View of the Society..... 42
State of the Funds—Central School... 43
Cultivation of Psalmody among Teachers and Scholars..... 43
Progress of the National System..... 44
General Church-of-England School Inquiry..... 44
Results of this Inquiry..... 44
Aid from Parliamentary Grants..... 44
Successful application for King's Letter, 45

Newfoundland & Brit. N. A. School Society.

Fifteenth Anniversary..... 228

Sunday-School Union.

Thirty-fifth Anniversary..... 236

Eastern-Female-Education Society.

(See Survey, p. 85.)

Notices relative to Agents.....224, 302, 556
Summary of Proceedings.....109, 527
State of the Funds.....110, 528
Egypt—Opening for Female Education in the Family of the Pasha..246, 531—535
China—State of Mrs. Gutzlaff's School at Macao..... 277

INDIA.

Ladies' Native Female Education Society.

Calcutta—Lively View of the Central School..... 327
Influence of these Schools on the Native Females..... 327

Female Orphan Refuge:

Promising State and Prospects of the Refuge..... 328

UNITED STATES.

Education Society—Summary of 22d Year, 551
Sunday-School Union—Summary of the 14th Year..... 551

Digitized by Google Original from HARVARD UNIVERSITY

CONTENTS.

EUROPEAN MISSIONARY SOCIETY.
Twentieth Anniversary 242

FOULAH MISSION.
(See Survey, p. 17.)

FRENCH PROTESTANT MISSIONS.
(See Survey, p. 69.)

GERMAN MISSIONARY SOCIETY.
(See Survey, pp. 17, 178.)
Notice relative to Missionaries 384

GERMAN (TINNEVELLY) MISSION.
(See Survey, p. 158.)
Statements of the "Friend of India" relative to the Mission 255

GLASGOW MISSIONARY SOCIETY.
(See Survey, p. 69.)
Re-Formation of the Society..... 64

GOSPEL-PROPAGATION SOCIETY.
(See Survey, pp. 79, 147, 186, 193.)
Anniversary 245
Religious Destitution of the Canadas ... 301

HOME MISSIONS.
Additional-Curates' Soc.—
Change of the Society's Name..... 119
Grants of the Society 384
Christian-Instruction Soc.—
13th Anniversary 233
Church-Building Soc.—
Summary of the First Year 430
Church Pastoral-Aid Soc.—
Third Anniversary 239
Present State 120
District-Visiting Soc.—
Fourth Anniversary 242
London City Mission—
Third Anniversary 243
London Female Mission—
State of the Society..... 263
Metropolis Church Soc.—
State of the Funds..... 384

JEWS' SOCIETY.
(See Survey, p. 103.)
UNITED KINGDOM.
Thirtieth Anniversary 236
Baptism of Four Jews 263
Operative Jewish Converts' Institution.. 429
Thirtieth Report:
Publications 441
Episcopal Chapel 442
Progress of the "Operative Jewish Converts' Institution," 442—Schools, 443
Proceedings at Liverpool..... 443
Four distinct Fields of Labour—among English, German, Polish, and Mediterranean Jews..... 443
Increase of an Intelligent Regard to the Jewish Cause 445
Encouraging Success of Efforts in behalf of the Jews 445
Urgent Call for enlarged Exertions .. 446
Baptism of Four more Jews..... 478
Revision of the Hebrew New-Testament, 527
CONTINENT.
Labourers and their Stations..... 498
Summary of Proceedings..... 498
MEDITERRANEAN.
Increase of the Mission at Jerusalem... 364
Distracted State of Syria 364

LONDON MISSIONARY SOCIETY.
(See Survey, pp. 29, 78, 105, 106, 132, 158, 184, 189, 193.)
Notices relative to Missionaries..64, 120, 175, 224, 301, 302, 383, 384, 429—431, 517, 556, 557
UNITED KINGDOM.
Forty-fourth Anniversary 240
Forty-fourth Report:
Summary View of the Society..... 396
Changes among the Society's Missionaries..... 396
State of the Funds 397
Grants received 397
Remarkable Events of the Society's Forty-fourth Year 397
SOUTH AFRICA.
Progress of the Gospel in the Batlapi Tribe..... 362
Exemplary Conduct of a Batlapi Congregation... 362
Effect of the Gospel on the Female Heathen..... 363
Aged Converts among the Natives..... 363
Parables acceptable to the Natives..... 363
Bechuana Preacher..... 364
Summary of the Station..... 364
Revival of the Kat-River Settlement, 406, 530
Notices of the Sichuana New Testament, 514
Good Progress of the Gospel..... 515
INDIA BEYOND THE GANGES.
Promising Indications in Chinese Boys at Pinang..... 279
Increase of Chinese Converts at Malacca, 319
Chinese Female Schools..... 518
INDIA WITHIN THE GANGES.
Annual Human Sacrifice, by the Khoonds, 286
Design of establishing a Mission among the Khoonds..... 287
Kind of Preaching best suited to the Natives..... 330
Objections of the Natives..... 330
Manner of answering Objections..... 330
POLYNESIA.
Mission at Maiaoiti (with an Engraving of the Mission Chapel) 479

LORD'S-DAY OBSERVANCE SOCIETY.
Seventh Anniversary 244

MICO CHARITY.
Zeal of the Mico Scholars in behalf of Education and Missionaries..... 428

PEACE SOCIETY.
Anniversary..... 246

NETHERLANDS' MISSIONARY SOCIETY.
(See Survey, p. 184.)
Home Proceedings of the Year 1836-37.. 277

PRAYER-BOOK AND HOMILY SOCIETY.
(See Survey, pp. 12, 137, 191.)
Twenty-sixth Anniversary..... 235
Twenty-sixth Report:
Issue of Books and Tracts..... 492
Visits to Ships in the Port of London. 492
Notices with reference to Seamen and Navigators..... 492

Digitized by Google
Original from HARVARD UNIVERSITY

CONTENTS.

Suitableness of the Homilies for the Poor 493
Adaptation of the Church Formularies for Ireland 494
Instance of Saving Benefit through the Prayer-Book 494
Beneficial Increase of the Society's Publications 494

RHENISH AND BERLIN MISSIONARY SOCIETIES.

(See Survey, pp. 73, 185.)

Notice 430

SCOTTISH MISSIONARY SOCIETY.

(See Survey, p. 193.)

SEAMEN'S SOCIETIES.

British and Foreign Sailors' Society—
Fifth Anniversary 230
Sailors' Home, Sailors' Asylum, and Episcopal Floating Church Society—
Conjoint Anniversary 241
American Seaman's Friend Society—
Summary of the Tenth Year 553

SOCIETIES FOR IRELAND.

Hibernian Society—Thirty-second Anniv. 238
Irish Soc. of London—Sixteenth Anniv.. 245
Irish Scripture Readers' Soc.—Summary. 264
Ladies Hib. Fem. Sch.—Summary..... 242
Notice relating to Schools 517

TEMPERANCE SOCIETY.

Seventh Anniversary 229
Declaration on joining the Society 263

TEMPERANCE SOCIETY (NEW).

Formation of the Society 263

TRACT SOCIETIES.

UNITED KINGDOM.

Religious-Tract Society.

(See Survey, pp. 12, 23, 77, 84, 122, 137, 180, 184, 186, 189, 191, 193.)

Thirty-ninth Anniversary 237
Thirty-ninth Report:
Issue of Publications 495
Reduction in the Price of Tracts..... 495
Grants for Great Britain and Ireland, 495
Amount of Domestic and Foreign Grants 496
New Publications 497
Notices relative to different Works... 497
Tract Association—Object of the Society, 430
English Monthly Tract Soc.—Formation, 430 518

CONTINENT.

Proceedings of Societies .....528—530

UNITED STATES.

Tract Society.

(See Survey, pp. 84, 122, 138, 181.)

Summary of the 13th Year 553
Baptist Tract Soc.—Summary of the 14th Year 554
Boston Tract Soc.—Summary of the 24th Year 554
Church-of-Eng. Tract Soc.—26th Year.. 526

UNITED BRETHREN'S MISSIONS.

(See Survey, pp. 24, 194, 195.)

Notices relative to Missionaries 383, 384

UNITED KINGDOM.

London Association 242
Daily Words and Doctrinal Texts for the Year 1839 400

CONTINENT.

State of the Funds for the Year 1836.... 45
Remarks on the Funds 46
Collateral Means of Support to the Missions, 46
Synodal Committee's Survey of the Missions 360

SOUTH AFRICA.

New Openings for Labour 318
Notices of the Emigrant Farmers 318
Prosperity of the Settlement at Shiloh ..318

WESLEYAN MISSIONARY SOCIETY.

(See Survey, pp. 13, 65, 105, 132, 166, 182, 187, 188, 194.)

Notices relative to Missionaries, 119, 120, 175, 224, 301, 429—431, 517, 556, 557.

UNITED KINGDOM.

Anniversary 231
Report for 1837-38:
Summary View of the Society 399
Missionaries sent out in 1837-8..... 399
Deceased Missionaries 399
State of the Funds 399
Signs of the Coming of Christ's Kingdom 400

SOUTH AFRICA.

Further Particulars relative to the Dutch Farmers 474
Favourable Indications among the Caffres, 515
Avowed Dependence on God for Rain graciously answered 516
Quarterly Periodical in the Caffre Language 516

NEW ZEALAND.

Baptism of One Hundred and Twenty Natives 545

POLYNESIA.

Fejee Islands.

Promising Entrance on the Mission.... 374
Horrible Cannibalism of these Islanders, 374
Urgent Appeal for more Labourers among the Fejeeans 375
Rousing Influence of this Appeal 376

MISCELLANEOUS.

UNITED KINGDOM.

Prize Essays on Christian Missions 120
Poor Law Unions 120
British Support of Idolatry 174
Negro Apprenticeship 175
Summaries of Oxford and Cambridge, 263
Claims of the Suppression-of-Vice Society, 264
Marriage and Registration Act 264
Steam Navigation with America..... 264
Negro Apprenticeship 301
British Renunciation of Idolatry..... 342
Notice of Female-Servants' Society 342
New-Zealand Colonization 301, 384
Missionaries to the East..... 429
Negro Emancipation 430
Wesleyan Centenary..... 517
University Revenues 518
Signs of the Times 518
Invitation to United Prayer..... 520
Annual Receipts of Missionary, Bible, Education, and Tract Societies..... 523
Oxford Memorial to Reformers 556
Progress of the New Poor Law 556

Digitized by Google HARVARD UNIVERSITY

CONTENTS.

Abstracts of Addresses at various Recent Anniversaries:—

United Kingdom.

Bishop of Chester, and Rev. J. W. Cunningham—*Sufficiency of the Scriptures to make wise unto Salvation*.. 269
Rev. J. Birt—*Country Bible Meetings*, 271
Rev. R. Newstead—*Large Increase of Charity*..... 271
Capt. Sir Ed. Parry—*Instances of the Effects of Bible Instruction*..... 271
Rev. J. W. Cunningham—*Suggestions to Societies from the System of Railroads*..... 272
Bp. of Ripon, and Bp. of Winchester—*Urgent Cases of Ministerial Destitution*..... 273
Rev. Edward Fraser—*Illustration of the Power of Britain to supply Religious Instruction to the World*..... 274
Rev. Dr. Cooke—*Every part of Scripture profitable*..... 307
Bishop of Winchester—*Increase of Regard to the Lord's Day*..... 308
Mr. Hill—*Distressing Circumstances of Bakers with regard to the Lord's Day*, 308
Rev. Dr. Morison, and Rev. C. Stovel—*Suggestions to Sunday-School Teachers*..... 309
Rev. W. Marsh—*Encouragement in reference to the Jews*..... 310
Rev. T. S. Grimshawe—*Encouragement to local attempts to convert Jews*, 311

Ireland.

Rev. Robert Daly—*Evidences, from the Influence of the Irish Bible, of the Sufficiency of the Scriptures*..... 312

France.

Rev. Merle D'Aubigny, and Rev. Robert Newstead—*Progress of the Scriptures*, 349—352
Rev. Merle D'Aubigny—*Notices of Missionaries gone forth from Societies at Paris and Geneva*..... 352

Sweden.

Rev. Dr. Henderson—*Gratitude of the Dalecarlians for the Scriptures*..... 352

Iceland.

Rev. Dr. Henderson—*Happy Influence of the Bible throughout the Island*... 353

Constantinople.

Bp. of Chester—*A Turk's concealed Use of the Bible*..... 354

Abyssinia.

Rev. S. Gobat—*Facts illustrative of the deplorable but improving State of the People*..... 354
Rev. S. Gobat—*State of Jews in Abyssinia*..... 356

India.

Hon. and Rev. B. W. Noel—*Urgent Plea for Enlarged Labours from the Debased State of the Hindoos*..... 391
Rev. G. Gogerly—*Evidence of a Beneficial Change among the Hindoos*..... 393
Major Armstrong—*The Bible and the Dying Soldier*..... 394
Viscount Sandon—*Abolition of British Sanction to Idolatry*..... 394

Ceylon.

Rev. R. Newstead—*Instances of Conversion through Portions of the Scripture*, 395

New Zealand

Rev. J. H. Bumby—*The Gospel, only, an Adequate Blessing to New Zealand*.. 435
Rev. J. Hawtrey—*Satan's Missionaries*, 436

Tahiti.

Rev. Dr. Henderson—*Seasonable Preparation of the Tahitian Scriptures*.. 436

Guiana.

Rev. James Scott—*Power of the Gospel among the Negroes*..... 437

North-American Indians.

Kahkewaquonaby (Rev. Peter Jones)—*Power of the Gospel among the Indians*, 437

Miscellaneous.

Lord Bexley—*New Era in Bible Exertions*..... 486
Rev. J. Birt—*Preparation for the Certain Triumph of the Gospel*..... 487
Rev. J. Cumming—*Union of Intellectual and Moral Instruction*..... 487
Earl of Chichester—*Much done, but more remains*..... 488

WESTERN AFRICA.

View of Freetown, Sierra Leone (with an Engraving)..... 176

SOUTH AFRICA.

Progress of the Zoolahs..... 384
Native Prohibition of Spirits..... 430
The Zoolahs and Dutch Farmers..... 478

CHINA.

Population and Elementary Education.. 420

PERSIA.

Last Days of Rev. Henry Martyn (with a View of Tocat, the place of his Death and Burial)..... 303

INDIA WITHIN THE GANGES.

Notices relative to the Bp. of Bombay, 120 264, 302
Statistics of Calcutta..... 302
Bishop Wilson's View of the State of the Syrian Church..... 320
Dreadful Famine..... 343
Decline of the Doorga Poojah..... 430

AUSTRALASIA.

Death of Rev. S. Marsden..... 431
Tepuna, a Church Missionary Station in New Zealand (with an Engraving)... 431

WEST INDIES.

End of Apprenticeship in Jamaica..384, 431

UNITED STATES.

Summary of Missions..... 313
Schism in the Presbyterian Church.... 343

LABRADOR.

Sufferings of Improvident Natives, from the last Winter..... 344

INDEX OF NAMES OF PERSONS.

INDEX OF NAMES OF PLACES.

Digitized by Google

Original from HARVARD UNIVERSITY

Missionary Register.

JANUARY, 1838.

SURVEY
OF
THE PROTESTANT MISSIONARY STATIONS
TROUGHOUT THE WORLD.
IN THEIR
GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

AWAKENING "SIGNS OF THE TIMES."

THERE are bold and striking features in the aspect of these latter days, which no serious mind can contemplate without feeling assured that the purposes of God are fast unfolding themselves. Let the Christian of half a century of years call to memory the objects on which the public mind was busied in his youthful days. Principles were then, indeed, beginning to work, some of the earlier effects of which were seen in such a disturbance of old interests and relations as to occasion great ferment in society. The disruption of the United States from the Mother Country, and the out-burst of the French Revolution, were the first effects, on a large scale, of those principles, which in America had their birth in the love of liberty, but, debased by their mixture with the Atheism and spirit of Anarchy which had long been brooding on the Continent, began to threaten the very foundations of all social order. Yet it was but a small number of enlightened men who clearly saw this tendency. Multitudes thought they saw, and really wished to see, in these events, only the growth of rational liberty; and counted those, who foresaw and predicted the dangerous action of these principles on the weakness and wickedness of human nature, as bigots and libellers.

But the minds of men have been let loose from old restraints; and generation rises up after generation, each struggling, with growing earnestness, to rid itself of all controul.

The state of Public Affairs, among us of this land, becomes, with regard to Religion, from year to year, more and more appalling. Religious Liberty is now publicly advocated on principles, which, if pursued to their legitimate consequences, would prevent the Rulers and Legislators of Nations from acknowledging even the Being and Providence of God; lest they should, by such acknowledgment, restrain that freedom of opinion, which it is alleged that every man has a right to exercise, and which may lead him to reject the idea of a God! And the Education of the whole mass of society is now urged, on the principle of communicating universally all that knowledge of events, and facts, and opinions, which it is pretended may be acquired independently of any reference to

Digitized by Google Original from HARVARD UNIVERSITY

Divine Revelation; while it is argued, that the communication of religious knowledge, and the inculcation of religious principle, should be left to the voluntary arrangements of the parties interested.

The fearful view of the case is, not that such principles should be advocated and such schemes devised—for into what error, and folly, and impiety has not the human mind been seduced!—but that, under the fallacious notion that these principles and schemes may be made productive of good and stopped short in their progress to evil, there are not wanting well-meaning men who give them their countenance and aid.

Yet the Lord reigneth! and He will make both the wrath and impiety of evil men, and the errors and imbecilities of the good, to serve His own settled designs. Nor was there ever a time, in the History of the Church, in which His Arm was more visibly made bare, than in this our day. Nations and Churches, Civil and Religious Communities, and the Individuals who compose these bodies, are, throughout Christendom, put on their trial. Opinions, and Interests, and Passions are effervescing with such violence, that, everywhere, scum and froth are thrown up on the surface. The most enlightened and scriptural of the Churches of Christ do not escape. Truly this is *an hour of temptation, which is come on the world, to try them that dwell on the earth.*

The state of parties has led to a fearful degradation among us of moral principle. The gaining of political ends has seduced men, who would have scorned with Hazael sternness the imputation of being capable of so acting, into such a course of blinking, colouring, palliating, and even justifying and applauding principles and proceedings utterly contrary to the immutable integrity commanded by the Word of God, that the tone of morals throughout the land is under a process of rapid and awful degradation: numbers are more than ever disposed to ask, on all occasions, "What is expedient, in order to gain my present purpose?"—rather than, "What does Truth demand? What does Integrity call for? What does the Word of God require?"

But it is not in the avowed time-servers of the world only, that these features of Evil Days are discovered. The detection of ignorance, disaffection to the Truth, bye-motives, will-worship, and superstition, where far other states of mind were pre-supposed and ought to have been found, is one of the most appalling signs of these fearful days.

How far these evils may be permitted to arrest and retard the progress of the Gospel in the world, or how far the means and instruments of that progress may be changed or dispensed with, cannot be foreseen; but it is reasonable to expect that Religious Communities will be honoured as channels of Divine Mercy to the perishing Heathen, only as they honour Christ in their own faith and love. That many, very many, in our leading Religious Communities do so honour Christ, we firmly believe: and if any one were to ask us for a token whereby he might ascertain whether he belonged to that choice body, we should ask him

Digitized by Google Original from HARVARD UNIVERSITY

if he has not detected much of the evils, of which we have spoken, in the body to which he belongs: we should ask him, if he does not confess and mourn over this with tears: we should ask him, if his earnest prayer and endeavour be not, that all the true servants of God may be bound so closely together by the eternal verities which they hold in common, that no wrong feeling or erroneous views of duty may hinder brotherly love. Many of these true servants of God are, doubtless, injured by surrounding evils: a rare measure of discernment and love must be vouchsafed to the man who wholly repels the infection which surrounds him: yet very many feel, we doubt not, that their brethren are carried away, beyond the due bounds of Christian Liberty; whether in clinging pertinaciously to that which should be surrendered, or in assaulting that which should remain, or in pursuing their objects by wrong means or in a wrong spirit. These evils in the Church threaten the withdrawment of the spiritual life; or such diminution of its force, that her Haters and Adversaries, infernal and human, begin to halloo one another on to the spoil: for "wheresoever the carcass is, there will the eagles be gathered together."

These remarks will naturally introduce some observations on Education and the Press, as affecting our home population. With the state of that population, the progress of Missions is closely connected.

REMARKS ON PROJECTS FOR UNIVERSAL EDUCATION.

We have already alluded to the design entertained by some persons, to effect an entire separation between Religious and Secular Education. The only education which it is befitting Christians to countenance, is, Education based on the Scriptures. All deviation from this is a step downward toward atheism and anarchy. Whether the system be exclusive, as that of the National Society, or irrespective of Denominations, as that of the British and Foreign School Society, yet, while the Bible is made in all things the Rule and Judge, the great interests of Truth and Piety are secured. But they are neglected and abandoned as the system sinks downward.

The "Union System," as it has been called, formed for Ireland, by which generalised and imperfect views of Religion are taught in school hours, and the Bible left to voluntary teaching out of school hours, is a step mid-way between Bible and Secular Schools: but strong and numerous are the evidences, that this System works to an ill end: the attempt to introduce it into New South-Wales has been resisted (see p. 161) by a large majority of the Colonists. See, on this subject, the Addresses (pp. 312—314) of Mr. Noel, Mr. Stowell, and Mr. Kelly, at the last Anniversary of the Hibernian Society.

Thoughtful and intelligent men, whether members of the Established Church or not, are alive to the mischiefs of weakening in any degree the controul of the Scriptures. The Council of King's College declare, in a Minute (see p. 173) which has recently appeared, that they "retain, unqualified and unmodified, their deep

Digitized by Google Original from HARVARD UNIVERSITY

and thorough persuasion, that there is no other sure foundation for National Education than the Doctrines of the Christian Religion:" and the Committee of the British and Foreign School Society, convened specially "for the purpose of considering the present state and prospects of Popular Education in England, and the views and opinions promulgated on that subject," came to the following Resolution—

That, in the opinion of the Committee, no System of National Education can be satisfactorily or beneficially established, which does not recognise the daily reading and teaching of the Sacred Scriptures; such instruction to form part of the usual order of occupation in the School, and to be communicated by the Schoolmaster.

REMARKS ON THE STATE OF THE PRESS.

The Press is acting on our population (see p. 273) with fearful power—fearful, because the demand for gratification, by frivolous and debased minds, far exceeds the calls of the wise and the pious.

In such a state of things, publications which allure and fix attention while they instil right principles and feelings, are a public blessing. A supply of books of this class is now furnished by Missionaries beyond all precedent. The Volumes which have issued and are issuing from the press, in which the Missionaries report their own Researches and Labours and those of their associates, and others in which survivors have narrated the Lives of those who have departed to their Rest, furnish a rich supply of instructive, interesting, and innoxious reading.

We say "innoxious"—for it is a lamentable fact, that not only is a great portion of the productions of the press positively evil, but many of the most popular books of the various series, dressed up for the public taste, are not to be trusted. Some of these, which bear the names of Clergymen in the title-page, are disgracefully unguarded at times, in expression, and even in sentiment. No parent or friend ought to put into the hands of any young person a volume of the "Family Library," or of "Lardner's Cyclopædia," or even of the "Edinburgh Cabinet Library" well conducted as this last series generally is, until he has examined whether sentiments or modes of expression have not been admitted, which are derogatory from the Authority or the Doctrines of the Word of God. It ought to be universally known, that the Editors of the "Penny Cyclopædia" have betrayed that trust, which the public were led to put in the publications issued by the "Society for the Diffusion of Useful Knowledge." The infidel and sceptical leaning of the Editors appears to have been kept in abeyance, until they had conducted their unsuspecting readers far on in the alphabet; but when they came to the Sacred Name of "Jesus Christ," they could restrain their enmity no longer. The publications of the Society must henceforth be subjected to a jealous scrutiny, before they can be recommended.

COLONIZATION AND ABORIGINES.

These two subjects, which are intimately connected with Missions, have increased greatly in importance during the year.

Digitized by Google Original from HARVARD UNIVERSITY

At p. 262 of our last Volume, we called special attention to a Work, entitled "Christianity the Means of Civilization"; and noticed, at pp. 317—319, the formation and objects of a Society for affording protection to uncivilized Aborigines, and the necessity for such a Society.

A scheme has been formed, on a large scale, for colonizing a part of New Zealand; which, however upright and benevolent the views of its projectors may be, has given just and serious alarm to all who have duly appreciated the events of past times, and the testimony borne before the Aborigines Committee of the House of Commons, which demonstrate the never-changing tendency of Secular Colonization to debase and destroy the Aborigines of the colonized lands.

In reference to this scheme, a Letter, which shews thorough acquaintance with the subject in all its bearings, has been addressed to the Colonial Secretary, Lord Glenelg, by Dandeson Coates, Esq., one of the Secretaries of the Church Missionary Society; entitled "The Principles, Objects, and Plan of the New-Zealand Association examined." We shall avail ourselves of the just view of the case given by our contemporary the "Watchman":—

The authors of the scheme on which Mr. Coates animadverts partially developed their views, in a Pamphlet published a few months since; and they have latterly more fully explained themselves, in a Volume of upward of 400 pages. But we think, with Mr. Coates, that they have not yet afforded such explicit information on several important points, as to warrant the expectation, on their part, that their scheme will be received with approbation by the religious and philanthropic portion of the British Public.

The sad fact, of the deep injury resulting to the Aborigines of the countries where Colonization has hitherto been carried on, stands out so prominently, as to awaken just suspicion respecting the most specious colonizing plans which can now be devised. What has been the effect of all past Colonization? To pass by other nations—as we are too apt to dwell with complacency on our national devotion to the Cause of Religion and Humanity—we may ask, "What is the condition of the Aborigines of our own Colonies"?—What is the condition, do we say? Nay, in some instances, we must first ascertain where they are? Where, for instance, are the Charib People, who once inhabited our West-Indian Colonies? Where, the native inhabitants of Newfoundland; and the Indian possessors of Nova Scotia, New Brunswick, and Canada? It may be answered, "We have very flourishing Colonies in those countries." That may be true; but the answer does not meet our question. We ask—But what have those rich and prosperous Colonies done for the original occupiers of the soil? Where, in fact, are they? Alas! to find any of the Aboriginal Race of the West Indies, we must not stop at the islands, but proceed to Honduras Bay, where the Wesleyan Missionary Society has had the honour of erecting a chapel for the remnants of this people—the first Place of Worship, we presume, ever built for the Aborigines of our West-Indian Colonies: and to discover any of the former Indian occupants of British America, we must hasten from the shores of the Atlantic across the Continent, to the western boundary of Upper Canada, and there shall we discover them, retreating and melting away before the advancing tide of the white population. Missionary Efforts have, indeed, begun to check the

Digitized by Google Original from HARVARD UNIVERSITY

depopulating process; but, if the measures contemplated in certain quarters are to be carried into effect, the time may not, perhaps, be remotely distant, when it may prove as difficult to find an Indian of Upper Canada, as it is now to point to one of the Aborigines of Newfoundland.

As past Colonization has thus been so injurious to the Native Population, when the Christian Philanthropist is asked to give his sanction to a new colonizing scheme, he has a right to demand—"What are the guarantees that the future shall not be as disastrous as the past?" The Association for Colonizing New Zealand professes to have in view the religious and temporal welfare of the Natives; and we do not, any more than Mr. Coates, call in question the sincerity of their professions; but it does not follow that their plans must necessarily accomplish this benevolent object. We think there is ground for fear, not only that they will fail to do this, but that they will prove positively injurious to the Natives. Let us look at their scheme, for the purpose of inquiring, in the first instance, whether it is likely to promote the welfare of the New Zealanders, by introducing among them the benefits of Religion and Civilization.

One of the principal recommendations of the proposed Colony is, that it shall be self-supporting. The lands, which the New Zealanders may cede, are to be sold to the Colonists; and the profit arising from the sale is to constitute the general fund, out of which all the Public Expenses of the Colony, Government, Public Buildings, Defence—"a Militia"—"Regulars"—and "a Marine," are to be met, as well as provision to be made for instructing the Natives in Religion and the Arts of civilized life. It certainly requires no more than ordinary sagacity to perceive, that a long time must, in the nature of things, elapse, before the necessary wants of the Colony will allow of the appropriation of any considerable sum for the instruction of the Aborigines.

But if we further examine the plan, the presumption will appear strong, that not only will it fail to benefit the Natives, but that it will inflict upon them a great positive injury. If the funds by which the Colony is to be supported are to arise out of the sale of lands purchased from the Natives; and these lands are to be resold to the Colonists, at perhaps not more than twelve shillings per acre; it is obvious, that the original purchase money to be paid to the Natives must be very trivial, if the difference between it and twelve shillings per acre is to constitute the revenue of this self-supporting Colony. Will the New Zealanders be willing to part with their lands for such a trifle? The Association says: "One of the bases or principles of the Association is, that the free, full, and perfectly-understanding, consent, and approval of the Native Tribes should be publicly given to every cession of their unoccupied lands for the purpose of settlement by Englishmen." We dare say, that the purchases of territory which have been made, for a few beads, by former Colonists were made with the consent and approval of the Native Tribes: but when the Natives became acquainted with the cheat which had been practised upon them, the spirit of revenge seized them, and immediately commenced those hostile collisions which, in too many instances, have ended in the extermination of the original proprietors of the soil. The New Zealanders will not be imposed on by beads and such trinkets: but it is certain, that they cannot, according to the proposed plan, receive more than a very insignificant price; and when they see what great advantages the Colonists derive from their land, is it likely that they will remain satisfied with the bargain which they have made—more especially when their eyes shall be open to the fact, that,

Digitized by Google Original from HARVARD UNIVERSITY

with their lands, they also parted with "their sovereign rights," for the purposes specified by the Association? Mr. Coates thinks not; and we see no reason to dissent from his opinion. It may, then, be fairly expected that disputes and animosities will arise; and sad as the others, will be the story of New-Zealand Colonization! The New Zealanders will be found to resemble the fierce Aborigines of Van Diemen's Land, or the warlike Caffre, rather than the mild and submissive Indian of Upper Canada; and the battle-club and the musket will end the controversy.

If, after the awful failure of the past, Colonization is still to be pursued, the evils of the system require to be traced to their source, and carefully guarded against for the future. In short, Colonization ought no longer to be followed in the spirit of commercial enterprise. It is time that the subject were better understood; and that the British Government and Legislature were fully prepared to put a stop to all further Colonization, unless it be based upon such Christian and philanthropic principles as cannot fail, under the blessing of Heaven, to secure the religious and temporal welfare of the Aborigines equally with the interests of the Colonists. We most cordially recommend Mr. Coates's pamphlet to the notice of our readers.

Mr. E. G. Wakefield, the proposed Governor of the projected Colony, has endeavoured to defend the scheme against the strictures of Mr. Coates. The "Watchman" remarks on his pamphlet—

We are not so confident as this Gentleman appears to be, that it is possible to conduct Colonization on such a plan as to ensure the welfare and advancement of the Natives. Were Colonization commenced and prosecuted from purely disinterested motives—were Colonizing Associations to be formed in the philanthropic spirit of Missionary Societies; and, like them, to aim solely at promoting the interests of the Natives, without seeking any other return or recompence than the satisfaction resulting from doing good—we might then indulge the hope that the results of our future Colonization would form a delightful contrast with the past. But the proposed plan for colonizing New Zealand, which Mr. Wakefield thinks is to give a totally new character to our National Colonization, is not formed on this principle.

He may be dissatisfied with Mr. Coates's statement, that "Gain is, in fact, the mainspring and ultimate end of the whole scheme;" but, however he may dwell on the disinterested motives of those to whom the DIRECTION of the Colony is to be committed, does he mean to say that the AUTHORS of the scheme have, in originating it, been primarily and principally actuated by philanthropy? He will not say this. The Book published by the Association shews that "gain" is the first and leading object; and, that the philanthropic part of the plan is only secondary and subordinate.

On their own shewing, then, we reach the conclusion—that the scheme of the Association will not redeem our national character, from the stain which our Colonization has affixed to it. If past experience is at all to be relied on, a clashing between the interests of the Colonists and those of the Natives will assuredly take place; and, if we at all understand human nature, the stronger principle will prevail, and the interests of the Natives must give away to those of the Colonists. If gain be the primary object—if the desire of gain be the leading principle—sound philosophy teaches, that, when a collision takes place, that will triumph over the subordinate and weaker motive; namely, the desire to advance the welfare of the Natives.

Our conclusion, derived from a consideration of the principles on which the plan is formed, is strengthened by the vague and indefinite statements of the Association respecting the secondary, that is, philanthropic part of

Digitized by Google Original from HARVARD UNIVERSITY

their undertaking. They talk about the appointment of a Bishop, the employment of Missionaries, and the instruction of the Natives; but they furnish no statement by which it may be ascertained what is the scale on which instruction is to be provided—what number of agents shall be employed—what funds are available for the purpose—and when this part of the plan is to be introduced, whether at the commencement of the Colony or at some future indefinite period. Mr. Wakefield may possibly say, that these details of the plan cannot yet be arranged: then he must excuse us, and many others, if we withhold our approbation of the scheme until such matters are settled; for, although they may be secondary with the Association, with us they are questions of primary importance.

Mr. Wakefield dwells on the evils inflicted on the New Zealanders by runaway British Seamen and Convicts, and other Settlers; and, as this is the great argument employed in support of the plan of the Association, we bestow on it a remark.

Those evils we do not wish to underrate. They exist, and an adequate remedy is indispensably required; but it does not, we think, therefore, necessarily follow, that Colonization is the remedy, or that it should be resorted to before other means have been fairly and honestly tried. If it can be clearly and unanswerably demonstrated, that Great Britain has not the ability to interfere and restrain the excesses of her subjects in New Zealand, except by giving it up to Colonization, then will this sad conclusion inevitably follow, that our lawless, gain-hunting countrymen have only to single out and commence their depredations in any barbarous land which may suit their purposes, to compel this country to colonize it; and thus the doom of all the helpless Aboriginal Nations of the earth, which have possessions worth coveting, may, on this principle, be considered as sealed. The expression of our sympathy for the oppressed will, therefore, become a useless lament. The appointment of Parliamentary Committees, to inquire into and devise means for preventing our sailors and runaway convicts and others from injuring the Aborigines, will be no longer of any avail; for, on this principle, the evil must, by a kind of necessity, go on, until the work of Aboriginal Ruin shall be completed, and there be left no more defenceless islands or territories to tempt British Cupidity.

We shall only further add, that, in our judgment, the objections of Mr. Coates against New-Zealand Colonization remain unanswered.

To these able strictures on the scheme, we add an extract, equally decisive, from the "Christian Observer":—

We had occasion lately, in reviewing the evidence before the House of Commons' Aborigines Committee, to quote largely from Mr. Coates's testimony as to the efficacy of the Gospel in civilizing savages; of which the labours of the Church Missionary Society in New Zealand afford one of the most striking instances on record. We can well imagine, that, as a Secretary of that admirable Institution, Mr. Coates would be peculiarly sensitive as to whatever might, by possibility, impede the blessed effects of the pious labours of his own and kindred Societies, which God has so manifestly prospered; and we allowed for this, in sifting his arguments: for if, upon the whole, New Zealand were benefitted—if Civilization, and Christianity, and the happiness of the Natives, would flourish more under the auspices of a powerful White Colony than through Missionary Labours we should not be jealous, nor, we are sure, would any Member or Officer of the Church Missionary Society, as to the instrumentality by which, through God's blessing, the good was effected.

Digitized by Google Original from HARVARD UNIVERSITY

But it is due to Mr. Coates, to say, that his arguments appear to us irresistible. There are few topics on which we have ourselves written more earnestly, during many years, than the wrongs of the Aborigines in the vicinity of European Colonies; and all that Mr. Coates so humanely, so philosophically, so historically advances upon this subject, has found a response in our deepest sympathies. We feel assured, from all past facts, and from all probable reasonings, that if the proposed Colony is formed in New Zealand, European encroachment will soon begin to press hard upon the Natives; who, after a course of injustice and oppression, will gradually retreat before the march of the powerful invader, and at length become exterminated.

Some infidel physiologists have accounted for the melting away of savages before civilized intruders, on the principle of inferior races yielding to superior; and have told us, that however much philanthropy may mourn over it, the "dark varieties of man" have not the high cerebral configuration of the Caucasian standard, which includes all the white nations; and are therefore destined to give way before them, as monkeys and lions are driven out before Hottentots and Caffres; and that, upon the whole, good comes of it, as "a more noble animal" is thus substituted. Philosophists who thus argue may enjoy their argument, for any refutation that we shall honour it with; but to those who believe that Negroes, North-American Indians, Otaheiteans, New-Zealanders, and all the dark not less than the light "varieties of man," have souls as well as bodies—that they were created by one common Father with ourselves, and redeemed by the same blood, and need to be regenerated by the same Spirit—it is enough to say, that a Nation of civilized Christian New-Zealanders, "clothed and in their right mind," would be a blessed spectacle, which ought not to be prevented by the encroaching incursions of European Domination.

Mr. Coates shews, by historical facts, that European Colonization has always produced the evils which we have described—that there is nothing to prevent a similar result in New Zealand—that the sovereignty of tracts of land cannot be obtained, except by force and bloodshed—that wrongs, aggressions, and warfare must inevitably occur—that the peaceable labours of Missionary Institutions will be thwarted, and their agents exposed to the vengeance of the incensed Natives—and that there will be an end at once to the auspicious hope of seeing a people pass from a savage to a civilized and Christian state, through the agency of Europeans, with the complete preservation of the aboriginal race and of their national independence. How must every Christian rejoice to see a flourishing branch of the Church which his Divine Lord purchased for His inheritance, springing up amidst the rocks and valleys of New Zealand!

Deputations from the Church and Wesleyan Missionary Societies have laid before Government their objections to the proposed Colony; and have entreated, on behalf of their respective Missions in New Zealand, that its sanction and encouragement may be withheld from the scheme*.

* It may be well to remark, that, among other methods of drawing attention to this proposed Colony, a Panoramic View of the Scenery in the Bay of Islands has been opened in Leicester Square; and it is not without good grounds for doing so, that we caution such persons as may visit this Panorama, against any misrepresentations of the objects or proceedings of the Missionaries which it may be attempted to instil into their minds.

Digitized by Google Original from HARVARD UNIVERSITY

RENEWED APPEALS FOR AN INCREASE OF LABOURERS AND FUNDS.

The urgent appeals for enlarged support, which we noticed in the Introductory Remarks to the last Survey, have increased in earnestness during the year. The calls of Providence greatly exceed the zeal of the Church. This last year has, indeed, yielded contributions which surpass in amount former years; yet many Labourers are detained from their work, for want of funds to support them; and all the Labourers who offer would be utterly inadequate, if sent into the field, to answer the demand.

The state of the American Board, in particular, calls for our sympathy and our prayers. Following the apparent leadings of Divine Providence, the Board have sent forth willing and able Labourers into many parts of the world; and have now a large body of Missionaries prepared and waiting to go and strengthen the hands of those who are already in the field. But the commercial embarrassments of their country have palsied their hands. Not only have they been compelled to delay the sending of any re-inforcements to their Labourers, but to diminish the scale of effort in all their Missions. The painful details of this subject appear at pp. 338—340, 378—382, 518, 519, 549—551 of our last Volume.

The Church of Scotland pleads (pp. 445, 446) for enlarged support to her Infant Missions; and her Advocate, the Rev. Dr. Duff, urges the plea (pp. 523—527) with a fervour almost too intense for our more phlegmatic habits. The Scottish Missionary Society complains (p. 447) of great and increasing defalcation in its funds. The Baptist Missionary Society makes a forcible appeal (p. 520) for the means of maintaining Ten Additional Missionaries in India. And the Societies whose funds have been comparatively ample, are urgent for an enlarged scale of Liberality and an increase of Labourers: see, in particular, the statements of the Wesleyan Missionary Committee, at pp. 402—404 of our last Volume.

EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action; and this is followed by a view of the Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order, as the length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and, occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number of the Native Assistants—Returns of numbers relative to the Ministry and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding Volume where particulars relative to such Station will be found—Extracts, in smaller type, from Reports and Letters; containing, abridged as much as may be, the most interesting details.

Digitized by Google Original from HARVARD UNIVERSITY

The abstract of the proceedings of each Missionary Society, given in the several Divisions of the Survey, is closed by extracts printed across the page, from the communications of the Missionaries or the Reports of the different Societies, whenever such extracts can be obtained as convey brief but comprehensive views of their proceedings or prospects. Such extracts as have reference, more comprehensively, to the state of that Division of the Survey are printed at the end of the Division.

*** *The references to pages are always to those of our last Volume, when not otherwise specified.*

Western Africa.

The Wet Season of 1836 appears to have been comparatively healthy on this coast, but that of 1837 greatly otherwise: see pp. 178, 343 of our last Volume. Our frequent notices of sickness and death bear painful evidence of the fatal influence of the last season: the Wesleyan Society and the American Board have severely suffered. The Rev. H. Wilkinson, who soon afterward himself fell a victim, wrote from St. Mary's in the Gambia, in August—

Sickness and death are marching round us in their ghastly forms. Such is the nature of the disease, that it baffles the power of medicine and medical skill. Nearly the whole of the persons who have been arrested by it have fallen victims. Such a season as this has not been experienced for many years in this part of Africa.

The Rev. W. Fox, of Macarthy Island, in the same river, wrote soon after—

The malignant epidemic has subsided for the present. I say "for the present," because it is generally supposed that it will, in a short time, and in a still worse type, be conveyed to the Gambia by or through the atmosphere. This is inferred from the fact, that an epidemic somewhat similar has broken out on the coast about once in six or seven years for many years past; and on those occasions, at Sierra Leone, the Gambia, Goree, and other places, the mortality among Europeans has been very great.

We extract some passages from American Publications relative to Missions on this Coast:—

The Committee allude, with thankfulness to Almighty God, to the evidence of a growing interest in favour of Africa, now discerned, not only in our own Church, but throughout the Christian Public in England and in America. Our African Mission has been most favourably received by our Church, both in the north and in the south: our Missionary Agent in the south often travelled, day after day, without expense; compensation being often refused at inns, and not unfrequently something given in addition: in one such instance, where two individuals had been kindly received as inmates for a week, nothing would be received.

Already, at six different points for a thousand miles along Western Africa, from the Gambia to Cape-Coast Castle, and at two points more in the Interior, Christian Missions are taking root. There are, in this section of Africa, at least Twenty-five white Missionaries, with their families and other Labourers, many of whom have endured the climate for several years. The work is better understood, and Native Labourers are in training. Hundreds of Natives are professed disciples of Christ. There is thus much encouragement to believe that God is now preparing His people as instruments for accomplishing His promise to Africa. Her sons are degraded and grossly superstitious, but they have been injured and neglected by the Christian World. "Yes, Christians of America!" says Dr. Savage, from his Station on these shores, "you owe Africa a debt, which can never be paid, till you have carried the Word of God into every family within her borders. *Freely ye have received —freely give.*" [*Report of American Episcopal Missions.*

I am disposed to think that it is not more than 200 miles from this place to the foot of the Kong Mountains; and if I may rely on such information as I can glean

Digitized by Google Original from HARVARD UNIVERSITY

from those who have been furthest back, the people are able to read and write: if so, they are Mandingo Men, and their religion is Mohammedan. If this opinion be correct, then it is to be inferred that there is, in Western Africa, north of the Equator, only a strip of country extending from Sierra Leone to Cape-Coast Castle, along the sea-coast, and about 200 miles wide, which has not been brought under the religion of the False Prophet. How inexpressibly important, then, to the honour of Christianity is it, that this small remnant of country should at once be possessed, in the name of its rightful Sovereign! How vigorous ought the Church, to be to arrest the progress of the religion of Mahommed! [*Rev. J. L. Wilson: Cape Palmas.*

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

In the *Gambia*, a commencement has been made in the Mandingo Scriptures: 500 copies of St. Matthew's Gospel were printed under the superintendence of the Rev. R. M. Macbrair, Wesleyan Missionary, while on a visit home from the Gambia—From *Sierra Leone*, the sum of 45*l.* 15*s.* 6*d.* has been remitted. The total issues, in about five years, amount to 1698 copies. The Secretaries of the Auxiliary write—

The continued and increasing demand for copies of the Scriptures among the Liberated Africans, for whose benefit we are anxious, encourages us in our endeavours on their behalf; and affords a pleasing proof that many of them, degraded as they once were, have become in a good measure sensible of the inestimable value of the Word of Life.

A supply of 626 copies has been forwarded, with a few Spanish and Portuguese—P. 12.

PRAYER-BOOK AND HOMILY SOCIETY.

The Auxiliary at *Freetown* has remitted the sum of 17*l.* 14*s.* 6*d.*—P. 12.

The religious inquirers in this Colony, who, we are happy to say, are not few, resemble in simplicity little children; being easily misled, and falling sometimes into great absurdities. The surest way, therefore, to preserve them from errors, is to put a Bible and a Prayer-Book into their hands, to guide them in their devotions. The people to whom our labours are directed are in indigent circumstances, having been rescued, not many years ago, from slavery: some save their farthings and pence for weeks and months to buy a Bible and a Prayer Book; and when they come with their little savings, to purchase either of those books, and find that the price is beyond their reach, they leave us with sorrowful hearts.

[*Rev. G. A. Kissling.*

RELIGIOUS TRACT SOCIETY.

An Auxiliary has been formed at *Freetown*, which has collected 36*l.* Books have been sent for sale, to the amount of nearly 40*l.*; and 8650 Tracts for distribution. The Colonial Chaplain, the Rev. W. Morgan, writes—

I trust the books of the Society will be the means of giving a higher tone of moral feeling to the Youth of Freetown. At present there are very few books calculated for the respectable coloured inhabitants; in consequence of which the time before and after office hours is employed in idleness and dissipation. There is a desire for improvement; but the means are wanting, which I hope will be in part supplied by the Society's publications.

STATIONS—LABOURERS—NOTITIA.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

Ample details relative to the Mission appear in our last Volume, at pp. 52—54, 178—180, 237—245, 410—426, and 457, 458.

LABOURERS—The Rev. John Raban and his companions, stated at p. 13 of the last Survey to have left England Dec. 5, 1835, left, in fact, several days earlier, on the 30th of November. The Rev. John Weeks and Mrs. Weeks arrived at Freetown, on their return, Oct. 10, 1836: and were followed, on the 30th of November, by the Rev. John Ulric Graf, with Mr. and Mrs. Young and Mr. H. Townsend. On the 6th of March, the Rev. G. A. Kissling left on account of ill health, and landed on the 1st of May. On the 18th of August, the Rev. J. U. Graf left the Colony, and reached England on the 10th of October: having been admitted by the Bishop of London to Priest's Orders, he sailed, on his return, on the 31st of October, with Mr. Kissling, whose health had been restored: they were accompanied by the Rev. Frederick Bültmann, Mr. James Beal, Mr. Thomas Peyton, Mr. Isaac Smith, Mr. Henry Plumer Stedman, with Mrs. Kissling and Mrs. Graf. On the 1st of October, Mr. Ebenezer Collins left on account of ill health, and arrived at Dover on the 29th

Digitized by Google Original from HARVARD UNIVERSITY

of November—Pp. 12, 13, 64, 173, 261, 343, 384, 471, 472, 520, 556; and see, at pp. 438—440, a Narrative of Events in the Life of a Liberated Negro, now a Catechist under the Society.

Freetown — 1804—John Raban; W. Young, Catechist; Joseph Bartholomew, Nat. As.—P. 13.

Christian Institution, at Fourah Bay—1828—J. U. Graf, Superintendant; Sam. Crowther, Nat. As. — Students, 19—Mr. Graf writes, at Lady Day, that much improvement in the Youths is noticed by Mr. Kissling and Mr. Weeks: at the latest dates, he adds, "All are working assiduously. I cannot but entertain good hopes with respect to the future usefulness of most of them"—Pp. 13, 52, 178, 413.

RIVER DISTRICT: comprehending the following Stations, lying E and SE of Freetown: *Kissey* [Government spell the word *Kissy;* but it is more properly *Kisi*, from the name of the Tribe first located there] 3½ miles; *Wellington*, 7 miles; *Hastings*, 13 miles—James Fred. Schön; John Warburton, H. Townsend, Catechists; John Attarra, G. Metzger, John Pope, and other Nat. As.—P. 13.

MOUNTAIN DISTRICT: comprehending the following Stations, lying S and SSE of Freetown: *Gloucester* (with *Leicester*) 3 miles; *Regent*, 5 miles; *Bathurst* (with *Charlotte*) 6 miles—C. F. Schlenker, John W. Weeks; Walter Croley, Catechist; Matt. T. Harding, and other Nat. As.—making a total, in the River and Mountain Districts, of Thirty Native Assistants, of whom 13 are Females—P. 13.

Summary at Lady Day 1837.

Average attendance on Public Worship: Sund. Morn. 3870; Sund. Ev. 1880; Week-Day Ev. 1530 — Communicants, 753—Baptisms, 91 — Candidates, 697 — Seminarists, 19 — Scholars: Day, 2081; Evening, 97; Sunday, 1889: Total, 4067. The Evening Scholars were stated, in the last Survey, by mistake, as 1753, and the Sunday as 240: the numbers should have been reversed.

Your Committee are thankful in being enabled to state concerning this, the Society's earliest Mission, that it is quietly prospering; the Labourers assiduous, and *instant in season, and out of season;* the Native Teachers increasingly faithful, and intelligent; the Congregations, and the Schools, for the most part, well attended.

The Colony has been improving in respect to healthiness. The latest communications state, that during the whole of last year (1836) not a single European had died from the country fever. The general prosperity of the Mission may be gathered from the following remarks, made by one of the Catechists, Mr. W. Young, who recently visited this country for his health. He states—

> For the last two or three years, our Congregations have been increasing; and up to the time I left Sierra Leone, in March last, they were never larger. Many of the oldest Natives connected with the Church regularly attend the public ministry of the Word, and faithfully observe the Lord's Day. After a series of falls, separations, persecutions, sicknesses, and deaths, and amidst all the power of the enemy, there perhaps never was an era, in the history of the West-Africa Mission, when it was in a better or sounder state than now. [*Report.*

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's Island, at the mouth of the Gambia: inhabitants, in 1821, were 1026 males and 846 females, chiefly Jaloofs and Mandingoes—1821—Amadi Gum, Nat. As. The Rev. Henry Wilkinson has fallen a victim to a malignant fever: he died on the 24th of August. Mr. Wall embarked for this Station on the 15th of October, with Mr. and Mrs. Swallow for Macarthy Island: they arrived in the Gambia on the 26th of November—Pp. 13, 520.

Many of our members are sadly persecuted, I am sorry to say, by those who ought to know better. We very frequently hear of Natives being prevented from attending the Public Means of Grace, even on the Sabbath Day. However, notwithstanding all the efforts made to obstruct the spread of the Gospel, we find abundant cause to thank God and take courage. Our members, with the exception of a few painful cases, continue to adorn the doctrine of God our Saviour, and I believe are advancing in holiness. Our congregations are very good, and our Prayer and Class Meetings are well attended. We have many refreshing seasons from the presence of the Lord.

Our schools also are doing well. The daily attendance is greatly increased. On Good Friday we had the first Public Examination of the children ever held here: it produced great interest, especially among the Natives; many of whom came to the Mission House the next day, and said, "We never see dat fashion before since the world stand: dat fine, fine, too much."

Our hearts frequently overflow with gratitude, while we look on nearly 200 children, gathered in from the streets, where they were suffered to run about untutored and wild: now they are not only cleanly and neatly clothed, but are

Digitized by Google Original from HARVARD UNIVERSITY

Wesleyan Missionary Society—

taught to keep the Sabbath holy—to reverence the House of God, by a regular and orderly attendance—and are daily instructed in such branches of useful knowledge, as will, by the blessing of God, qualify them to fill respectable situations in life.

Several of the Girls are giving themselves to God, and I trust will be raised up for great usefulness. [*Rev. H. Wilkinson: May* 1837.

Our congregations continue very good; and the Society and Schools are in a good state. I do not mean to say that we have no discouragements, for it often becomes our painful duty to expel disorderly persons from the Society. However, blessed be God! the Society in general are alive to God, and are ornaments to our holy Religion. We have several promising Young Men, four of whom I have lately put upon the plan as Exhorters. [*The Same: Aug.* 1837.

In the same Letter, the now-departed Missionary thus urges on the Society the enlargement of the Mission:—

I would earnestly urge on the Committee the absolute necessity of having at least two Missionaries here, one or both married; likewise two Native Assistants. They might be placed in the following order: a married Missionary and one Assistant at St. Mary's will always find plenty of work: one Missionary or Assistant at Berwick-Town; and one Missionary at Jillefree, to attend more particularly to the Mandingo work, and who might change frequently with the Preacher stationed at Berwick-Town; and also with those at St. Mary's.

Jillefree is 18 or 20 miles from Berwick-Town by land; between which places there are four or five Mandingo Towns, containing many thousands of immortal souls; and above Jillefree, within a few miles, there are several other towns.

The Committee will, I trust, take the Gambia Missions into their serious consideration. If the work of God is to be extended, there must be more Missionaries.

A few months before his decease, Mr. Wilkinson thus shews his readiness to depart and be with Christ:—

As it regards our health, mine has greatly improved; but Mrs. Wilkinson has lately suffered much. Our medical attendant has hopes of her speedy convalescence; so that I trust we shall be able to get through the approaching sickly season without much interruption. However, we are in the hands of a wise and unerring Providence, and are persuaded that all things work together for our good. We are happy in God, and in our work: our only wish is, to spend and be spent for God.

Notwithstanding the spirit of opposition which has been to some extent stirred up in this Colony against the operations of the Missionaries, who have been the means of bringing to light some of the covert deeds of darkness practised there, this Mission continues to be, on the whole, in a prosperous state. [*Report.*

Macarthy Island: 300 miles up the Gambia—1832—W. Fox, Rob. N. Macbrair; John Cupidon, Pierre Sallah, W. Juff, Nat. As. The arrival in the Gambia of Mr. and Mrs. Swallow, appointed to this Station, has been already noticed—Mr. Fox has visited the King of Woolli, 300 miles in the Interior: he is willing to receive Missionaries—Mr. Macbrair again visited home, as already mentioned under the head of the Bible Society: beside the Gospel of St. Matthew in Mandingo, a Grammar in that language has been printed—Members, 200—Scholars; 25 boys and 40 girls—Pp. 13, 14, 384: and see, at p. 51, a Scene at Jellifree (or Jillifree), a Mandingo Town; at p. 108, Notice of the Acceptableness of the Arabic Scriptures to the Mandingoes; and, at p. 344, remarks on the loss of Missionaries on this Coast.

The results, which have already followed the establishment of this Mission, are satisfactory and encouraging; although, in one respect, they are not precisely such as had been anticipated. The attention of the kind friends, whose zeal and liberality originated the Mission, was especially directed to the pastoral Foulahs; and the hope was indulged, that, were they brought under the influence of Christianity, they might be made the means of communicating it to other tribes and nations of Western Africa. The leadings of Divine Providence have not, however, been in exact accordance with this preconcerted plan. A door of usefulness has been opened, in the first instance, principally among the Liberated Africans, several of whom have received the Gospel with thankfulness; and many circumstances combine to strengthen the probability, that the influence of the Mission will not fully be brought to bear on the Foulahs, until the Gospel shall have been introduced to the Tribes in whose territory they dwell, and by whom they are kept in a state of subjection.

In this, the Committee devoutly adore the wisdom of the Great Head of the Church; whose prerogative it is to lead His servants in the way in which they should go, and to mark out the course in which they may best employ their energies for the advancement of His Cause; and they gratefully acknowledge the encouragement and sanction which He has been pleased to give, in His own way, to the endeavours to establish a Mission in this part of Africa, for the benefit of its Aboriginal Population generally. That upward of 200 individuals already have been received into the Christian Church by baptism at Macarthy Island, and are now accredited members of Religious Society, is, in itself, a rich reward for the time and labour which have been expended; and the formation of a Christian Community, so considerable in regard to members and so far in the Interior, cannot fail greatly to facilitate the future exertion of Missionaries among the surrounding Tribes and Nations. [*Report.*

Mr. Fox draws a lively picture of dangers on the Gambia:—

You will not, we hope, forget our proposal

Digitized by Google Original from HARVARD UNIVERSITY

for a "Mission Vessel." When I tell you, that I have lately been under the necessity of coming all the way from Macarthy Island to St. Mary's, excepting a few miles, in our small open boat; and that I slept in it five successive nights, exposed to the scorching sun by day and the heavy dew by night, surrounded by alligators and hippopotamuses, snorting and lifting up their monstrous heads within a few feet of me—we trust that you will kindly think of us in this respect.

SIERRA LEONE.

Freetown, with Out-Stations—1817—W. Sanders; many Nat. As. The Rev. James Patterson and his Wife arrived at Freetown Oct. 13, 1836; but, after a brief course of labour, he was called to his Rest. The Rev. Edward Maer died at sea, in his return home, on the 27th of March; and the Rev. Benjamin Crosby, of malignant fever, on the 25th of April, after a few days' illness, and in the midst of diligent labours. The Rev. Thomas Dove and Mrs. Dove embarked, on the 13th of October, for Sierra Leone, to resume their labours in West Africa; and were accompanied by the Rev. Henry Badger —Members, 1124: Candidates, 507—Scholars: Day; boys 503, girls 343; adults in Sunday Schools 134, beside about 75 children who do not attend the Day Schools—Pp. 14, 173, 303, 344, 384, 520.

This Mission, notwithstanding the trying circumstances in which it has been placed by some untoward events, exhibits much that is satisfactory and encouraging. During the last year, the Missionaries have been enabled to commence preaching in several new places, where their labours have been already attended with considerable success.

The total number of Members in the Society has greatly increased. After supplying the vacancies occasioned by deaths and other causes, there remains a net increase of 336; making the total number of persons in society at this Station 1124—besides 507 others, who have been received on trial as candidates for membership.

A very decided improvement in their religious spirit and character has taken place among the Teachers. This cannot fail to have a beneficial effect on the Schools. It will follow, as a consequence, that the Teachers will be more attentive than ever to the higher objects of those institutions; and that, in proportion as they themselves feel the importance of Religion, they will manifest a due solicitude to instruct the children committed to their care in the knowledge of the Gospel; and thus, it may be hoped that the Schools at this Mission will, under the Divine Blessing, prove the means of training up *a generation to serve the Lord*. [*Report.*

There has been a considerable decrease of the numbers attending our schools in town during the last year, in consequence of the establishment of other schools. Other Denominations of Christians have opened schools during the year; and this fact, while it accounts for the decrease in our schools, affords proof also that the liberality of our friends in England, furnishes an example for the stimulation of others. [*School Report.*

The state of Mr. Maer's mind before he sailed is feelingly depicted in the following passage of a Letter from him:—

My mind is greatly cheered, to find that there is a prospect that my earnest request for aid in building our projected Chapels will be attended to by the Committee; and also, that my name is on the minutes for the fifth year in Sierra Leone: and I sincerely hope that I may see it down for Sierra Leone for several following years: but the will of the Lord be done!

I have agreed to return in the vessel which brought Mr. and Mrs. Patterson; and hope to be in England early in March, and return by the end of June. I do not request above six weeks in England, and hope that I shall have the pleasure of bringing to this country more European Labourers.

CAPE COAST.

The Rev. G. O. Wrigley and his Wife, stated, in the last Survey, to have sailed for this Mission in July 1836, arrived on the 15th of September. About a month after his arrival, he thus speaks of the state and prospects of the Mission:—

The number of members at the present time, in Cape-Coast Town, is 110, with about 40 on trial. There are ten classes, eight male and two female. The religious knowledge and character of the leaders and members generally, is equal to what might be expected. Our discipline seems to have been vigorously maintained since Mr. Dunwell's decease; several, to the number of ten, having been excluded from the Society for various causes.

Anamaboe is to windward of Cape Coast, and 11 miles distant. Since Mr. Dunwell's death, it has been visited by the young men from this place. There are four classes; three male and one female, containing 60 persons, a few of whom only have been baptized.

I have received a Letter from Winnebah, 50 miles distant; where several persons, formerly members, are now residing for purposes of trade: they have formed themselves into a class.

Indeed it appears to me that the Lord has opened a door, wide and effectual, for the spread of the Gospel in these parts. The greatest obstruction to Missionary Exertion is the unhealthiness of the climate, which, together with the difficulty of travelling, there being no conveyance except in canoes or in baskets elevated on the shoulders of the Natives, presents a serious obstacle.

I have been visited by two of the most powerful Chiefs of the Fantee Nation; one of whom purchased a Bible, and I presented one to the other: both assured me that they would

Digitized by Google Original from HARVARD UNIVERSITY

Wesleyan Missionary Society—

be glad to receive the preaching of the Great Word among their people.

The Appolonian Nation is also accessible to Missionary Labour. Three of the King's Messengers to the Fort were brought, about a fortnight since, to the preaching; with which they appeared very much impressed.

The present King of the Ashantee Nation, I have learned, is a far more tolerant man than his predecessor; and a Missionary might, with perfect safety, reside at Cöömassie, the capital of his kingdom. A young man is now resident there as the King's Secretary, under the direction of the President of Cape Coast, who formerly was a member of the Society here; and who continues, as far as I can learn, to maintain a moral and steady character, and is stedfast in his religious attachments.

On the 18th of November, Mr. Wrigley writes—

Received two Letters from Dummanidje, at the distance of a journey of a day and a half on the road to Cöömassie: one from a Young Man resident there, who has received religious benefit at Cape Coast; and the other from the Chief of the place, who, and upward of 40 others, are learning to read, and meet together for prayer. The Young Man just mentioned conducts their Service, in the absence of better help; and occasionally comes hither, with some of his pupils, to our Services. I send, as often as I can, one of the Exhorters, who gives the most pleasing account of the people. I regard this as a very important opening: it may lead, if followed up, to very important results. If the Gospel is to be carried into the heart of Africa, it will be by means of such openings as this. I have had, occasionally, to see me, many individuals from various kingdoms, both in the interior and along the coast.

He adds, on the 11th of January of last year—

I have just seen, at our preaching this evening, one of our members who has resided at Cöömassie for some time past. In the house where he has dwelt, he has several times had the sons of the King of Ashantee with him at Prayers: and, on Christmas Day, the King requested their attendance at the palace; when he, in conjunction with one or two others, had singing and prayer, in the presence of the monarch!

The Report thus carries forward the intelligence relative to the Mission:—

The communications which have been received from Mr. Wrigley, since his arrival, are of a very encouraging character. "It will be pleasing to you," he writes, "to learn, that we do not exert ourselves in vain. The attention of the people to the Word of God spoken to them is remarkable; and our numbers, since I commenced my labours here, have received a considerable increase. Our Place of Worship, from the first, has been far too strait; and many more, we have reason to believe, would attend, could they be, in any way, accommodated: many, very many, are obliged to remain on the outside. It is truly gratifying to see them, long before the time of Service, surrounding the place, in order to obtain admittance." Mr. Wrigley is preparing to erect a Chapel 70 feet by 40, with a School Room at each end.

Respecting the Society at Cape-Coast Town, Mr. Wrigley gives the following gratifying information:—"The members are growing in grace, and increasing in the knowledge of our Lord Jesus Christ. Some, indeed, have made rapid advances during the quarter; and surprised me by the Scriptural correctness of their experience, and the ardency of their desires to know more of God. Since I arrived, to the present time, I have baptized 56 adults and 9 children: the adults, whom I previously catechized and examined, gave satisfactory evidence that they had experienced a gracious change. There are 150 persons on trial." In this list is included a considerable number of females.

Here, as elsewhere, Heathenism subjects the female sex to the deepest degradation; and, with this fact before them, the friends of the Society will be gratified to learn, that Mrs. Wrigley has formed three classes of Native Females, who gladly listen to her instructions; and that she has also under her care a School for Female Children, "who are learning to read very fast, and are advancing in other branches of female education."

At Annamaboe the work is prosperous. "We have here," Mr. Wrigley says, "50 members, and 14 on trial; all of whom, I believe, are earnest seekers of the salvation of the Gospel." At this place, also, the people have begun to raise subscriptions for the purpose of building a Chapel.

The Committee add—

Mr. Wrigley thus concludes:—"I think the Committee will agree with me, that the Lord is opening a wide and effectual door for the preaching of the Gospel in this country. Surely there is abundance of work for half a dozen, yea, for a dozen more Missionaries, could they be sent!"

In this statement the Committee fully concur. They gratefully adore the Providence of God, which has thrown open to their agents such an extensive field of usefulness; and they feel the solemn and weighty obligations which are imposed on the Society, to furnish the necessary means for prosecuting the work with vigour and efficiency. The favourable manner in which the sanguinary and powerful Monarch of Ashantee has noticed the incipient endeavours to introduce the Gospel into his very palace, cannot be regarded otherwise than as one of those significant events, which providentially indicate to Missionary Societies the direction which they ought to give to their holy and benevolent exertions; and, viewed in connection with some other favourable circumstances, it tends to encourage the hope, that, if adequate means be employed, the dark and horrid scenes which are witnessed in the capital of Ashantee will, ere long, give place to the pure and peaceful exhibitions of the Gospel of Christ.

But this glowing prospect was soon to be fearfully darkened. Mr. and Mrs. Harrop, who sailed a few months after Mr.

Digitized by Google Original from HARVARD UNIVERSITY

and Mrs. Wrigley, arrived at the time when their aid was most important and seasonable: but it pleased God that they should both sink into the grave within three weeks after they set foot on the coast; and to deprive His servant, also, of the comfort and assistance of his exemplary Wife!

The Committee have received these melancholy tidings as it becomes Christians, and are not discouraged: neither are those who have been destined to this field: Mr. and Mrs. Freeman embarked for this Mission early in November.

Pp. 14. 15, 557: and see, at p. 48, an Obituary Notice of the Rev. J. R. Dunwell; and, at p. 344, the Remarks of the Committee on the Loss of Missi naries on this Coast.

FOULAH-MISSION INSTITUTION.

We noticed, at pp. 245, 246, the measures in contemplation by the Committee, with the view of promoting the cultivation of Macarthy Island. The Wesleyan Missionary Committee observe—

The enlarged philanthrophy of Dr. Lindoe and his friends continues to manifest itself in endeavours to promote the TEMPORAL, as well as the spiritual and eternal welfare of the Aborigines of Western Africa; and a new and separate Committee has been recently formed, whose special object it will be to furnish to those of the Native Africans who may embrace the Gospel, the means necessary to raise them to the comforts and enjoyments of civilized life. It is earnestly hoped, that, by the exertions of the new Committee, the work of civilization among the Native Converts on the Foulah Mission will be promoted much more rapidly than it could possibly be advanced by such comparatively-scanty means as Missionaries generally can command for this important object.

GERMAN MISSIONARY SOCIETY.

The Station of the Rev. A. Riis (see p. 20 of our Volume for 1836) is at Akropong, in the Aquapim Mountains, in the Ashantee Country. He has built his dwelling on the top of a mountain, near the Volta river. From that place, he itinerates daily among numerous and well-peopled villages.

Finding the mountains much more healthy than the marshy districts of the coast, two fellow-labourers joined him at the close of 1836, in order to meet the awakening wants of the people.

AMERICAN COLONIZATION SOCIETIES.

Young Men's Colonization Society of New York.

LIBERIA.

The project of founding a College in Liberia, noticed in the last Survey, originated with the Young Men of New York, who have formed themselves into a Society "to aid the great enterprise of African Colonization"; and "propose, in reliance on Divine Aid, to commence their efforts by founding in Liberia a College on a broad and permanent basis." In a Circular issued by the Society, it is stated—

We believe that the time has fully arrived, when a College is demanded by the most urgent necessities of the Coloured Race. Gov. Pinney, Gov. Skinner, Messrs. Finley, M'Elroy and Buchanan, and indeed all who have visited Liberia, unite in advising the immediate prosecution of our enterprise. No System of Education can be complete without a College; where the higher branches of learning can be taught, and the knowledge acquired in the Common Schools be increased, according to circumstances, to any desirable extent. The undertaking, in which we have engaged, we consider as identifying itself with the intellectual and moral elevation of Liberia; and, in various ways, with the cause of African Colonization.

To this Circular are subjoined the attestations of more than Thirty of the trustworthy and influential men of different Religious Communions in the United States—who express their judgment in various ways, but all concur in high approval of the design.

Maryland State Society.

CAPE PALMAS.

A serious collision took place between the Natives and the Colonists, in the early part of last year; but was, at length, adjusted; and so much by the good offices of the Missionary, as to result apparently in advantage to the Mission. From Mr. Wilson's report, dated the 7th of February, we shall make a few extracts:—

The affair wore at one time a most threatening aspect, and I feared that bloodshed would have been an inevitable consequence; but, by the favour of our Heavenly Father, that calamity was turned away. The affray was between the Colonists and the Natives alone: we had not a moment's concern about our persons or property; and felt that we were safe, God protecting us, in the midst of the storm.

The direct cause of this hostile movement was the imprisonment of an old and much venerated Native. The faith of the Officer of the Colony was broken in the affair, perhaps I might say unintentionally, and the old man was sent to jail. Feelings of the deepest revenge were excited.

The Natives assembled in a body of four or five hundred. A party was sent to force open

Digitized by Google Original from HARVARD UNIVERSITY

American Colonisation Societies—

the jail. The Colonial Escort, seeing them sally out in such dread array, fled to our house for refuge. The mob directed their course to our house, in pursuit of the fugitives. Picture to yourself a band of five hundred savages—armed with guns, cutlasses, and spears—intoxicated with revenge—and intent on shedding blood; and connect with this scene, hundreds of demoniacal voices, fierce yells, war-horns, and bells!

I found it necessary to place myself in front of our gate, to prevent bloodshed within our very doors. And here I was treated with far more deference than I had expected. They were surprised that I was so confiding as to place myself unarmed in their midst, and not one single individual offered the least disrespect. By the assistance of one or two Headmen, I succeeded in rallying the whole mob, and made them a talk: they agreed to seat themselves where they were, and to remain so until the King and myself could go and have an understanding with the Agent in relation to the cause of dissatisfaction. Our conference was satisfactory, and the mob for a time was quelled. All communication, however, between the Americans on the Cape and those in the country was cut off; and my house became an asylum for 25 or 30 Colonists.

The next morning, a palaver was called. The Governor, his Assistant, and a few of the Heads of the Government, were present. The King took the high ground to denounce the authority of the American Governor, and to contend that he should not remain at Cape Palmas. Several hours elapsed, before I could get them even to give Mr. Russwurm a hearing. He was in a disadvantageous situation: he had been here only a few weeks, and had had very little opportunity to get acquainted with the people, or to acquire any influence over them: as soon however, as he got a hearing, the current of feeling was changed, and the palaver amicably adjusted.

In reviewing the affair in all its bearings, I am disposed to think that it has resulted in much good. The confidence of the Natives in our Mission has not been shaken. Indeed, I am disposed to think that they cling more closely to us, as their friends, than ever. Mrs. Wilson was entirely composed and self-possessed, and did as much indirectly toward the adjustment of the matter as I did. I mention this, that you may know that we are not troubled or distressed by every storm which ruffles our horizon.

AMERICAN MISSIONARY SOCIETIES.

CAPE PALMAS.

Board of Missions.

Fair Hope—John Leighton Wilson; B. V. R. James, and other Assistants. Mr. James is a Man of Colour, and is to act as Printer, having brought a press with him from America: he embarked for the Mission, Oct. 31, 1836, in the "Niobe"; and arrived on the 25th of December. The Rev. David White and Mrs. White arrived in the same vessel, but were both soon summoned into Eternity; Mr. White dying on the 23d of January, and Mrs. White on the 28th. Nor have these been the only bereavements of the Mission: Mr. Polk, a Coloured Teacher at the out-station of Rock Town, has been taken to his Rest: his loss is deeply felt, as he was highly respected and beloved by the Natives; and well qualified, in all respects, for his labours: his sufferings were long and severe; but his dying language was, that the "unfolding glories of heaven are unutterable!"—Encouragement is not withheld in the midst of these trials. Many of the Natives seem to be inquiring. Several Youths give decisive evidence of conversion. The Communicants, including the members of the Mission, are 12. A Church and a School House have been built—Upward of 40 children, 10 of whom are girls, are received into the family. Various Day Schools are in operation—Mr. Wilson has made several Journeys into the Interior. He finds the people in the country decidedly more kind and simple-hearted than those on the sea-coast. Calls for Missionaries are loud in various quarters; and the Labourers earnestly beg that the bereavements of the Mission may not discourage others—Pp. 14, 15, 344.

The following extracts from Mr. Wilson's communications will shew, more fully, the state and prospects of the Mission.

Effects of the Ministry.

Apart from the removal of our dear friends, the prospects of this Mission have never been so flattering as they are at present. Preaching on the Sabbath at this place is more numerously attended; and some who attend, we have reason to hope, are pondering the question of their souls' salvation. *Jan. 28, 1837.*

The people are now, in great numbers, suspending their ordinary labours and amusements on the Sabbath, and are avowedly determined to be constant attendants on religious instruction. Last Sabbath, although this with them is the most busy season of the year, I had an audience of 600 persons: a venerable old man, of threescore and ten years, rose up and smote his breast, saying, "He has spoken the truth, and we never heard it before!" Next Sabbath I am to preach to them on a subject of their own selection—the evidence of the authenticity of the Bible, and the circumstances and manner of its communication to mankind. [*Feb. 21.*

We conscientiously believe, that the inquiry has sprung up in the hearts of many, What shall we do to be saved? Last Sabbath I exhibited to them some of the proofs that the

Digitized by Google Original from HARVARD UNIVERSITY

Bible was God's Book. The audience was about 600, and I do not know that I ever saw a more orderly and attentive assembly. Next Sabbath I am, by request of a leading man, to tell them, as he says, "all about Jesus Christ." [*Feb.* 28.

Preaching to the native people has not yet resulted in such decided effects as we some time ago hoped that it would. We find that we mistook the impulse of novelty and curiosity for an interest in Religion. The people can be drawn out now to hear the Word, only by the toilsome process of visiting them individually, and extorting a promise to attend. Still, I am far from believing that there is no interest felt on the subject. Perhaps one of the surest indications of it is the opposition which has recently been awakened among the devil-priests. A leading man among them some time since said, "If God's palaver went up at Cape Palmas, the devil's must go down." The same man, very lately, had nigh located his house on a conspicuous spot within a stone's throw of our Church. Such exhibitions of feeling are rather encouraging; as they indicate the existence of interest and thought on the subject, and their opposition we do not expect to be very virulent or powerful.

The case of our native boy, Waser Baker, has given us both joy and concern—joy, that our Heavenly Father has given us this cheering encouragement in our labours—concern, inasmuch as he is the first convert in this part of Africa, and we know not what trials he may be subjected to in consequence of his profession. But we have made it the subject of many prayers. We not only regard Waser as a true convert, but a Christian of a very decided character; and we believe his mind is stayed, by the grace of God, to sustain any opposition. Others of our boys we think are impressed with the importance of Religion; but we do not know that any of them are under serious awakenings. [*May.*

State of the Schools.

The progress of the children, and especially of those under our own care, whose attendance is more steady, is most satisfactory. Some of them, who have not had more than three months' instruction, can read with tolerable ease; and all are far more contented than we could expect them to be. All this, however, I attribute, under the blessing of God, to Mrs. Wilson's talent for teaching, and the happy faculty which she possesses of rendering all cheerful about her.

We should have a large Adult School, if we were able to teach it: and although I have declined it for the present, I have been constrained by the importunity of two men to receive them into my study to learn. One of them is the brother of King Freeman; and a very influential man with his people, and decidedly the most talented Native I have known. [*Nov.* 1836.

Our School has become very popular; and in such a manner as frequently to affect our hearts. We have been compelled, within a few days past, to decline half-a-dozen or more applications; and I have been affected to tears, when I have seen these heathenish parents leading their reluctant sons from our house because we could not receive them. That a large part of the boys in our Boarding Schools have been more or less brought under religious influence, there is no reason to doubt. [*Jan.* 1837.

God, as we humbly trust, smiles on our labours, and is visiting our Schools by the influence of His Spirit. One of our Native Youths, whom we call Robert W. James, has recently given us satisfactory evidence of a change of heart: for some months past, he has been serious and thoughtful: recently, his convictions became pungent and overwhelming; and still more recently, he has come forth with a bright and comforting hope that his sins are pardoned and his peace is made with Heaven. His father is an influential man; and we do hope that he may yet be brought into the kingdom of Christ, by the instrumentality of his son. Others of our boys are silently inquiring what they must do to be saved. And we are not without hope, that many adults in the town are beginning to feel that there is a reality in Religion. [*July* 1837.

Enlargement of the Mission.

A Missionary is much needed here, to itinerate among the Settlements round us. Not going more than thirty miles from Cape Palmas, he may embrace within the sphere of his labours more than 50,000 souls; and no people in the world, so far as human foresight may determine, are more ready to receive the Gospel. They have no religion which deserves the name: they are simple-hearted, and will receive any thing which falls from the lips of a white man with implicit credence. [*Nov.* 1836.

The people in the surrounding country are more than desirous of having Missionaries. Before Mr. White was taken sick, he received applications from five different settlements to go and make his abode with them. The fact being understood that he was to live at Cape Palmas, we received delegates from two Kings, with the request that we would send them to America with "books" (Letters), that they might get white men for themselves. As one of these men stood in the middle of our floor, urging in broken English his own cause, Mr. White was affected almost to tears. Said he, "Oh! that our Brethren at home could hear this man for themselves: if I live, they shall hear it:" HE will never communicate it, but, in his name, I lay it at their feet. I trust we do not overrate these wishes of the people. They do not arise from any enlightened views of their condition or their need of the Gospel. Perhaps the prevailing motive is the pride of having a white man to live among them: but such facilities for doing them good ought not to be overlooked. [*Jan.* 28, 1837.

Hope of a Mission on the Kong Mountains.

A tour which I took in March and April 1836 was designed to be extended to the foot of the Kong Mountains; but was terminated about 120 miles from this, in consequence of the failure of my health. I have always entertained the opinion, that it was important to the successful prosecution of the Missionary Work in Western Africa, that a Station should be established in the Interior as soon as possible. I thought the Kong Mountains might possess peculiar advantages in relation to health; and, from such

Digitized by Google Original from HARVARD UNIVERSITY

American Missionary Societies—

fragments of information as I could gather from the people hereabouts, I was induced to think that those mountains made a sweep toward the sea-coast . . . They are not more, I judge, than five or six days' walk from the point where we terminated our excursion; and, from the information I have gained in relation to the people and country, I am induced to think them quite accessible from this place . . . It is said one mountain, and I suppose it to be a branch of the Kong Range, gives rise to the Cavally, and two other rivers which empty themselves into the sea about 100 miles distant from Cape Palmas. If this information be correct, the Mountain, which gives rise to these three rivers, is to be, at some future day, a very important post, to be occupied in disseminating the Gospel over these benighted regions.

AMERICAN EPISCOPAL MISSIONS.

CAPE PALMAS.

St. James' Hill: 2½ miles E of Harper, on the Cape; and one mile from the sea —1836—Thomas S. Savage, M.D., Launcelot B. Minor, John Payne; James M. Thomson, Assistant. Mr. Thomson is a Man of Colour, who had resided several years on the coast before he was taken into the service of the Board. Dr. Savage accompanied the Missionaries of the Board of Missions, in the "Niobe." On the 18th of May last, Mr. Minor and Mr. and Mrs. Payne embarked at Baltimore, to join the Mission.

The Board had long contemplated a Mission on this coast, and had taken various preparatory measures; in which, however, they met with much disappointment. They had directed Mr. Thomson, who then resided in Liberia and acted as their agent, to erect the necessary buildings on such site of 10 acres of land as he might select, the United States' Colonization Society having made a grant to the Board for that purpose. Cape Palmas, however, being judged more eligible for the seat of a Mission, Mr. Thomson removed thither: having already sustained, in the American Colony there, an important civil office, he had gained the confidence of the Natives; and went among them, therefore, with advantages which few others could possess for gathering their children into schools. Dr. James Hall, then Governor of the Colony, conveyed to the Board, on behalf of the Maryland State Colonization Society, a lot of ten acres of land, above two miles and a half from Harper, the Colonial Town, which has received the name of St. James' Hill. Of this site Dr. Hall says—

The entire of the plat is elevated about 100 feet above the surrounding grass meadows, on which are located the farm-lands of the Colonists; a branch of Hoffman's River winding round its base, and the summit commanding a most delightful and extensive view of the surrounding country.

Of Mr. Thomson's preparatory labours, the Committee report—

He has been occupied since March 1836, in clearing and planting the land, in erecting a Mission House and a Building for the Scholars, and in superintending the School. His family, in the mean time, continued at Harper, whither he returned weekly. The Committee have no hesitation in approving his wisdom and persevering zeal.

In speaking of Mr. and Mrs. Thomson's labours, Dr. Savage remarks—

God has signally blessed our Mission, in raising up such devoted servants. In their self-denying labours, He sends over a voice to the Church at home, for the prayer of faith—for persevering effort—for greater self-denial, and greater consecration of money, and body, and soul to the work of Africa's redemption.

The Board record with thankfulness, that the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church" undertook to pay one year's salary of the first Ordained Missionary of the Church who should be sent to Africa; and to endeavour to continue an appropriation, in future, of the sum of 500 dollars annually, for the same object.

Of the three Missionaries the Board thus speak:—

A spirit of inquiry had for some time existed in the Seminary at Alexandria, relative to personal obligation in extending the blessings of the Gospel to injured and benighted Africa. Such inquiry, conducted for months, as the Committee have reason to think, in a spirit of supplication for that wisdom which is profitable to direct, has already issued in the appointment and departure of Three Missionaries from that Seminary for Western Africa. Two of these being from the south, and the third having received his theological education there, they are thus prepared by constitution and experience; and go, with much singleness of heart, to labour among the Natives of Africa. The Rev. Dr. Savage adds to his other qualifications the advantage of several years' successful practice as a Physician.

The Missionaries have been directed to pay particular attention to the town of Netea, about 50 miles up the Cavally; which river empties itself within 20 miles east of Cape Palmas. Dr. Hall represents Netea as in the midst of a beautiful and populous country, elevated from 400 to 600 feet, and containing several thousand inhabitants. A Station in this vicinity would afford a healthy retreat for

Digitized by Google Original from HARVARD UNIVERSITY

the Missionaries; and would conform more closely with the great design of the Mission—its influence on Native Africa.

The Committee have it in contemplation to establish a High School in connection with the Mission. Bishop Meade has appropriated to this object, when needed, 1000 dollars, placed in his hands for the benefit of Africa; and, from another source, twice that amount is likely to be forth-coming, at an early date, for the same object. Such a School, the Committee consider indispensable to the progress and permanent growth of their Missions in Africa. They remark on this subject:—

Missionaries may be sent to introduce the Means of Grace — to educate — and to superintend: but there must be the means of enlightening the mind simultaneously in operation, imbued alike with a Christian spirit. The laborious Ministry of the Gospel among the millions of Western Africa will come most efficiently hereafter from Native Teachers. Inured to the climate, and understanding the native character and manner of life, while introduced by some progress in education and by the Means of Grace into a new world of piety and mind, and taught, as we believe they will be if we are faithful on our parts, by the Holy Spirit, numbers will go forth in the Name of the Lord, to *preach the unsearchable riches of Christ.*

South Africa.

In some remarks in the last Survey, introductory to this quarter of the Missionary Field, we noticed the presentation of a Memorial to the Secretary of State for the Colonies, by many of the Settlers in Albany, praying for a Commission of Inquiry into injurious statements as to their conduct in relation to the Natives. The Memorialists were not satisfied with Lord Glenelg's disavowal, on the part of Government, of all participation in the sentiments which led to those injurious statements. It was resolved, in consequence, at a Public Meeting held at Grahamstown, to petition Parliament that an Inquiry into their conduct might be instituted on the spot, and for compensation for the losses sustained by them in the Caffre War. A Petition to this effect was presented to the House of Commons by Mr. W. E. Gladstone; but as the House was then preparing for its immediate dissolution, no steps could be then taken on the subject.

Circumstances have since occurred, which shew that Government have arrived at a view of the case more satisfactory to the Settlers than was at first taken. No event of the war made so unfavourable an impression, it seems, on Government, as the supposed circumstances of the death of the Chief Hintza. Not giving credit to the proofs adduced that Hintza had voluntarily taken part in the war, a Commission was appointed to inquire on the spot into all the circumstances connected with the death of that Chief. The report of the Commission led to an entire change of opinion in Government; which Lord Glenelg thus acknowledged, in a Despatch to Sir Benj. D'Urban:—

With regard to the case of the Chief Hintza, I am happy to state, that the information now transmitted clears up the doubts and difficulties, which, in my Despatch of the 26th of December 1835, I described as connected with that subject. It is, I think, now established, that, if not the fomenter of the invasion, that Chief was at least engaged in a secret conspiracy with the authors, and was availing himself of such advantages as it offered him. On himself, therefore, rests the responsibility, for the calamity in which he and his people were involved by the contest.

The Parliamentary Select Committee on Aborigines, after a very deliberate investigation of the cause and circumstances of the late war, arrive at a conclusion equally honourable to all the well-disposed Settlers on the frontier; as appears from the following passages of their Report:—

—It is sufficient to express our opinion, that the System, which has long been

Digitized by Google Original from HARVARD UNIVERSITY

pursued in our intercourse with the Natives of South Africa, has been productive of most injurious effects, both to the Colonists and the Caffres—exposing the Colonists to constant insecurity and frequent severe suffering and loss; and subjecting the Caffres to great injustice, and to treatment which could not fail to occasion feelings of irritation and hostility.

—With respect, however, to this part of our investigation, we wish it to be understood, that it is not against individuals, much less against the Colonists or the Military as bodies, that we would direct our reprehension: we are convinced that a large proportion of both are well and kindly disposed toward the Natives: but it is the System, that has been permitted to prevail in the Colony, which, in our opinion, requires a complete alteration—a System, which puts it into the power of the few who are rash, reckless, or greedy, to hazard the peace and welfare of the whole community. We are aware, that the results of a long system of erroneous policy are not to be remedied without much time and patience; and we fear that the weight of the calamity which it has produced has, in many instances, fallen on those of our Colonists who have least merited it.

—We again beg to be distinctly understood, that we are making no charge against the body of English Settlers: we believe them to have been great losers, by a course of mistaken policy; and we commiserate the misfortune which this has brought on great numbers who have taken no active part in abetting a system of irritation.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

From Cape Town, the sum of 40*l.* has been remitted; from Grahamstown, 29*l.*; from Salem, 20*l.*; from Plaatberg, 10*l.* 15*s.*; and from Poor Hottentots, by Bishop Hallbeck, of the Brethren's Church, 3*l.* —an offering peculiarly acceptable to the Society—Supplies of 500 Bibles and 1036 Testaments, English or Dutch, have been forwarded to various places; besides a Grant, very lately to the London Missionary Society, of 500 Dutch and 500 English Bibles and 1000 Dutch and 1000 Testaments, to meet the urgent wants of the Griquatown Mission—Very few of the 1000 Dutch Testaments granted for the Emancipated Slaves have been distributed, as scarcely any of them are able to read: their acquisition of this acquired qualification has been delayed by the want of Schoolmasters, and by the prevalent disregard of the Sabbath—the only day on which the Apprentices could attain instruction, should any one be found at hand to afford it—The translating and printing of the Scriptures are proceeding, in Sichuana, by the London Society's Missionaries, at Lattakoo; and in Caffre, by Missionaries of different Societies, and a grant of 60 reams of paper has been made to the Glasgow Society toward this object —P. 20.

The URGENT CALLS for the Scriptures in several places will appear from the following extracts of Letters from Missionaries:—

Many were entirely destitute of the Scriptures, and others had a borrowed Bible or Testament. I took with me a few Dutch Testaments, which were eagerly caught at; and even those I had taken for my own use were parted with—such was the extreme destitution. These people, having been deprived of their property, have not the means of purchasing Bibles at the high prices they usually cost in this country. [*From Salem.*

Numerous were the applications for Bibles, and equally pressing were the cases, yet only a few could be supplied. When those who could afford it were informed that I should expect them to pay something for the Word of God, I must confess, that every nerve was strained. One poor man brought his only cow, and said that he must have a Bible at all events, though it cost him the whole cow: of course, he had a Bible given to him, and the cow was returned. Another came with a goat, value in this country 3*s.*: he was told that it was not enough, and he must at least bring another: he did not, he said, know where he should get it, but he would try: in a short time he returned, and said he had not been successful in procuring a goat; but he had persuaded his wife to part with two bushels of corn, the last which they had, and it was equal in value: he also was given a Bible, and the corn was returned.

[*From Plaatberg.*

The SALUTARY EFFECT of the Scriptures is illustrated in the Report by some extracts from the Addresses of Jan Tzatzoe and the late Andries Stoffles, when in London:—

When the Word of God came among us, we were like the wild beasts. We knew nothing. We were so wild, that there was nothing but war and bloodshed. Every one was against his neighbour: there was no confidence between man and man, and each man tried to destroy his brother. The Word of God has turned us. The Word of God has brought peace — has

Digitized by Google Original from HARVARD UNIVERSITY

reconciled one man to another: and, in us, is fulfilled that text of Scripture, *The wolf shall dwell with the lamb.* I thank the English Nation for what we have received at their hands. [*Jan Tzatzoe.*

I have travelled with the Missionaries in taking the Bible to the Bushmen and other nations. When the Word of God has been preached, the Bushman has thrown away his bow and arrows. I have accompanied the Bible to the Caffre Nation; and when the Bible spoke, the Caffre threw away his shield and all his vain customs. I went to Lattakoo, and they threw away all their evil works: they threw away their assagais, and became the Children of God. The only way to reconcile man to man, is, to instruct man in the truths of the Bible. The Bible is the light; and where the Bible comes, the minds of men are enlightened: where the Bible is not, there is nothing but darkness. It is dangerous, in fact, to travel through such a nation. Where the Bible is not, man does not hesitate to kill his fellow: he never even repents afterward of having committed murder. I thank you to-day. My Nation is poor and degraded, but the Word of God is their stay and their hope. Do not leave us to ourselves. Hold us under your arm. We are coming on: we are improving: we will soon all be one. The Bible makes all nations one. The Bible brings wild man and civilized together. The Hottentot Nation was almost exterminated: but the Bible has brought the nations together, and here am I before you. [*Andries Stoffles.*

The Rev. Robert Moffat, of Lattakoo, bears a similar testimony respecting the Bechuanas:—

On this Station, as well as at other places which I lately visited, I was delighted to hear that the attention of the people was first roused to a sense of the importance of Divine Truth and a concern for their souls, by hearing the Gospel read in their own language. I have frequently listened with surprise to hear how minutely some, who were unable to read, could repeat the story of The Woman who was a Sinner—and the Parables of the Great Supper, the Prodigal Son, and the Rich Man and Lazarus; and date their change of views to these simple but all-important truths, delivered by the great Master Teacher.

CHRISTIAN-KNOWLEDGE SOCIETY.

The issues of the year were 73 Bibles and Testaments, 35 Prayer Books, and 480 Books and Tracts; with the sale of 291 Books of General Literature, and a circulation of 1200 Books from the Lending Library: since the first arrival of books in 1825, the Committee have put in circulation 18,900; by the sale and distribution of 11,000 Bibles and other Religious Books, the sale of 1158 Books of General Literature, and the issue of 6742 Books from the Lending Library—A District Committee, formed at Albany, has sold Books to the amount of 44*l.* 12*s.* 7*d.*; and has received 62*l.* 16*s.* 3*d.* in Contributions: the Board have granted 100*l.* toward the completion of a Church, and books to the value of 15*l.* They have also granted 100*l.* toward a Church at Bathurst. Jan Tzatzoe, the Caffre Chief, has received a grant of Books—The Sunday Schools at the Cape and in other places are well reported of—P. 20.

The Committee observe, that 883 members of the Established Church have received the rite of Confirmation in Cape Town, within the last nine years, at the hands of Bishops proceeding to India: of Bishop Corrie they record a notice, to which his early death attaches much interest:—

The Right Rev. Dr. Corrie, the first Bishop of Madras, administered that important apostolic rite to a large number of persons; and accompanied it with a most impressive Address, which sunk deeply into the hearts of many who heard it. It was the first occasion of his Lordship's exercising the Episcopal Office.

RELIGIOUS-TRACT SOCIETY.

The "South-African Tract and Book Society" has increased its distribution of Tracts from 20,000 to 55,000; and circulates them through every district of the Colony: 31,000 in Dutch and 6000 in English were printed in the year: its receipts were 104*l.* in contributions, and 148*l.* by sales. The Parent Society has granted 26,600 Tracts in Dutch or English; with 78 reams of paper, part of which is to be applied to the publication of Tracts for Mahomedans, which have been prepared by the Rev. Robert Nesbit: Mahomedans have increased in the Colony from a few hundreds to about ten thousand—To Grahamstown 9000 Tracts have been sent; to Elim and Gnadenthal (now called by the Brethren Genádendal) 3000 Books and Tracts; and to Kat River 50*l.* in paper, and 12,700 Tracts in Dutch or English. The consignments of Publications during the Year amounted to 256*l.*—Pp. 20, 21.

The gradual progress of education appears to be preparing the way for a more extended distribution of religious publications. Even from the distant colony of Lattakoo similar intelligence has been received. "The anxiety to learn to read," remarks Mr. Moffat, "is rapidly increasing. On a late itinerating visit to some Bechuana Towns on the Orange and Hart Rivers, I was astonished and delighted to witness such a general application for Spelling-books. I had taken about 200 with me; but these were a mere nothing, compared with the demand. Thus we have the prospect of being

Digitized by Google Original from HARVARD UNIVERSITY

obliged to print new editions of elementary works, to supply the wants of thousands just emerging from darkness, and becoming alive to the importance of being able to read." [*Report.*

BRITISH AND FOREIGN SCHOOL SOCIETY.

From Cape Town, Port Elizabeth, Uitenhage, and Theopolis, to which places grants of school materials had been made, highly satisfactory accounts of the progress of Education have been received. Miss Buzacott, who was largely aided by the Society in proceeding to Cape Town, has re-organized a School of Industry supported by the "Ladies' Benevolent Society": from 85 to 90 girls are in average attendance. She has had considerable encouragement in her labours. She is training four Teachers, and the System is extending—P. 21.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

UNITED BRETHREN.

See, at pp. 106, 107 of our last Volume, a Summary View of the Mission in 1835 —at p. 215, notices of Bp. Hallbeck's proceedings in England and Scotland—and, at p. 430, an Obituary Notice of Dr. Lees—Pp. 21—26.

Bp. Hallbeck left England, on his return to the Mission, on the 8th of April, with the Brn. Franke and Küster; and arrived at the Cape on the 26th of June. Br. Teutsch had acted, during his absence, with much acceptance, as Superintendant of the Mission—P. 215.

HOTTENTOTS.

Groenekloof: 40 miles N of Cape Town: 680 inhabitants—1808—Brn. Lemmertz, Lehman, De Fries, Stoltz. Br. and Sr. Stoltz arrived in the beginning of 1835 —Communicants, 229; candidates, 42: Baptized; adults 43, children 246: Candidates for Baptism and New People, 120 —Infant Scholars, 82—Pp. 21, 22.

Bp. Hallbeck arrived from the Cape on the 1st of July, and thus reports the increase of spiritual life among the people: being detained by the weather longer than he purposed, he says—

Our detention here is no lost time, as it gives me an opportunity of becoming thoroughly acquainted with the internal and external circumstances of this Settlement: in both respects, my heart is full of joy and gratitude. Last Sunday I had the favour to administer the Holy Sacrament to about 160 communicants; and to speak individually with a considerable number of them, previous to their approaching to the Lord's Table. And I was highly delighted with the simple declarations of many, which furnished striking proofs of an experimental knowledge of the things of God. An elderly man, who is an Overseer, and has just recovered from a severe illness, said—"I have long known the will of my Heavenly Master, and even made it known to others; but my heart was, for some time past, in a torpid, indifferent state. I was like a dying, half-withered tree. But our Saviour, in mercy, remembered me, and visited me with sickness. As the gardener sometimes saws off the whole withered crown of a sickly tree, leaving only a stump, to produce new healthy branches, so our Saviour did with me, in order to revive my spirit. The cure was very painful; but I have already experienced its blessed consequences; and I trust it will tend more and more to the renewal of my inner man."

The sensible and pious remarks, which we heard on visiting the people at their houses, evincing not only a tender love to our Saviour, but also a sincere attachment to the Missionaries, have been highly edifying and encouraging; and our new Fellow-labourers are altogether astonished at witnessing now, for the first time, what the Gospel has done for the once-degraded Natives of South Africa.

Genádendal:* 130 miles E by N of Cape Town: 1457 inhabitants—1736; renewed, 1792—Bp. Hallbeck, Superintendant of the Missions; Brn. Teutsch, Stein, Nauhaus, Sonderman, Schopman, Brauer, Franke. Bp. Hallbeck being about to accompany Br. and Sr. Küster to Shiloh, where they are to labour, "Br. Teutsch," it is stated, "willingly consented to remain at Genádendal a few months longer; and thus complete a service of two years, on which the Lord has been pleased to lay an especial blessing"—Communicants, 629; candidates, 108: Baptized; adults 129, children 391: Candidates for baptism, 49: New People, 151—Scholars: boys, 114; girls, 121; infants, 117—Notitia of the year 1836: baptized, 23 adults and 38 children; received into the congregation, 29; admitted to the Lord's Supper, 29; received permission to live at the Settlement, 77; departed this life, 40; forsook

* *Gnadenthal* is now called by the Brethren, *Genádendal*, this being the name by which the Settlement is designated in all official documents. Both words have the same meaning—"Valley of Grace." *Gnadenthal* is a German translation of the Dutch *Genádendal*, the name given to the Settlement by the Dutch; and was brought into use, not unnaturally, by the German Missionaries.

Digitized by Google Original from HARVARD UNIVERSITY

or were dismissed from the Settlement, 13 —Pp. 22, 23; and see, at pp. 458—460, the Testimony to Genádendal of an American Missionary.

Bp. Hallbeck gives an animated account of the reception of himself and his Brethren, on his return to the old scene of his labours:—

A visit to Genádendal, on the 21st of July and the following days, would have introduced you to a scene which would have gratified you in no common degree; for I am free to declare, that our reception here on the above-mentioned day, and what we subsequently heard and saw, were enough to cheer even despondency itself. A great many new and substantial houses had been built during our absence; the chief inducement of this unusual exertion being, as our Brethren assured us, to cheer our hearts on our return home; and every house in the place, old and new, had been whitewashed and cleaned, as before a solemn festival, for our reception. On hearing of our approach, the whole population, with the exception of infants and infirm people, poured forth, in their Sunday dress, to receive us at a distance of about six miles from the place; and even some of the neighbouring farmers, and their wives and daughters, on observing what was going forward, changed their dresses, and joined the crowd, in their best attire, to welcome us. It was impossible to be unmoved: joy and shame altogether overpowered us, and have been, ever since, the prevailing feeling of our hearts; for every day has given us new proofs of the attachment and undeserved love of the congregation, and indeed of the whole neighbourhood. Again and again we have been reminded of Luke viii. 40; and repeatedly the wish has arisen in my mind, "Oh, that they were but all prepared to meet our only Lord and Master with the same feelings of joy and confidence, if His speedy approach should be suddenly announced!" At the same time, we were made deeply sensible, how much is still wanting on our part to render us worthy, in any degree, of such kindness and affection; and how inviting such a field of labour is, where, by the mercy of the Lord, the hearts of the people are thus disposed toward their teachers. In stormy weather, many of our old people really appear to have spent sleepless nights on our account, because they apprehended we might be in danger; and some of them go so far, as to ascribe to their remissness in interceding for us the loss of our baggage in December last.

The Bishop adds, in September—

Our businesses continue to prosper. Br. Brauer is now enlarging our cutlery, in order to be able to meet the very increased demand for knives. The smiths, waggon-makers, carpenters, tanners, and masons are also completely occupied; more so indeed than I ever knew before. This state of things, far from being detrimental, as some might imagine, has a beneficial influence on the spiritual course of the congregation; the people being thereby enabled to remain at home, and steadily to attend the Means of Grace.

Jan. 1838.

We have now fixed on the spot where the Institution for training Hottentot Assistants will be erected; and have purchased of a Hottentot an extensive garden for its use, stocked with upward of 100 fruit-trees. Br. Teutsch, our most experienced architect, will do his best, during my absence in the Interior, to finish the building. Meanwhile, Br. Franke has commenced his operations: 84 Young Hottentots have daily instruction in our library.

On the state of the Schools, Br. Tietze reports—

At an examination of Br. Schopman's School of 114 Boys, many shewed that they had profited by the lessons in reading, and writing, and ciphering, which they had received. At the examination of the Girls' School under Br. Nauhaus, I was greatly interested to see how much the children had learned: out of 121 children, 96 could read the Bible: this School is very cheering. In the examination of the Infant School under Ezekiel Pfeiffer, our Hottentot Assistant, though he was somewhat daunted, on this his first appearance on such an occasion, he acquitted himself in a very creditable manner, as did his little charge: 36 children were advanced into the upper schools: there remain 117: of 12 in the reading class, some read with much propriety and emphasis.

Hemel-en-Aarde: a Hospital, supported by Government, for the relief of Lepers: about 12 miles from Caledon, and near the sea: patients, 78 — 1823—Br. F. C. Tietze — Communicants, 35: baptized, 27: unbaptized, 27 — Some of the patients were guilty of stealing, and were excluded from the meetings of the Baptized. At a later date, the Civil Commissioner made a very particular examination into the circumstances and conduct of the people; and expressed himself, on the whole, well satisfied—P. 23.

Elim: about 60 miles from Genádendal, and near Cape Aiguilla: with an Out-station at *Houtkloof*, nearly half-way to Genádendal; and another in contemplation, at *Duinvonteyn*—382 inhabitants: 75 walled houses—1824—Brn. Luttring, Meyer — Communicants, 77: Baptized, 164: Unbaptized, 141—Scholars, 133—P. 24.

On occasion of a visit from Genádendal, by Br. Teutsch, in August 1836, to this his own proper Station, he thus reports its condition:—

My visit to Elim was productive of much pleasure and encouragement to me. The Brn. Luttring and Meyer live and labour together in unity of spirit; and the inhabitants of the Settlement enjoy peace and abundant tokens of the Divine Blessing. The number of individuals who visit them from the neighbourhood, and partake with them of the Means of Grace, continues to increase: these already constitute a kind of country congregation; a feature, which

Digitized by Google Original from HARVARD UNIVERSITY

distinguishes Elim from most of our other Settlements.

The Schools are in a very prosperous state: Br. Luttring attends with much faithfulness to the elder children, and is greatly assisted by his wife in the performance of this duty. I found the children equally advanced with those at Genádendal in reading, writing, and ciphering. The Infant School I was also much gratified in visiting. By means of this school, all our children may readily be enabled to read the Word of God for themselves; and there is sufficient time remaining, before they are strong enough to labour in the fields, to teach them writing, arithmetic, and other useful things: if to these benefits we add the influence which these schools have had upon the hearts of the children, we cannot be sufficiently thankful to the Lord for the extension of such institutions to our distant shores.

It was a great pleasure to me to preach once again in the New Church; and to address a numerous and attentive congregation, consisting, not only of our own people, but also of many Christian Friends from the neighbourhood.

In March last, Br. Luttring writes—

The School for the elder children is attended by 77, of whom about 30 can read the Bible fluently. As Hottentot Children are not accustomed to any occupation which has a tendency to sharpen the mental faculties, I am often astonished to perceive the quickness with which they learn what is taught them, and the progress which they make.

The Infant School, which Br. Meyer conducts, with the help of an intelligent Hottentot Female, is attended by 56 children; and gives us great pleasure, particularly as we have reason to believe that many of these dear little-ones experience the love of Jesus in their hearts, and are taught to love Him in return.

Of the Out-station of *Houtkloof*, and the prospect of an additional Station, Br. Luttring says—

This little flock continues to be like a tree planted by the water-courses: all the settlers there are baptized, and many of their number are communicants: their walk becometh the Gospel. The eagerness with which the Word of Salvation is listened to, is truly encouraging: 46 individuals in connection with our Church reside here, who can but seldom visit Elim, on account of the distance. Light has broke forth also in another district. I visited, at *Duiwontryn*, a sick candidate for baptism. I baptized him into the death of Jesus, by the name of Paul, under a cheering perception of the presence and peace of God our Saviour. On preparing to return home the following morning, many of those who had been present at the solemn service besought me to remain awhile, as there were not a few of their neighbours desirous to hear the Word of God. I consented; and in a short time there assembled, from various places in the neighbourhood, some from eight to ten miles distant, a pretty numerous company of hearers; to whom I commended the love of Christ, in much weakness, but with a warm heart. I was the more rejoiced to witness their eagerness to hear and receive the Gospel, as the neighbourhood in question is one in which the Prince of Darkness appeared for a long season to reign uncontrolled.

If the work continues to extend, as it has done of late, on all sides of us, we shall stand in need of an additional couple at Elim; for two are not sufficient to attend to all that has to be done, both at home and abroad.

Enon: on the White River, near Algoa Bay: 439 inhabitants—Brn. Genth, Halter, Stoltz—Communicants, 127: Baptized, 224: Unbaptized, 88—Scholars, 120—Pp. 24, 25.

In the distant post of usefulness which we are called to occupy, we find the God of our salvation true to His promise—to be with His feeble servants, directing them by His Spirit, and sustaining them by His all-sufficient grace. Our Mission Family is blessed, on the whole, with good health; and we dwell together in peace and harmony. Our Hottentots have difficulties of various kinds to struggle against, especially such as are connected with their obtaining a livelihood. When provisions are somewhat plentiful, the number of inhabitants experiences a corresponding increase; when they fail, many of our people are obliged to leave us. Br. Stoltz has cared for the Infant School with great zeal and faithfulness ever since his arrival here; and the 50 children, who daily attend it, appear to take delight in the instruction imparted. The other schools are also regularly attended to; and we trust the Lord lays His blessing upon them, as well as upon the preaching of His Gospel, and the other Ordinances of His House.

[*Br. Genth: July* 1836

Such is this climate, that one year we have plentiful rains and great fertility, then two or three years of prevailing drought and barrenness. Before our houses stand about 20 orange-trees, and a vine bower: these we must keep alive by constant watering; and for this purpose, water must be fetched, in a cask drawn by six oxen, from the pools of the Witte River. Our people generally have been able to make a livelihood by the labour of their hands, though provisions have been high in price. Our smithy has been well supplied with work; which has been a great advantage to the Hottentots, as well as to the Settlement. [*Same: Jan.* 1837.

TAMBOOKIES.

Shiloh: on the Klipplaat River: in 27° E Long. and 31° 30′ S Lat: 478 inhabitants; of whom, 213 are Hottentots and 265 Tambookies—Brn. Fritsch, Hoffman, Bonatz, Küster—Communicants, 37: Baptized, 61: Unbaptized, 380—Scholars, 110—Pp. 25, 26.

The following series of extracts will throw light on the character of the Natives; and will shew, also, the state and prospects of this Mission, to which more than usual interest attaches, on account of its exposure to the influence of the late War.

Digitized by Google Original from HARVARD UNIVERSITY

Since the Treaty of Peace was signed, Shiloh and its neighbourhood has become a gathering-place for Fingoes, wild Tambookies, and Caffres; who flock hither to decide their quarrels, as there is yet no English Officer appointed to this post. These strangers plunder the gardens, nightly, of gourds and Indian-corn; in consequence of which, the winter provision of our Tambookies will be greatly reduced, so that they will be necessitated to leave us earlier than usual, for their out-places.

A son of the Caffre Chief, Maratuza, named Sani, and some Tambookies from beyond the River Kei, who had been guilty of various depredations, took refuge, some months ago, in our neighbourhood. Those whom they had plundered carried their complaints to Fort Cox and King William's Town; and, on the 27th of March, Captain Stretch appeared, with about 70 English Soldiers and a great number of Caffres, to investigate the matter, and, in case of necessity, to punish the guilty. The next day, messengers were despatched, in every direction, to convene the Tambookie Chiefs of every rank: most of them appeared the same evening; and, on the following day, a numerous company met, in solemn assembly, in our Old Church, when Mapasa was acknowledged as the Supreme Chief of the Tambookies. It was, likewise, notified to the Tambookies, that there were four things from which they must, in future, carefully abstain—murder, theft, smelling-dances, and rebellion. A Tambookie from a distance, who had recently got up a conjuring-dance, was amerced in ten head of cattle; and the robbers above mentioned had to restore all their booty. These were days of terror to the Tambookies, who now began to understand that they were under British Government.

[*Br. Bonatz: April* 1836.

Captain Stretch gave Br. Bonatz the copy of a Letter which he had addressed to the Governor General, proposing that an Officer should be stationed at Shiloh, with the command of 50 men, to watch over the civil relations of the district. The Missionaries express themselves anxious as to the influence which such an arrangement may have on the internal prosperity of the congregation; while, on the other hand, they would rejoice to be relieved from those outward cares, which draw so largely on their time and spirits. All things considered, they deem it best to be quiet in the matter, and leave the disposal of it to the Lord; believing that He, without whose will or permission nothing can take place, will overrule it, to the promotion of His cause. [*Br. Teutsch.*

Our Services continue to be well attended; and the singing of the Hottentot Women is truly edifying: of the Tambookies the same cannot as yet be said—even the Tambookie Girls seem to shew little inclination to learn to sing.

On the 12th of this month, Captain Rabe, with his wife and two children and two friends, arrived with us; the Captain being appointed the Magistrate of this District. He has already enrolled 11 Tambookies as soldiers, 3 Hottentots as post-couriers, and various other persons for Government Service: for all these, we are to provide a sufficient supply of meat, &c., amounting to nearly 80lbs. per day; and there seems to be a prospect of the number of recruits being considerably augmented. Thus our situation promises to become a very different one from what it was a few years ago. May we be enabled, after the example and in the spirit of the great Apostle of the Gentiles, to *become all things to all men, that by any means we may gain some.*

[*Br. Fritsch: July* 1836.

Thus matters stand, on every side of us; yet, in the Vale of Shiloh, by God's mercy, there reign peace and quietness. The New Church is well attended; and on Sunday is twice filled, first with Hottentots, and afterward with Tambookies. The Schools proceed in their usual course, though exposed to many interruptions, owing to the continued wanderings of our people with their cattle, by which the children are often deprived of instruction for months.

The Tambookies appear to be accustoming themselves more and more to our habits and mode of life. Many women have begun to wear gowns. Some of the men have planted wheat: others, formerly idle, hire waggons, yoke the oxen to them with their own hands, and carry out manure upon the arable land: others, again, not unfrequently come to us and ask for employment. In so far, therefore, much has been already gained. It is, indeed, true, that the hour has not yet arrived, in which we can declare of them generally, that they are pierced to the heart, and constrained to cry out, *What shall we do to be saved?* Nevertheless, we often hear declarations from their lips, which convince us that they speak, not of themselves, but under the influence and operation of the Spirit of God.

—A short time ago, a Tambookie, who had long resided in our neighbourhood, received permission, at his earnest request, to become an inhabitant of our place, together with his wife. On this occasion he remarked, "I will live here, that I may learn to understand the Word of God: for I am told, that, after this life, there is one which is eternal; and I am in great uneasiness lest I should go into everlasting punishment." He was answered, "Mapasa, your Chief, will hear nothing of all this: does he consent to your removal hither?" He rejoined, "It is true that he is my Chief; but his power over me does not extend so far, as to prevent me seeking after that which is for my good: for every one must care for himself: neither is his power over me so great, that when death comes, he can say to him, 'Let this man alone, for I have need of him!'" When he was further asked, what he hoped to find in the Word of God, he replied, "I desire soap for my sinful and defiled heart; for as the body is made clean by soap, even so must my heart be cleansed from all evil."

—A Tambookie Woman, a communicant, being asked whether she was making progress in the knowledge of God and of herself, answered, "I cannot say much on this subject; for my heart is not like a running stream, which brings every thing to view; but rather like a stagnant pool, which is full of unclean things, and has not the means of clearing itself."

—Another Tambookie Woman, also a communicant, uttered the feelings of her heart in words to this effect: "Our Saviour desires nothing from us, in return for His bitter sufferings and death, but our sinful hearts. Oh may

Digitized by Google Original from HARVARD UNIVERSITY

United Brethren—

I be enabled to devote myself to Him, that when my last hour arrives, I may be ready to stand before Him, washed in His blood, and clothed in His righteousness!"

[*Br. Bonatz: Nov. 1836.*

I gave you an account of the establishment of a military post at this Station, under the command of Capt. Rabe. On the 19th of November, we received intelligence that the post was to be abandoned at the close of the year, and that the whole of the Caffre Territory was to be evacuated by the British Troops. On the 15th of December, the Tambookie Soldiers, under Capt. Rabe's orders, were released from service; and, three days after, that Officer returned with his family to Fort Beaufort. All the other military posts were at the same time given up, and the whole of the new province, Adelaide, restored to the Caffres.

We are thankful, on many accounts, that the military occupation of Shiloh has ceased; having sufficiently proved, by experience, that a Missionary Station and a Military Post cannot flourish at the same place; the object of the one being so little in harmony with that of the other: yet I cannot deny, that we look forward with considerable anxiety to the future.

The farmers who were located on the frontier have, for the most part, quitted their homes, and retired toward the Orange River; and many of their neighbours are daily following their example. The Caffres are once more left undisputed masters of the soil.

What the final issue will be, it is impossible to foresee. I have been assured by a Caffre, that his countrymen are disposed to consider the moderation shewn by the English as the result of weakness and fear; and that nothing incenses them so much, as the attempt to set bounds to their practice of stealing. When taken to task for their dishonesty, they say, "When we see oxen that please us, we are, as it were, beside ourselves; and we must try to steal them, even though instant death should be our portion." Not long ago, some Tambookies, who are residents of this place, were detected in stealing cattle. When reproved on account of the offence, one of their baptized countrymen, named Enoch, who was present, observed, "We are all thus by nature; and I among the rest. When we see cattle, we must attempt to be possessed of them. Our heart is insatiable! I, too, had heard of the intention of the thieves, and was nearly seduced by them to join their party. At length, after a hard struggle, the Spirit of God succeeded in convincing me of the evil of such a deed, and restraining me." Such confessions often tend to raise my drooping courage; for they shew that our labour is not altogether in vain. At other times, my faith and steadfastness are sorely tried; especially at the milk season, of which the Tambookies themselves say, that it is a time when they are, as it were, intoxicated with evil desires. While this continues, it often seems to me as if I was preaching to lifeless stones; or to a great wall of rock, which causes my words to return to me powerless. I am, indeed, tempted to exclaim with the prophet, *I have laboured in vain; and have spent my strength for nought.*

On the 28th of December we had a pleasant visit from Lieut.-Col. Lewis and Capt. Selwyn, with their ladies; who all behaved to us in the most friendly manner, and testified their great satisfaction with our Institution. These Gentlemen, who are travelling on a Commission from the Government, complimented me with the proposal that all the deserted forts in Caffreland should be made over to our Society. At the same time, they inquired if we could not extend our labours to the Caffre Country, and found New Mission Settlements there. I answered, by reminding them of the number of faithful and zealous Missionaries of other Societies, who had already entered on that field, and cultivated it, not without success, and in whose labours we should not like to interfere. The want of adequate means and Labourers was also stated, as an obstacle in the way of the proposed extensive undertaking. They afterwards took leave of us, with many expressions of regard. [*The Same: Jan 1837.*

From Shiloh, my accounts come down to the 23d of January. Br. Fritsch informs me, under that date, that the Lieut.-Governor, Stockenstrom, accompanied by a military officer and several magistrates, had paid a visit to the Settlement on the 19th; on which occasion the whole of the district was formally restored to Mapasa; and in place of Captain Rabe, whose little garrison had been withdrawn some weeks before, Mr. Fynn was appointed Resident, with Consular authority from the British Government. This gentleman has been directed to reside at a place about ten miles from Shiloh, though he would much prefer taking up his abode with us. A Treaty is said to have been concluded with Mapasa, according to which he engages to promote the spread of the Christian Religion among his subjects. It is also stated, that no colonist is henceforward to proceed armed into the Tambookie Country, further than the residence of the Consul, on pain of death. If he has permission from Mapasa, he may in future trade with the Natives without a British Licence; but in the event of guns, powder, or spirituous liquors being found in his possession, he is liable to the forfeiture of his oxen, waggons, and other effects, and to be sent out of the country immediately. The Lieut.-Governor is reported to have said to Mapasa, that he should consider Shiloh as his ROCK, and the Missionaries as his FATHERS; and that if he injured them, or failed to protect them, he could not expect to enjoy the favour of the Colonial Government. [*Br. Teutsch.*

A day or two ago, I had an interesting Letter from Br. Bonatz, written on the 25th May, when the whole Mission Family in Shiloh was well. The functionary appointed to manage the concerns of that part of the country, Mr. Fynn, is very friendly; and considers himself almost as a member of the Mission Family, though he now resides some distance from Shiloh. "Here, in our mixed congregation," he adds, "we have peace; and Church and School are well attended. The baptized Tambookies are growing in knowledge and in grace, and no one of the baptized has left us for several years: though others come and go, these seem to have found something which is dear to them.

[*Br. Hallbeck: July 1837.*

Digitized by Google Original from HARVARD UNIVERSITY

LONDON MISSIONARY SOCIETY.

The Rev. James Read, jun. Rev. E. Williams, and Andries Stoffles, who sailed Nov. 7, 1836, reached the Cape on the 18th of January: Andries Stoffles died on the 18th of March. The Rev. John Locke and his wife left England on the 9th of May. On the 19th, the Rev. John Canham and his family reached England from Cape Town. On the 25th of November, Dr. Philip, with the Rev. James Read, sen., and Jan Tzatzoe, embarked in the "David Scott," Captain Spence, on their return to South Africa; accompanied by the Rev. G. Schreiner and Mrs. Schreiner—Pp. 26, 120, 264, 342: and see, at p. 316, a Contrast, by Dr. Philip, of the Dying Thoughts of an Aged Chief with those of the Emperor Trajan; and, at p. 384, an Obituary Notice of Andries Stoffles.

Cape Town—John Philip, D. D., Superintendant of the Society's Missions; E. Williams, John Locke; George Chick, James Cameron, Artisans—P. 26.

Considerable zeal has been manifested in the distribution of Religious Tracts—in promoting the cause of Temperance—and in the religious instruction of the rising generation, of whom there are about 674 in 10 Sunday Schools connected with Union Chapel.

The pulpit was for some time supplied by the Rev. John Pearce, of the Church of Scotland; and is now occupied by Mr. E. Williams, who will be succeeded by the Rev. John Locke. [*Report.*

HOTTENTOTS.

Bosjesveld: 40 miles N of Cape Town: inhab. 300, Colonists and Free Blacks—1834—Cornelius Kramer—P. 26.

Mr. Kramer continues his labours; visiting the farmers, and preaching to them and their apprentices. [*Report.*

Paarl: 35 miles N E of Cape Town: inhab. more than 500; consisting of Emancipated, Free Blacks, and Colonists—1819—W. Elliot—Communicants, 31: three have departed in the Faith—In 4 Schools, there are 237 children, besides adults: one of them is an Infant School, with 71 children, and is highly promising—Books distributed: 9 Bibles, 66 Testaments, and 700 Religious Tracts and Elementary Works—P. 27.

On the exercise of the Ministry, the Directors report—

The attendance on religious instruction, both by the Colonists and by the People of Colour, has been well sustained. On the Sabbath, Mr. Elliot has two congregations—one at the Upper Paarl, consisting of 150 Persons of Colour; the other at the Lower, consisting of 80: many of the Services, if not all, are attended by about an equal number of White People. Besides his stated engagement at the Paarl, Mr. Elliot occasionally preaches at three other places; where the attendance on the means of religious improvement is encouraging.

Tulbagh: 75 miles N E of Cape Town—Arie Vos. Mr. Zahn, of the Rhenish Society, continues to labour with Mr. Vos—Attendance on the Religious Services has varied little. One convert has departed in peace. There are 6 candidates for baptism—Scholars: Infant, 60; Evening, 47; Sunday, 32—P. 27.

Caledon: 120 miles E of Cape Town: inhabitants connected with the Station, 819—1811; renewed, 1827—Henry Helm; Dan. J. Helm, As.—Attendance on the Means of Grace has augmented—Communicants, 49: added in the year, 5; died, 5; excluded, 2. Two of those who died were of eminent piety: they were "active and useful," Mr. Helm writes, "among the inhabitants; and much respected for their moral excellence, both by the Hottentots and the pious Farmers"—Scholars: Infant, 81; Day, 90; Adult Sunday, 45. A diminution of 39 in the Day School arises chiefly from the failure of the crops; the people being thereby obliged to take their children to live, with themselves, among the farmers—Agricultural distress has, also, retarded the general progress of the Settlement—P. 27.

The absence of the men with the Colonial Forces has been severely felt: 40 of these had not returned when Mr. Helm last wrote. Though some had been enabled to withstand the temptation of ardent spirits which the army presented, others, for the time at least, yielded to its influence; but Mr. Helm, having brought the principles of the Temperance Society afresh under their consideration, he has the pleasure to observe a manifest improvement in their habits, affording ground for hope that this evil will be speedily overcome. [*Report.*

Pacaltsdorp: 245 miles E of Cape Town: 1242 Hottentots were connected, at the last Return, with the Station—1814—W. Anderson; T. S. Hood, As.—The state of Religion is encouraging—Communicants added in the year, 6; candidates, 4: Baptized, 6—No return of Scholars: the Day and Sunday Schools have undergone little variation. A new Infant School-room has been opened, when 85 children attended—P. 27: and see, at pp. 105, 106, an Obituary Notice of Frederick Roode, a Hottentot Youth of this Station; and, at pp. 246, 247, Instances of the Exemplary Conduct of the Hottentots of this Station as Soldiers in the late War.

Digitized by Google Original from HARVARD UNIVERSITY

London Missionary Society –

Such is the attention to the Word, especially on the Sabbath, that, when I see my hearers from the pulpit, I should be led to think that they are all concerned about the salvation of their souls; but a more particular acquaintance with some of them causes me to doubt: their great attention, however, is pleasing; and the conduct of the people, with few exceptions, is upright and strictly moral.

The Temperance Society, enforced by constant exhortations from the pulpit and private conversation, has been very beneficial. Some, who were a cause of vexation and trouble to us, have been reclaimed from habits of drunkenness. [*Mr. Anderson.*

In this district the Missionary Cause has many liberal and attached friends, to whom Mr. Anderson expresses warm gratitude for the interest which they have taken in his labours.

The Station has suffered much, during the past year, from the effects of the Caffre War; as the men engaged in military service, who have been allowed to return, did not reach home till the season for cultivating their lands was over. Combined with this circumstance, a severe drought, preventing an adequate return in the crops, has rendered it difficult to obtain provisions. [*Report.*

Hankey: near Chamtoos River: inhabitants, 665 — 1825 — John Melvill; W. Kelly, As.—No Report—P. 27.

Bethelsdorp: 450 miles E of Cape Town: 1200 Hottentots, at the last Return, were connected with the Station—1802 — James Kitchingman; T. Merrington, As. Mr. Atkinson has removed to Philippolis—Sunday Cong. 300—Communicants, 122. Inquirers, 12. Total Baptized since the commencement of the Station, adults and children, 1445 —Scholars: Day, 95; Infant, 100: Adult, 120 — The Missionary Auxiliary, notwithstanding the absence of many of the men on military service and the high price of provisions, raised 78*l.* in the year—P. 28.

The intelligence which has been received respecting Bethelsdorp is such, as calls for renewed acknowledgments of Divine Goodness; though the Caffre War has interrupted the progress of external improvement. Building, agriculture, and other works have been in a great measure neglected; owing to the absence of nearly 300 of the able men, not many of whom had returned from Caffreland, though nearly two years had elapsed since they were required to leave their homes. The effects of military life on many has been prejudicial; but it is a subject of devout thanksgiving, that the members of the Church, in general, have held fast and honoured their Christian Profession: when absent from the means of improvement and exposed to great temptation, they met together for prayer and mutual edification, and were useful to others. A Missionary in Caffreland informed Mr. Kitchingman, that several of his people, who shewed no signs of seriousness while at the Station, are now seeking the Lord in their trouble.

The Temperance Society has about 700 members. During the year, eight persons violated the rule of abstinence, and 30 joined the Institution. One man, who had been a confirmed drunkard, has undergone a total reformation: his family, as well as himself, are now respectably dressed, and every thing about them wears an appearance of comfort unknown before. [*Report.*

Port Elizabeth: Out-station to Bethelsdorp: 1100 inhabitants—Adam Robson —Sunday Congreg. 230 to 240, being an increase of nearly 100: Week-day Cong. 60 to 80—Communicants, including English, 57. Candidates for Baptism, 16 persons of colour, some of whom were formerly addicted to intemperance—Scholars: Day, 80; Sunday, 30 adults and 150 children. Sunday-School instruction is highly valued. Of a Bible Class, composed of Native and European Children, Mr. Robson says, "I am persuaded that it will prove a nursery to the Church of Christ here, and supply it with members" —P. 28.

The Missionary rejoices to perceive increasing spirituality and devotion in their meetings for prayer. The influence which seems to pervade their minds, leading them to live soberly and righteously in the present world and in the habitual practice of godliness, self-denial, and charity, he can alone attribute to that Divine Source whence every good and perfect gift proceedeth. In reference to the Hottentots who are members of the Church, it is remarked, that while all maintain general consistency of deportment, the conduct of some is of the most exemplary character. [*Report.*

Uitenhage: Out-Station to Bethelsdorp: Inhabitants; 642 Whites, and 386 Hottentots, Free Blacks, and Apprentices—J. G. Messer—Scholars: Day, 90; Adult Sunday, 80, chiefly Apprentices, and very diligent—P. 29.

Is it not matter of joy and thankfulness to God, that, in the five years of my residence at Uitenhage, a Church of 122 members has been formed, viz. 53 apprentices, 59 Hottentots, and 10 Caffres; and 91 of the children of those people have been baptized? Sunday last, at Uitenhage, was a day which, I believe, I can never forget: two young girls of the apprentice class were baptized: many white people were present, some of whom were so moved to tears that they almost wept aloud: indeed, the whole congregation appeared to be affected; and I myself so felt the presence of God, that I could scarcely administer the Holy Ordinance. There are, at present, 14 candidates for baptism, of whose faith in Christ I have not the least doubt; and the number is increasing daily.

[*Rev. J. G. Messer: Dec.* 1835.

God is still continuing to bless my feeble labours: so much so, that lately I had the great satisfaction to baptize eleven adults and eight

Digitized by Google Original from HARVARD UNIVERSITY

children. In my Chapel, the attendance is increasing daily, so that I have been obliged to build a gallery which will hold more than 100 people. [*The Same. June 1837.*

Besides the Mission Scholars, several hundreds are taught in Government and other Schools. Mr. Messer writes—

There are daily under good instruction about 550 souls. Five years ago, when I came to this Station, every thing looked very gloomy, especially among the poor Coloured People, as well in learning as in religion. I might almost call it a miracle what God has done in such a short period. Since the proclamation of the Slaves' Abolition, a great change has taken place among them: they appear, as it were, looking into a new world: before they seemed as undone, but now to have every privilege which a good Government can bestow on them, which makes them quite a different people.

Theopolis: 550 miles E of Cape Town: inhab. 382 — G. Barker, Chris'opher Sass; Thomas Edwards, As. The death of Mrs Barker, in December 1836, was a great loss to the Mission: she had been a valuable friend to the people, and had very much endeared herself to them —Communicants admitted in the year, 5; candidates, 2: candidates for baptism, 9 —Scholars: Infant, 84, with an average attendance of 70; Day, 62, with an average attendance of 44— Pp. 29, 216.

Things are going on well. Attention is paid to the concerns of eternity. Family Worship prevails more generally among the people than ever. The Prayer Meetings are well attended; and there is a steadiness and a spirituality about the members of the Church, which are highly gratifying. Every day the civil freedom of the Hottentots is producing the most salutary effects; and, ere long, they will be the best and most useful class of our mixed community. [*Mr. Barker.*

Grahamstown: in Albany District—John Monro—The attendance on Public Worship has been such as to require an enlargement of the Chapel: many of the present congregation are persons lately come to the Station: on the other hand, about 60 Hottentot Families, who were regular hearers, and of whom 6 men were Candidates for Baptism, have removed to a New Settlement on the Fish River—Communicants, including English, 96: they are dwelling together in concord—The removal of the children to the New Settlement had decreased the Sunday School, but there were many applications for admission—The Missionary deplores the fearful prevalence of Intemperance, which appears to have increased since the war: with the hope of stemming, in some measure, the torrent of iniquity, he had circulcated some hundreds of suitable Tracts—P. 30; and see, at pp. 358, 359, Mr. Monro's account of the pretences of a Bechuana Woman to Inspiration.

Graaf Reinet—A. Van Lingen; who continues his labours in the various departments of the Mission, but no specific report has been received—P. 30.

Kat River—1829—James Read, James Read, jun.; James Clark, As. The departure of the younger Mr. Read from England, followed soon after by his Father, on their return to Africa, has been already stated. On their arrival, they were to proceed to this Settlement, which Mr. Read, jun., reached on the 11th of March —P. 30.

The Directors supply the following information relative to this Station:—

After the involuntary retirement of the Rev. James Read from his post of duty in this extensive Settlement, the Hottentot Church and Congregation suffered a great privation of the Bread of Life; and war, assaulting them with unmitigated fierceness, threatened, by its disastrous influences, to make shipwreck of their faith. While enduring many of the bitterest temporal evils, they have experienced the supports of Divine Grace in a measure which calls for the utmost thankfulness on their behalf.

Mr. Barker of Theopolis attended, as frequently as other engagements permitted, to the religious interests of the people; consoling them in their afflictions, and encouraging their hopes of amended circumstances. We now insert Mr. Barker's report of the Settlement for the last year; at the close of which, though struggling against a grievous inadequacy of means, it seemed to be recovering its former condition.

The chief part of Mr. Barker's report here follows:—

I arrived, on my first visit, on the 15th of January: and was rejoiced to learn that the worship of God had been regularly conducted, in their encampment at Fort Armstrong, by the Natives themselves, during the trouble and confusion of the war; and that the inquirers after the way of salvation had been regularly met, by two or three of the most discreet and influential of the members of the Church.

The people were much afflicted at the removal of their pastor, the Rev. James Read, who had been separated from them more than twelve months, by order of the Governor. This separation, at such a time and under such circumstances, was a source of great grief to the Church and Congregation: but they bore it with truly Christian patience and resignation; and God, in mercy, rewarded them with a spirit of devotion, of earnest prayer, and of more than ordinary brotherly love. With regard to their recent troubles, they acknowledged the hand of God in them; and took the spoiling of their goods, if not joyfully, with Christian submission to the Divine Will.

The previous harvest had been the most

Digitized by Google Original from HARVARD UNIVERSITY

London Missionary Society—

productive of any since the commencement of the Settlement; but nearly the whole of it was lost to the industrious cultivators. An Official Return of their losses was drawn up and published by the Board of Relief, and may be considered as a fair representation; though probably it does not embrace every individual case, as it includes only the losses of those who applied to the Board. The total number of applicants was 2673; and, without mentioning the ruin of their grain harvest and the burning of their houses, their loss in cattle alone was stated as follows: 1504 oxen, 2188 cows and calves, 557 horses, 5460 sheep and goats, making a total of 9999 [10,009] head of agricultural stock lost. At the conclusion of the war they only retained in their possession a total of 3946 head of live stock, being less by 6053 than the number actually lost during the war. The number of lives lost I am unable to state; but, considering the position of the Settlement, and the manner in which it was attacked by the whole force of the Caffres, that number was small, compared with the whole population.

On this visit, I met, in the Settlement, Capt. Fawcett of the E. I. Company's Service, and the Rev. John Ayliff. As the inhabitants were beginning to return to their homes, from Fort Armstrong, we held Divine Service on Lord's Day, January 17th, at Philipton. On the 24th, the Lord's Supper was administered to 152 native communicants, for the first time during eighteen months; and I baptized 25 children.

The state of mind in which we found the members of the Church and Congregation was extremely gratifying; and it was witnessed with surprise and delight by my fellow-visitors, as indicative of the presence of God among them in a remarkable manner.

On the 12th of March, I again arrived at Philipton; and found the members of the congregation stedfast in their attendance on the Means of Grace, but rather depressed in their mind on account of various false rumours afloat reflecting on their conduct during the war. My first efforts were, to dispel this gloom from their minds, and raise their drooping spirits; and, with this view, I visited every part of the Settlement, exhorting all to look to the providence of God to vindicate their character. They were farther deeply affected by the prospect of a longer separation from their esteemed pastor, and the proposed visit of Mr. Read to England. On my arrival, I announced my intention of exercising the duties of the Pastoral Office during my stay among them; and, accordingly, met the class of inquirers on the following Wednesday, 17 of whom were present. I rode through the Settlement, visiting nearly every location; preaching, and otherwise encouraging the Settlers. In making observations on the state of the Schools, I found some of the school-rooms in ruins, and all the apparatus destroyed. Education had not, however, been wholly neglected during the war, the children being assembled in the open air when it could be done. On the 3d of April, 124 communicants were present at the administration of the Lord's Supper. On the 17th, seven persons were baptized. On the 1st of May we had the largest congregation that I had yet seen, and 171 communicants at the Lord's Table: this was a day of weeping, for on the morrow I was to depart: the poor creatures felt it, and I felt with them and for them: they were as sheep without a shepherd.

On the 4th of June, I arrived again in the Settlement; and had the satisfaction to find the people continuing instant in prayer, the Means of Grace well attended, and peace and concord prevailing. My leading object on this occasion being to put the school at Philipton in order, I procured the necessary materials, and commenced immediately. At this time, increased attention was paid to Divine Worship and Religious Instruction.

On the 19th of June, the Lieut. Governor arrived in the Settlement; and, on the 20th, an address was presented to him, signed by 191 persons, principally from among the members of the congregation. The Lieut. Governor treated the Settlers with his usual condescension and frankness.

There are nine schools in the Settlement; and I found, on my last visit, 400 children in actual attendance. I baptized 11 adults, and 44 children in all.

Having visited every part of the Settlement, I can bear unequivocal testimony to the general good order of its inhabitants. Divine Service is daily performed at all the locations, probably without a single exception. I have not observed one instance of rivalry among them: their social exercises are conducted by the most pious and intelligent resident at each location; or if that be large, perhaps two or three alternately, but in the spirit of love.

I cannot conclude without observing, that the Church and Congregation at the Kat River presents a pattern to other Christian Communities, in that stability which they have displayed under severe trials, and in that unity of spirit which they have manifested during the absence of their esteemed pastor, now two years.

The Directors add, at a later period—

Communications, replete with encouragement, have reached us. The Rev. James Read, jun. arrived at Theopolis on the 8th of March; and was accompanied to the Settlement by the Rev. G. Barker. The whole state and prospects of the people had undergone a most favourable change.

Mr. Barker writes—

We arrived at the Kat River on Saturday the 11th of March. Next day we had a large congregation at Philipton, and the Services were more than usually interesting. On Wednesday, and the following days, we visited the families in the distant locations, and preached several times to the people, generally at their own request. The Sabbath came; and the morning being fine, waggons, horsemen, and multitudes of people on foot, poured in from all directions. We were more than full on the previous Sabbath, but what was to be done now no one could tell. Some advised two separate Services. In this dilemma, a table was placed outside the House of Worship: the major part of the congregation sat on the grass, and we had a primitive service. We baptized 6 adults and 19 children; and administered the Lord's Supper to 230 communicants.

Digitized by Google Original from HARVARD UNIVERSITY

Appeal on behalf of the Hottentots.

The Directors have issued a Circular under this title, in which they remark—

Among the efforts now made to rescue this injured race of men from their deplorable condition, those of the Lieut. Governor, on the Eastern Frontier of the Colony, appear peculiarly prominent, and eminently tend to inspire encouragement and hope. The means which are requisite to promote this truly valuable work, contemplating as it does the moral and religious advancement of the Hottentots, as well as their social elevation, are specially marked out in two communications; the first from the Rev. J. Monro, of Grahamstown, describing chiefly the auspicious opening for Missionary Exertion, which has been created by the liberal measures of the Lieut. Governor; the second, from the Rev. Dr. Philip, the Rev. James Read, and the Chief Tzatzoe, unitedly transmitted from the ship in which they have recently embarked, and, as it will be seen, more particularly referring to the immediate wants of the several Hottentot Families who have removed to their new cantonments on the Great Fish River, and appealing for aid to the generous sympathies of all who may feel disposed to assist in a project so replete with interest and importance as that to which attention is now invited.

Mr. Monro, in his communication, describes a visit which he paid to different Hottentot Settlements, forming on the banks of the Great Fish River. In this visit, he held Divine Service 23 times in 10 days, and earnestly pleads that a Missionary may be stationed on this River.

The second communication contained in the Appeal we give at large:—

It is known that the first idea of locating the Hottentots on the Kat River originated with the Lieut. Governor Stockenstrom; and what he is now doing for the Hottentots on the Great Fish River is the extension only of his original plan. He considers that the Hottentots, deprived of their country, have strong claims on the Government for any unoccupied lands which it might have to dispose of; and in giving them the lands which have been assigned them, he has, in connection with the good of the Hottentots, consulted the interests of the Colony, the security of the frontier, and the future well-being of the Caffres.

The plan, now pursued by the Lieut. Governor, was recommended by the Crown Commissioner of Inquiry, in the reports to the Home Government; and perhaps it would have been well for the Colony had it been carried into effect at that period. The Kat-River Settlement, and the protection which the Griquas have rendered to the Colony and to the tribes beyond them, shew the great advantage to be derived from having Tribes of civilised Men of Colour between the White Colonists and the Barbarous Tribes beyond the Colony.

The heart of the Lieut. Governor is now set on the completion of this plan; in which he will, we doubt not, be ably seconded by his Excellency, Major General Napier: but he feels great difficulties in carrying it to the full extent which he contemplated, owing to the great poverty of the people.

The Hottentots located on the Kat River had no assistance from Government, nor from any other quarter; but the banks of the Kat River were and are more favourable to the furtherance of such a scheme than the banks of the Fish River. Besides, a number of the first settlers on the Kat River had something of their own to begin with, and those who had any thing of their own assisted their poorer neighbours: on the contrary, those who are permitted to locate themselves on the Fish River belong to that class of Hottentots who have had the least protection, and who stand in need of every thing: they are without herds and flocks; without clothing, or the commonest agricultural tools.

In a Letter to a friend, the Lieut. Governor remarks:—"My plan cannot succeed, without Missionaries and Schoolmasters, and means to put the people in possession of a few sheep and goats, seed corn, and agricultural instruments;" and, for these, he looks to the friends of Religion and Humanity in England; and we hope he will not look in vain for the assistance required. This appeal to the sympathies of the friends, in England, of the colonial races will be the more readily responded to, when it is known that the Lieut. Governor has generously advanced 3000 dollars out of his own pocket, to purchase for the settlers a small quantity of stock; but, as the people are flocking to the new locations, all that the most generous individual can furnish out of his private means will go but a little way to supply their necessities.

Clothing is an article of which the new settlers stand much in need. Agricultural tools are particularly wanted, or money wherewith to purchase them. Sheep, and goats, and the few cattle which are needed, can be purchased in the Colony.—Regular accounts will be given of the application of all the money entrusted to our care.

CAFFRES.

Buffalo River—1826—John Brownlee; Jan Tzatzoe, Nat. As.—Mr. Brownlee resumed his labours in April 1836—Scholars: Infant, 20; Sunday, 20—P. 30; and see, at p. 180, notice of the Re-establishment of the Mission.

The military have relinquished the occupancy of the Mission Premises, leaving Mr. Brownlee full liberty to take possession of them: the building which had been used as a Hospital for the soldiers now serves as a Chapel and School House. The Natives are beginning to build on the sites of their old kraals.

Mr. Brownlee recommenced his efforts among the Caffres with morning-meetings for prayer and reading the Scriptures: in August, the attendance on the Sabbath was about 50: the children were catechized, and taught to recite hymns. On the Sabbath, Mr. Brownlee also preached to the Hottentots in King William's Town; visiting others in their huts during the week: in these duties he is assisted by a Native.

Digitized by Google Original from HARVARD UNIVERSITY

London Missionary Society.—

He also spends two days itinerating among the Caffre kraals, where he finds a welcome reception: at three of them, Divine Worship had been uniformly sustained during Mr. Brownlee's long absence from Caffreland.

The effects of the war had been adverse to the spiritual benefit of the Caffres. Many of them, however, though suffering deeply from physical privation, listen to the Word with an intentness and manifestation of feeling far surpassing what the Missionary ever before witnessed.

An Infant School, with about 20 children, has been commenced: it is under the care of the wife of Jan Tzatzoe. The Sabbath School has 20 children. [*Report.*

Keiskamma River — 1833 — Gottlieb Fred. Kayser—P. 31.

Mr. Kayser has resumed his labours among the Caffres under favourable circumstances. He resides on a spot in the vicinity of his former Station, and near to Macomo's kraal; and four other kraals are within a short distance, on the western side of the river. In each of these, he preaches; and has met with no small measure of encouragement. The Chief, Macomo, has shewn himself a decided supporter of Religion and Education. The young Chieftain his son, and all his children, with many others whom he has influenced to attend, are under Mr. Kayser's tuition; and the thirst for knowledge pervades the surrounding population.

In the kraal of the Chief and beneath his own roof, the Ordinances of the Sabbath are strictly observed: by his express desire, Mr. Kayser addresses congregations of from 50 to 100 Natives. Every evening this Caffre Prince has the reading of the Scriptures, with singing and prayer, uniformly sustained in his large domestic circle. Several times on the Sabbath, Mr. Kayser has, on reaching the place, found Macomo and his family, neatly dressed in European clothing, waiting his arrival: when he first asked the reason of this observance, the Chief replied, "We make Sunday."

In this part of the country, the soil, we are told, is fruitful—pasture abundant—and many pieces of land were enclosed and planted as gardens. Operations were contemplated for leading a large stream of water from the river, to irrigate the land; a measure deemed of the utmost importance to the interests of the Mission. [*Report.*

GRIQUAS, CORANNAS, AND BECHUANAS.

Griquatown: 530 miles NE of Cape Town: a neat village of brick or stone houses, in the European form; the centre of various Out-stations: population, at the last Return, 2100 adults and 960 children — 1801 — Peter Wright; Isaac Hughes, As.; Jan Fortuin, Nat. As. with Natives at the Out-stations. The Rev. John Baillie, of Tsantsaban, has returned home; and Tsantsaban is become one of the Out-stations of this Mission—Average congregation at Griquatown, 400: at the Out-stations as follows—*Hardcastle*, 300; *Tsantsaban*, 400; *Daniel's Kill*, 90; *Banks of the River*, 500; *Mateebe's People*, 1500; *Witwater*, among the Bosjesmans, 200: Total, 3390, forming the stated congregations; but there are not less than 4000 persons under the sound of the Gospel—Communicants added in the year, 56, making a total of 146; and "remembering," Mr. Wright says, "that many of them have only of late been rescued from the darkness and deeply-rooted habits of Heathenism, they afford us much comfort and joy:" Candidates for Communion, who give evidence of a gracious work on their minds, upward of 100: Baptized in the year, 52 adults and 64 children: Married, 49 couples: Communicants; excluded, 1; died, 2—Scholars: Infant, 80, which school is effecting a remarkable improvement in the rising generation; Sewing, 50 to 60 girls, who contribute, in a very beneficial manner, to the means of domestic improvement and comfort in the families to which they belong; Day, 100; forming, with many hundred at the Out-stations, a total of 850 Scholars— Pp. 31, 32, 261: and see, at pp. 54, 55, Mr. Wright's account of a New Mission among the Bosjesmans of his vicinity; and, at pp. 320—323, various encouraging details of his labours.

The Report presents an animating view of this Mission:—

The influences of Christianity have been strikingly exhibited in the progress of this extensive Mission, which wears a character of vigour and stability not to be contemplated without delight and gratitude. The comprehensive plan of instruction, now in operation, has been organised and carried out with judgment and perseverance; and the results, through Divine Goodness, correspond with the means by which they have been sought and secured. A wide sphere of action, to every part of which the personal energies and influence of the brethren, Wright and Hughes, are made to extend, is now effectively embraced by the employment of Native Teachers and Evangelists; and each of the Stations at which they labour affords augmenting evidences of the value of the means brought into operation. The whole of the large and increasing population of the district now permanently enjoys the Means of Grace, and the preaching of the Gospel has been eminently blessed. Almost every child is receiving suitable education. The Church is rapidly increasing: the collateral blessings of Christian Instruction are gradually springing up: the principles of Temperance are gaining supremacy; and, throughout the entire community, an ardent desire for further improvement is plainly perceptible.

Waterboer continues to be the steady, devoted, and enlightened friend of Missions. At the Anniversary he made a powerful and

Digitized by Google Original from HARVARD UNIVERSITY

eloquent speech in support of the Missionary Cause. The Native Preachers also addressed the Meeting; and heightened, in no small degree, the interest of the proceedings. The contributions amounting to 19*l.* 7*s.* 10*d.*, a sum far surpassing every former year, were composed of the offerings of no less than 244 persons, all Natives, with the exception of the Missionaries and their families. Such liberality is the more commendable, when it is considered that, from the failure of the fountains, little produce had been obtained from the land, and much privation had been sustained during the year.

A recent communication from Mr. Wright, dated in September last, is highly encouraging:—

I have just returned from an interesting journey, on which I have been three months from home.

If the present desire for instruction should continue for some time, I think that the whole adult population, with the exception of some old people, will learn to read; and even many of these are labouring hard at their Spelling Books.

But the extensive work of God among these people, and that by means of Teachers raised up from among themselves, is the most interesting feature. At Mateebe's Town, I had a congregation of more than 800 souls; and, at Simeno's Town, not less than 600. The rivetted and anxious attention to the Word of God, the general spirit of inquiry on religious subjects which prevails among all classes, and the great concern evinced and expressed by the people to flee from the wrath to come, filled my soul with wonder and praise. The demand made on my physical strength during the week I remained among them — in preaching the Gospel, in attention to the young, in conversing with inquirers, not only between the Services, but also during the chief part of every night, for the purpose of administering comfort, solving difficulties, &c.—perfectly exhausted my strength.

We have at this time, in all our Schools, at least 850 children. We have Seven Out-stations; and, in all, Eleven Natives regularly engaged in the work of instruction. The Gospel is regularly preached to between four and five thousand souls; and we have applications from large parties, not in our district, for Native Teachers. The sphere of our labour is daily growing upon us; and the general feeling of approbation expressed by the country toward us and our plans we dare not disregard, nor refuse the means of instruction, improvement, and happiness, to those who ask them from us.

We are in great want of books of every description, for our people: and if we cannot put books into their hands, it is in vain that we teach them to read; and the number of our readers is rapidly increasing. We greatly need a supply of Bibles and Testaments from the Bible Society; and our Directors should apply to the Bible Society for a grant to us.

We have already stated, under the head of the Bible Society, the liberal Grant which was immediately made to meet this application.

BOSJESMANS.

Philippolis: on the north side of Cradock River: inhab. 357 men, 358 women, 900 children —1831—Theophilus Atkinson, who removed hither, with his Wife, from Bethelsdorp, in August 1836 — Besides conducting an early Sabbath Prayer-Meeting, Mr. Atkinson preaches every Saturday Evening, and three times on the Lord's Day: the attendance fluctuates; sometimes not exceeding 150, but more frequently amounting to 250 or 300, which arises from the greater part of the population residing on their respective farms, many of which lie at a distance—Communicants, 32—Scholars, 30—P. 32; and see, at p. 316, the testimony of Dr. Philip to the Power of Divine Grace on some Bosjesmans.

Mr. Atkinson regrets, that, from the pressure of his other avocations, he is unable to fulfil the duties of pastoral visitation and itinerancy to the extent which is needed; and urges the desirableness of an additional Labourer being sent to his assistance. [*Report.*

BECHUANAS.

Lattakoo: 630 miles NE. of Cape Town: resident population, at the last Return, 1916; with an Out-station at *Hamhana*, on the Kuruman, comprising six Villages, containing upward of 2000 inhabitants—1817—Robert Moffat, Robert Hamilton; Rogers Edwards, As.—P. 32. Recent intelligence supersedes that given in the last Report: the chief facts appear in the following extracts:—

This Mission, at present, has a most promising appearance; more than ever it had before. The Almighty has been pleased to grant His Holy Spirit to accompany and bless the preached Gospel; and a great and general concern has been awakened among the people on the Kuruman River, about the salvation of their souls. They are visited every Sabbath. The greater part of them hear with attention at all the villages, and some seem deeply affected with the words of eternal life.

The number of church-members is 40. There are 60 persons under concern for their souls. More than half of that number are from the Baclaras, who come seven miles every Friday, to this place, to be instructed about the way of salvation: 40, and sometimes 50, come that distance on the Sabbath, and are here in time for the Prayer Meeting, which is held about one hour after sun-rise: this is surely a proof of their sincerity!

Education is spreading rapidly. When I visit the Baclaras, I find them reading, and teaching one another, in all directions; and consequently, there is great demand for Spelling-books. A small one of eight pages has been printed, and is now in use among the people of Mateebee; and in a native town 100 miles S. E., whose chief is Mashooe: he lately

Digitized by Google Original from HARVARD UNIVERSITY

London Missionary Society—

visited this place, with a number of his people, among whom God is working a great work: they have heard little of the Gospel, but what they have heard has been blessed: some of them are worthy to be received as Members of the Church of Christ: they express a great desire to have a Missionary sent to them. This would be a fine field for a devoted servant of God. The printing-press I hope was sent, under divine direction, for a noble purpose, and will doubtless be the means of spreading knowledge in all the regions round about.

[*Mr. Hamilton: Feb.* 1837.

When we look at the year gone by, we feel bound to say that goodness and mercy have followed us. Health has been granted, and the full enjoyment of those means through which the savour of the Name of Jesus is extended here as in other parts of the world.

When we contrast past years with the present, we cannot help exclaiming, "What hath God wrought!" We have now no busy Rain-maker, to lead the multitude captive at his will, and make us the mourning spectators of gross ignorance and superstition. We are no longer left to pray alone, or complain that we have spent our strength for nought; while a wicked multitude laugh us to scorn, and bid defiance to our apparently useless endeavours to impress their hearts. The time is gone by, when our property was wont to be the common prey of covetous and lawless men, and when no appeal could be heard nor redress given. When those seasons are remembered, we thank God, that, though sorrow continue for a night, joy cometh in the morning. The day has dawned, and the day-star has arisen on this people; for the fetters of superstition are comparatively broken; and those who were wont to say, *Let us break their bands*, are now emerging from the delusion, and awaking to a new state of moral being.

During the past year, 9 men, 9 women, and 15 children have been baptized: these 18 adults gave what we considered very satisfactory evidence of a real change of heart.

We have been much gratified during the past year by the formation of an Auxiliary Missionary Society. The amount of subscriptions is highly encouraging. We have, in the course of receiving them, been sometimes astonished to see the cheerful way in which they gave what, in some instances, was more than a tenth of their whole property, for the "Palalo ea Bogosi yoa Keresete"—the extension of the Kingdom of Christ. Some of the subscriptions were in cash, and others in produce. One characteristic of the native mind formerly was want of compassion to his fellow, his brother, and his friend: of this, we have seen innumerable instances. Divine Grace has thus softened their obdurate hearts, and led them to imitate the Good Samaritan.

Our itinerating visits continue every week to the towns of our Out-station, Hamhana. We have been delighted, during the past year, to see numerous congregations, and the riveted attention of the hearers to the things which were spoken. There is evidently a saving change among that people, especially among the Youths; who, a short time ago, publicly declared that it was their determination not to follow the fables and superstitions of their forefathers. Some of the Old Chiefs have vainly endeavoured to sustain the fast-vanishing customs of former generations. We cannot feel angry with them, when we reflect on the gross ignorance in which they have lived. We have the assurance that these things, which yet oppose the purifying influences of the Gospel, will, in due time, vanish before faith and prayer.

[*Missionaries, June* 1837.

NAMAQUAS.

Komaggas: about 22 days' journey from Cape Town: 670 inhabitants—1829—John H. Schmelen—Sunday cong. 60 to 100; Week-evenings, 40—Communicants, 38: candidates, 6—Baptized in the year, 6 adults and 8 children: total baptized, 83—Scholars: Day, 49; Sunday, 47; Adult Sunday, 14; Evening, chiefly for children who tend sheep in the day, 50—P. 32; and see, at p. 264, a notice of this Station, by Capt. Alexander.

Though opposed by peculiar difficulties, the Gospel has made considerable progress in this distant field. At the commencement of the year, the people were in great distress, depending for support on the wild fruits of the earth; and many of them probably would have perished from want, but for the assistance afforded by the Missionary. Subsequently they returned to the Station, heavy falls of rain having fertilized the usually parched soil—their hopes were revived—the Schools and Congregations assumed their former appearance—and the whole Station displayed a brighter aspect. While dispersed over the country in search of pasture, the Natives were not entirely deprived of the Word of Life: Mr. Schmelen itinerated among their scattered encampments, and preached to them as opportunities offered. But his labours at the Mission Settlement itself have been, at once, more satisfactory to his own mind, and more beneficial to the people; and he expresses the grateful persuasion, that, in reference to their eternal interests, his exertions, through Divine Grace, are not in vain.

Mrs. Schmelen continues her labours on the Sabbath Afternoon, reading in the huts of the native residents Religious Tracts and Books, especially the Pilgrim's Progress: this she explains, and finds that it excites lively attention. These efforts the Missionary feels assured have been deeply blessed, and owned of the Lord.

[*Report.*

Steinkopff—in S. Lat. 29° 32′ E. Long. 17° 35′—1817—Michael Wimmer, Catechist—P. 32. No Report.

The past year has still been one of difficulty and trial to many of the Stations. Open and deadly war has ceased, but many of its evils are still in operation. The loss of life among those engaged on behalf of the Colony was not great; and it is matter of thanksgiving, that the integrity of Christian Character, among the Native

Digitized by Google Original from HARVARD UNIVERSITY

Converts, who were embodied in the Colonial Forces during the Caffre War, has, with some exceptions, remained unbroken. While the Missionaries mourn over the defection of some, they bear decided testimony to the stedfastness of others; and every instance of Christian fidelity and decision must be regarded as a striking proof that the principles of the Gospel, especially as they inculcate the duties of temperance and sobriety, have taken firm hold of the individual.

Scarcely any circumstance connected with the war has operated more injuriously than the protracted absence of so great a number of the most active and able men of the Mission Settlements; and this calamity is aggravated by the fact, that, after a period of nearly two years, many of these men had no definite prospect of returning to their homes. But, amidst these and other painful events, much that is cheering meets observation. On the whole, the work in which the Society is engaged steadily advances, and the beneficial effects of the labours of its Missionaries become every year increasingly apparent. Some of the most interesting manifestations of Divine Grace and Mercy which have ever yet been vouchsafed to South Africa are recorded in the period now under review. [*Report.*

The impediments to Missionary Operations in South Africa have been removed; and Tzatzoe returns to take possession of his own hereditary lands; which, in common with the territory of his Nation, have been promptly and fully restored to their rightful owners, by the equity and honourable conduct of Her Majesty's Government.

The extent of the Society's present operations in South Africa will appear from the statement, that there are 31 Stations and Out-stations—24 Missionaries—18 Assistants—18 Churches—1382 Communicants—62 Schools—and 4721 Scholars.

But desirous to avail themselves of the present favourable circumstances for extending the knowledge of the Gospel among the Nations beyond the Colony, the Directors have made arrangements for sending seven additional Labourers. [*Directors.*

[*The Survey will be continued in the February Number.*]

Biography.

MARTYRDOM OF RAFARAVAVY,

THE PROTO-MARTYR OF MADAGASCAR,

WHO WAS PUT TO DEATH FOR THE FAITH, AUG. 14, 1837.

THE affecting events which are here narrated have been just made public by the Directors of the London Missionary Society. They will be read with grief for the sufferings of the righteous and for the wickedness of the wicked; chastened, however, with holy joy at the manifest display of the presence and grace of the Saviour.

Severity of the Persecution in Madagascar.

It is now three years since the flame of direct persecution against Christianity in Madagascar burst forth with violence, by the publication of an Edict suppressing all Christian Instruction in the country. Sincerely as we lamented this, we could not despond as to the issue. Our hope was sustained, not only by a review of the past history of the Church, and by assurance of its Divine Founder that the very *gates of hell shall not prevail against it*, but also by our acquaintance with facts of a most cheering and satisfactory character, which we did not feel at liberty to publish.*

All Public Worship being forbidden by the Edict of 1835, those who had professed faith in the Saviour were reduced to the alternative, of meeting death by direct opposition to the mandates of the Sovereign, or maintaining in private the use

* The reason of this silence may be found, in our being aware of the frequency of communication between this country and Mauritius, and between that colony and the island referred to. It may suffice to allude to this as the reason for abstaining, even now, from details which we else should feel it most suitable and gratifying to communicate.

Digitized by Google Original from HARVARD UNIVERSITY

of the few means of religious improvement remaining among them or created by their own zeal and affection. Thus, neither provoking the threatened displeasure of the Queen nor timidly shrinking into entire concealment, a few were in the habit of meeting on the Sabbath, on a mountain at some distance from the capital, for the purpose of reading the Scriptures, singing, and prayer. These have lately been detected; and the circumstance has led to further search.

Seizure of Rafaravavy and other Christians.

A box of Christian Books, found near the residence of the eminent Christian Woman of whom we write, led to her apprehension and imprisonment: her house and property were immediately given up to plunder; and she herself, after several days of suffering inflicted with a view of extorting from her a confession of the names of her companions, was sentenced to an ignominious death, by the hands of the common executioner.

Fifteen others had been apprehended, and condemned to the utter and final loss of liberty, never to be redeemed by their friends; and with the further stipulation, that, if transferred to other masters, it shall be on the condition of their being compelled to labour from morning to night, to the utmost limits of their strength. Their property has been also confiscated.* Of those who were married, their wives and children, whether professing Christianity or not, have also been reduced to slavery; but with the mitigating circumstance of permission to be redeemed. The total number thus affected is said to amount to nearly one hundred.

Christian Character of Rafaravavy.

Strong, however, as are the claims of these suffering survivors—if, indeed, they yet survive—the strongest interest seems to concentrate round the closing days of the honoured Proto-martyr of Madagascar, Rafaravavy. Placed, by the unrighteous deed of *them that can kill the body only*, beyond the reach of further vengeance, we feel at liberty to give a more detailed account of her previous history.

From the time of her having professed her faith in the Lord Jesus Christ, which was about seven years ago, she gave the most satisfactory evidence of the power of the Gospel, in its transforming influence; and, in her whole deportment, honourably exemplified the Christian Character. Mild and open in disposition, yet energetic and persevering in her efforts to do good, and endowed with highly-respectable natural abilities, she presented one of the happiest illustrations of native character which the Missionaries had met with; and, under the influence of Religion, one of the most satisfactory examples which they could desire of success in their Ministry. All, who saw her, beheld a Heathen, who had been brought from darkness to light, and was filled with the fruits of the Spirit. Her prayerful efforts in the behalf of others, sustained by her own consistency of deportment, could not be, and were not, without effect. Should prudential reasons continue to restrain us from saying more, at present; yet the day, which will reveal the secrets of all hearts, will disclose her labours of love, and the blessing with which they were honoured of God.

Her Noble Conduct on a former Seizure.

In the summer of 1836, her faith and patience were put to a severe test—endured the trial—and were found more precious than gold, though tried with fire.

An accusation was laid against her before the Government, by some of her Slaves, of her having observed the Sabbath—retained and read a copy of the Scriptures—and conversed with some of her companions on religious subjects. These were the crimes laid to her charge. She denied not, but confessed the truth of the accusation; and neither the grey hairs of a Parent, a zealous idolater, could persuade, nor the frowning threats of the Sovereign could terrify her into an abandonment of her profession. In daily prospect of death, she then remarked to a beloved friend, to whom she was accustomed, amidst mutual tears, to pour out the feelings of her heart, that, as to her life, she felt indifferent—that if her blood were to be shed on the land, she trusted it might be the means of kindling such a feeling of interest in Madagascar

* According to the custom of Madagascar, when the property of a criminal is confiscated, a certain portion - one-tenth - is distributed among the civil officers. It is a circumstance of considerable interest, that, in the present instance, when the legal portion of the confiscated property was offered to the parties above referred to, few could be induced to accept it: only some of the most profligate would touch what appeared to have something sacred about it.

Digitized by Google Original from HARVARD UNIVERSITY

as should never be extinguished. "Did not the Saviour forewarn us," said she, "that we should incur the hatred of all men for his sake? The Son of God has died in our stead, and that will shortly redeem us from all our sufferings. *I know in whom I have believed;* and, though my blood be shed,* the Word of God must prosper in this country." She added, with great feeling—"Pray for me, that if it be the Lord's will that I should suffer now, He would take my soul to Himself; but that, if I am spared, I may live more than ever to His glory." Nothing grieved her, she remarked, so much as the spiritual state of those around her; and that the immediate prospect of martyrdom itself was less painful to her, than seeing all her connections living in wickedness.

The Queen did not, at that time, think fit to inflict on her the punishment of death. She was condemned to be "very ilany," that is, a pecuniary fine was imposed, equivalent to half the amount of her estimated value if sold into slavery; and she was severely threatened, and warned, that "though her life was spared, she should be taught a lesson not to trifle with the Edict of the Queen."

Scarcely could a more striking example of Christian forgiveness and meekness be found in all the records of the Church, than she displayed on this trying occasion. While many of the members of her family, indignant with her accusers, as slaves, who ill requited former kindness, threatened punishment, she assured them, on her liberation, that she cherished no resentment, but freely and fully forgave them. She sought Divine Mercy on their behalf—earnestly admonished them—affectionately prayed with them—sought to lead them to repentance—and endeavoured to direct them to the Saviour. Her exemplary Christian spirit toward her accusers, besides forming a further proof of the reality and the elevation of her piety, has also left satisfactory evidence that her holy labours were not in vain.

The Last Moments of Rafaravavy.

After this sketch of her career, it will not create surprise to hear that the continued persecution, which has now burst forth with increased violence, should have found her among its earliest victims. Rafaravavy has the honour of being the First Martyr of Madagascar. It was near her residence that the prohibited books—the Scriptures, with other publications issued from the Missionary Press—were found. On her, the vengeance of the Sovereign has been inflicted, and she has fallen under the spear of the public executioner; but her spirit has joined the company of the redeemed in glory, who have come out of great tribulation. Her last moments are thus described in a Letter from Mr. Johns:—

On the books being found near her house, her entire property was given up to plunder, her person secured, and her hands and feet loaded with heavy iron rings. She was menaced in vain, during a period of from eight to ten days, to induce her to impeach her companions. She remained firm, and perfectly composed; and was put to death, by spearing, on the 14th of August 1837. She had said repeatedly, by Letter, to her friend Mrs. Johns, "Do not fear on my account. I am ready and prepared to die for Jesus, if such be the will of God." She was most wonderfully supported to the last moment of her life. Her age, at the time of her death, was thirty-eight years. Many, even of the old people, remarked, that they had never seen any one so "stubborn" as Rafaravavy; for although the Queen forbade her to pray, she did pray even when in irons, and continued to preach Christ to the officers and to the crowd that followed her for nearly three-quarters of a mile, from the place of public condemnation to the place of common execution. Here she continued to pray, and to exhort all around her to believe in Jesus Christ, even till the executioner's spear, thrust through her body, deprived her of the power of utterance.

Some peculiar Circumstances under which she suffered Death.

In relation to her death, Mr. Baker justly remarks—

Never, in the annals of the Church, did a Christian Martyr suffer from motives more pure, simple, and unmixed with earthly alloy. She had never heard of any after-glory of martyrdom on earth. No external splendour had been cast round the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. Her own father and relatives to the very last accused her of "stubbornness." The people generally regarded her as "stubborn;" and worthy of punishment, even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances; and, by recantation and humbling herself to beg pardon of the Queen, she might very probably have saved her life. But her whole heart, as her Letters testify, was filled with the love of Jesus. She *endured as seeing Him who is invisible.* Her Letters are composed princi-

* In speaking of her death, she employed a term which also contained allusion to the fact of her body being left at the place of execution, according to the barbarous usage of the country, to be devoured by the dogs that swarm in the neighbourhood.

Digitized by Google Original from HARVARD UNIVERSITY

pally of passages from the Gospels and Epistles; and these, doubtless, under the influence of the Holy Spirit, were the entire support of her mind in the last hour of trial. If "the blood of the martyrs is the seed of the Church," we may trust that Rafaravavy will not have died in vain. She died directly and exclusively in defence of the Gospel.

The Directors of the Society received the sad intelligence of these events in a manner worthy of Christian Men. It is stated—

Never since the existence of the Society has a more intense feeling been created at the Board of its Directors, than was produced when Communications were, made and Letters read, detailing the rigorous proceedings of the Government of Madagascar against the disciples of the Redeemer in that country. Suspending all other business, and acting under deep emotions, which will not soon be forgotten, it was felt to be a solemn duty, to bow in prostrate humiliation before God; and to pour out supplications at the Throne of Grace on behalf of that Hallowed Cause which the enemy is attempting to crush, and of the persecuted flock now *resisting even unto blood*. Yet, mingled with tears of sympathy, and earnest prayers that God would speedily interpose and rescue His flock from the cruel purposes of men who *would swallow them up*, were tears of chastened joy and triumph, that, by the grace of God, the first fatal persecution in Madagascar had revived the spirit of the Primitive Church; and produced, in the undaunted stedfastness of its First Victim, a fresh demonstration of the efficacy and truth of the Gospel. Rafaravavy, an early convert, an honoured female saint, has, like Antipas, proved *faithful unto death*, and has *received the crown of life*. Many of the Native Christians have been called to suffer imprisonment, loss of liberty, and confiscation of property. As yet, the history of this persecution is unstained by the record of a single instance of apostacy. God has upheld the faith and patience of His servants in the hour of trial; and, sustained by the consolations of the Everlasting Gospel, they have looked at terrors without dismay, and emulated the example of the Confessors and Martyrs of primitive ages, who from beneath the altar still cry, *How long, Lord?*

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Committee have just circulated the following

Notice respecting Bequests to the Society.

An Act of Parliament "for the Amendment of the Laws with respect to Wills" having been passed on the Third day of July 1837; which Act came into operation on the First day of January 1838; the attention of all persons, who may contemplate making Bequests to the British and Foreign Bible Society, is respectfully called to the following Section:—

1 VICTORIÆ, cap. 26. sec. 9.

And be it further enacted, That no Will shall be valid, unless it shall be in *writing*, and executed in manner hereinafter mentioned; (that is to say) it shall be signed at the foot or end thereof, by the Testator, or by some other person in his presence and by his direction; and such signature shall be made or acknowledged by the Testator *in the presence of Two or more Witnesses present at the same time; and such Witnesses shall attest and shall subscribe the Will, in the presence of the Testator;* but no form of Attestation shall be necessary.

N.B.—Wills executed *prior* to the first day of January, 1838, are not affected by the New Act; but *any alteration therein*, or *Codicil thereto, must be executed in the manner before mentioned.*

The British and Foreign Bible Society having been deprived of several valuable Legacies owing to the operation of the "Mortmain Act," (particularly one of 500*l.* during the past year,) the Committee embrace this opportunity of introducing the following Extract from a Work just published, entitled "Plain Directions for making Wills &c. by J. C. Hudson, Esq. of the Legacy Duty Office," as worthy of particular attention:—

The Statute of 9 GEO. II. c. 36. called the Mortmain Act, is not repealed or altered by the 1 VICTORIÆ c. 26; and therefore legacies to charities out of *real* estate will still be void. If a Testator desire to leave legacies to charities, he must take care to make them payable, either expressly, or by ordinary course of law, out of such *personal estate* as may be applied for that purpose. A bequest to a charity of a term for years, or leasehold property; or of money to arise from, or be produced by, the sale of land; or by the rents, profits, or other interest arising from land; or a bequest of money, to be laid out in land; or a bequest of money secured by mortgage; or a bequest of annuities charged on land, or rather rent-charges; or a bequest of

Digitized by Google Original from HARVARD UNIVERSITY

money, with a direction to apply it in paying off mortgages on schools or chapels; or a bequest of money secured on parochial-rates, or county-rates, or turnpike-tolls—is, in each case, void; and even where no particular fund is pointed out in the Will, for the payment of charitable legacies, and they are consequently a charge on the residue, and the residue consists, in part, of property of all or either of the kinds above specified; so much of the legacies will become void as shall bear the same proportion to the entire legacies as the exempted property bears to the entire residue.

The Notice circulated by the Society claims immediate attention, from all persons who have made, or intend to make, Charitable Bequests in their Wills.

This Notice may be very appropriately followed by another, which shews us

A Widow fulfilling the Wishes of her Husband.

Mr. Dudley writes from Reading—

I have much pleasure in transmitting a Donation of Fifty Guineas, from the Widow of my late dear friend, the Rev. J. A. Stephenson, Rector of Lympsham. In presenting this evidence of her own cherished attachment to the Society, Mrs. Stephenson fulfils what she believes would have been the wishes of her lamented Husband, had his life been spared. When sending me the money, she observed, that she had been particularly struck with the following paragraph, penned by his own hand, and read by him as part of the Twenty-first Annual Report of the Somerset Auxiliary Society:—

The means of promoting a larger amount of Free and cheerful Contributions will readily suggest themselves to every heart that has been cheered by the Truths of the Bible—and three hints alone will your Committee venture on making. 1st, That the interests of the Society would be greatly promoted by every Local Institution adhering to the rule of not disposing of copies below the cost prices. 2dly, That its prosperity would be immeasurably extended by Pulpit Advocacy and Congregational Collections. And 3dly, That the present being a period when numbers are wisely engaged in completing their Testamentary Dispositions, in every instance in which the Bible Society can be remembered, consistently with the interests of surviving relatives, the last testimony of the friends of Scripture in its favour will be hailed with delight on earth, and re-echoed with delight in heaven.

As all who purpose to make Testamentary Dispositions in behalf of Religious Institutions cannot expect their Widows so well to understand and so faithfully to fulfil their wishes as Mrs. Stephenson has done those of her Husband, it behoves them, *whatever their hand findeth to do* in this matter, to do it *with their might, for there is no work in the grave whither they go.*

Interesting Notices relative to the Blind.

The Rev. T. Phillips, of Hay writes—

The "Printing of the Scriptures for the Blind" excites very great interest in the Principality. I spent an hour instructing a blind woman, who in a short time learned to distinguish about ten letters: her touch was remarkably acute, having been accustomed to play on the harp. I met a blind man, in Denbighshire, who is exceedingly anxious to learn; and would in a short time do it, with suitable books. I have given away to this man, and some other blind persons, slips from the "Specimen" which I had by me. I have received Four Shillings from a few little children, toward presenting the Blind Boy at Builth with a Gospel.

The Rev. H. A. Browne, on a journey in Cornwall for the Society, sends some affecting details:—

A very interesting case was stated in the Falmouth Report, of a woman of advanced age, 74—an inmate of the Town Workhouse—who had often expressed regret that books were useless to her, as she was unable to read. This person lately came forward with great delight; and said, "I can now read my Bible." She had been encouraged, it appears, to this undertaking by a POOR BLIND WOMAN; who, finding that she knew her letters, readily offered to become her instructor: and so successfully did they labour together, that in a few weeks the aged pupil gave the Visitors satisfactory proof that the difficulty was overcome, by reading to them part of a chapter in the New Testament.

I cannot forbear transcribing for you, in addition to this, the greater part of (to my mind) a beautiful Letter, given to me in the Ladies' Committee Room; and taken down, the Lady assured me, at the dictation of a Blind Woman in Falmouth, who had been taught to read:—

April 19, 1836.

HONOURED AND REV. SIR — Gratitude to Him from whom every good gift descends; and

Digitized by Google Original from HARVARD UNIVERSITY

to you all, who have united with Him to do me good! Your visits have been greatly blessed to me; and the Sacred Scriptures have been my meditation day and night. Sir, you have wrought a good work on me: you have learnt ME to read, blind and deaf, in the 65th year of my age, without any other visible help. I think it is next to your having worked a miracle. You are blessed of the Lord; and He will not forget your good works and labour of love, which you have done toward me. I believe that the work is of God, and that "I AM" hath sent you unto me, as an answer to prayer. Labouring under such burdens as have seemed too grievous to be borne, I have petitioned Him, that He would shew me some token for good, that my faith and confidence in Him may be strengthened; and He hath heard my petition.

I have read all the Lessons well. Oh for a heart to praise Him, who hath done all things well! I intend, as I have done, according to His command, to give myself unto prayer—making mention of you all, as is my bounden duty: and to trust in Him for ever, who is the Refuge of His people, whereof He hath made me a witness, and to go on my way till the end be.—Sir, you will remember me before Him, that I may fight the good fight, and finish my course with joy.

Mr. Browne thus narrates his

Impressive Application of a Fearful Occurrence.

In the course of my visits, I was informed of an incident of recent occurrence, which drew from me instantly the remark—"Who can say, if your Bible Association in this place had been faithfully kept up, but a life might have been preserved—a soul saved!" The case was this: a Young Man, engaged in the mines, had, by the grace of God, become the subject of deeply-serious impressions; and shewed himself intent on the things that belonged to his everlasting peace. For some time, his religious feelings seemed to gather strength: outwardly, he was an altered man; and gave promise, to the joy of pious friends and neighbours, of a consistent and steady Christian course. While in this pleasing state, he learned to value the Sacred Scriptures; and, resolving to have a good Bible of his own, fixed his choice on the Quarto at 22*s.*, which he found he could have from Truro. He laid by his money: and, in this way, had amassed 15*s.* or 16*s.*; when, in an evil hour, he fell into bad company: he yielded to the temptation—the Spirit was grieved—his good impressions wore off—and, as these weakened and disappeared, his desire for a Bible, of course, declined likewise. He changed his purpose, therefore, and determined to buy a gun—shooting being a prevailing amusement among the miners, in their hours of leisure. His parents remonstrated, but in vain: such a gun as he could purchase with his savings was procured: and the first day he went out with it, he turned into a field to fire at some little bird, that caught his eye, in the hedge. He drew the trigger—his worthless gun exploded—burst—the stock was shivered—a portion penetrated the forehead of the unhappy man—and, in an instant, he lay in the field a lifeless corpse! Oh, had there but been a faithful Collector weekly calling at his door, she would have received his sixpence or shilling, as he put it by from his earnings; and might have been, from the very nature of her errand, the instrument of confirming his good impressions: at least, she would have removed out of his sight the temptation of the heaped-up silver. Your Bible, the Blessed Bible, might have been furnished—the messenger of life, instead of the awful instrument of death!

NATIONAL EDUCATION SOCIETY.

TWENTY-SIXTH REPORT.

In an application made last year for a King's Letter, authorising Collections, the Board give the following

Summary View of the Society.

The produce of the collections made under authority of King's Letters, which have been granted on their petition from time to time, and the voluntary donations and bequests of charitable individuals, have been expended in promoting the erection of School Rooms, permanently secured for the education of the children of the poor; while the principal portion of the Annual Subscriptions which the Society has received, have been appropriated to the purpose of carrying on its Central School, where the System of Mutual Tuition is in actual operation on a large scale, and where a number of Adult Teachers, both male and female, are practically instructed in the manner of applying the system.

The system on which the Society has always acted, of promoting local contributions by granting moderate sums of money in aid of the erection of School Rooms, has been adopted by Government in distributing the Grants lately voted by Parliament in furtherance of General

Digitized by Google Original from HARVARD UNIVERSITY

Education; and with respect to the approval and co-operation of the people in general, it will be sufficient to observe, that the nnmber of Children now being educated, in Schools in immediate connection and correspondence with the Society, exceeds 516,000.

Lest it should be thought that the Parliamentary Grants already adverted to, have rendered unnecessary another appeal on the part of the Society to the liberality of the Nation at large, they beg to state, that the effect of those grants has been to increase considerably the appeals received for the Society's assistance.

The number of these applications for grants of money in aid of local subscriptions, to enable the parties to fulfil the conditions required by the Lords Commissioners of the Treasury, has gradually increased during the last three years, in the proportion of 65, 122, and 230; and it would not be possible that the Parliamentary Bounty should continue to produce the same benefits which it has hitherto done, unless an institution, such as the National Society, existed, with the power of succouring the most destitute places, and thereby qualifying them to claim the encouragement offered by the Legislature for the building of new School Rooms.

Notwithstanding the great and growing demand on their funds, arising out of this state of things, the Governors of the Society have been led, by the prospect of a continuance of these supplies from Parliament, and by the increasing desire of education in all parts of the country, still further to extend the sphere of their operations; and, in addition to National Schools for Children above the age of six or seven, to undertake the promoting of Infant Schools in large and populous towns. To this end, an Establishment has been recently opened in the immediate vicinity of the present Central School, and arrangements are making for the proper training and religious instruction therein of Female Teachers of Infant Schools.

Under such circumstances, they earnestly hope that His Majesty will be graciously pleased, by issuing His Royal Letters directing Collections to be made throughout England and Wales in aid of the funds of the Society, to place in their hands the means of carrying on the great work for which it was incorporated, until the opportunity of obtaining sound religious instruction for their Children has been offered to every poor family in the Kingdom.

State of the Funds.

The Receipts of the Year, on the General Account, were 2217*l.* 4*s.* On the King's Letter Account, the sum of 3174*l.* has been paid in Grants to Schools in Union; and a Balance remains in hand, of 657*l.* 0*s.* 4*d.*: on this Account, 3000*l.* Exchequer Bills have been sold, 6000*l.* remain in hand, and Grants made by the Society are outstanding to the amount of 8579*l.*

Central School.

The Central School maintains its general efficiency, and continues to afford the usual accommodation to the public, by preparing adult persons, male and female, who devote themselves to the service of the Society, with the hope of obtaining appointments to Schools which may require their services; and by receiving and instructing others who have previously entered into engagements for situations with local managers of schools, but are inexperienced in the National System, and unpractised in the methods requisite for the proper management of large numbers of children: 95 of the former description of persons and 47 of the latter have been received, for training and instruction, during the past year. Of these, 47 Masters and 57 Mistresses have been provided with appointments to Schools through the influence of the Committee; and besides this, in the course of the year, 22 Schools have, for periods of different length, been entrusted to the care of the former class of Masters and Mistresses who are in training, either as a matter of accommodation to the managers of those Schools, while deprived of the services of their own teachers, or for the purpose of reorganizing and improving the institutions which may have fallen into disorder and inefficiency.

Cultivation of Psalmody among Teachers and Scholars.

Some of the Masters in training have, during the last year, attained to a creditable knowledge of Music as connected with Psalmody: and it is hoped, that, by such further arrangements as are in contemplation for this purpose, and at a

Digitized by Google Original from HARVARD UNIVERSITY

trifling increase of expense, the plan of teaching music may be carried on with still greater success, and the Girls' School be also instructed in the same manner and to the same extent as that of the Boys, which receives the kind and able services of a benevolent individual.

Progress of the National System.

Applications for Union have been received in the year from 313 places: 77 of these had some Schools united to the Society before: 236 are fresh names of places, and carry the number of places which have Schools in Union up to 4086: the Committee attribute this large accession, in some measure, to their

General Church-of-England-School Inquiry.

This Inquiry has been recently instituted by the Society: in relation to it, the Committee report—

The circulation of notices respecting the Society's principles, with all the information which could properly be comprised in a Letter, on occasion of this inquiry, has had a very beneficial effect; both in promoting the plan of education which the Society advocates, and in encouraging the formation of Schools where none existed before. The Circulars were issued on the 1st of January, in the present year.

Results of this Inquiry.

These results are given in a very elaborate Appendix, the substance of which we shall lay before our Readers.

The Circulars were addressed to 12,391 places.

From 10,263 places, the following returns have been received:—

Schools.

Sunday and Daily	8462
Sunday	4958
Infant	592
Total	14,012

Scholars.

Sunday and Daily	429,950
Sunday	360,580
Infant	41,552
Deduct those in Sunday Schools	4,764
	36,788
Total	827,318

From 167 places, Returns of the number of Schools were received, but not of that of Scholars, which is here supplied by taking an average:—

Schools.

Sunday and Daily	69
Sunday	102
Total	171

Scholars.

Sunday and Daily	3450
Sunday	7140
Total	10,590

From 1961 places, no Returns were made, and the Schools and Scholars are here supplied by average:—

Schools.

Sunday and Daily	1621
Sunday	1008
Infant	112
Total	2741

Scholars.

Sunday and Daily	81,050
Sunday	70,560
Infant	7840
Deduct those in Sunday Schools,	898
	6,942
Total	158,552

So that the GRAND TOTAL for England and Wales will be—

Places	12,391
Schools	16,924
Scholars	996,460

Aid from Parliamentary Grants.

Annual Grants for the erection of School Houses, of 20,000*l.*, have been made by Parliament each year, from 1833 to 1837 inclusive. In these years, 707 Grants have been voted to the Society, by the Lords of the Treasury, amounting to 70,122*l.* In reference to this subject, the Committee report:—

The Grant of the House of Commons, during the last Session of Parliament, enabled the Lords of His Majesty's Treasury to dispose of those applications only which were brought under their notice prior to the 1st of May 1836. The 20,000*l.* which was then to be appropriated, had been reduced nearly 2000*l.*, by the excess of the offers which their Lordships had found it desirable to make in the preceding year, beyond the sum which was at their disposal to meet the applications brought before their notice at that time. In consequence of this state of the Educational Fund, in the last autumn, not more than 11,823*l.* was assigned in aid of National Schools. With this measure of assistance, however, the Society will be enabled to secure the erection of School Rooms to accommodate 24,800 Children, in 140 different places; and the total outlay in the accomplishment

Digitized by Google Original from HARVARD UNIVERSITY

of these extensive operations will more than triple the amount of the Treasury Grant. Their Lordships' vote of 11,823*l.* will ensure, as a condition, without which the public money cannot be claimed, a sum estimated at 36,537*l.*, but which the experience of former years induces the Committee to suppose, will be very greatly exceeded before the actual completion of the works.

The permanent provision thus made for education is considerable, and is, no doubt, mainly attributable to the Parliamentary Grant. And yet the limited assistance, which the Lords of His Majesty's Treasury have given to the applications brought before them, has caused a very heavy demand to be made upon the Society's funds. ..... 140 Grants have been called for out of the Society's funds, amounting altogether to 4156*l.*

One hundred and fifty-five applications are now lying before the Lords of His Majesty's Treasury, awaiting a decision, on which will probably depend the permanent provision for educating not fewer than 33,359 children; the majority of whom are, at present, withheld from the blessings which are designed for them by benevolent persons, on account of the limited amount of the grant which their Lordships had the power to dispose of last year. The parties are petitioners for pecuniary assistance to the extent of 26,484*l.* On condition of obtaining such amount of succour, they undertake to expend not less than 65,162*l.* in the erection of the new buildings. But if their Lordships should again restrain the offer which they are pleased to make to the sum of 1*l.* for every two scholars, it is obvious that a much larger amount than is contemplated by the local contributors must be raised, to meet the bounty of the Legislature; and it is to be feared, not only that serious delay must, in consequence, ensue in the completion of the works, but also considerable difficulty be experienced in establishing and opening the Schools after the rooms shall have been prepared for the reception of the children.

Successful Application for a King's Letter.

The funds of the Society are not in a condition to render adequate assistance in such an emergency: on the contrary, its resources are reduced to the lowest state. Much more than the money obtained four years ago, under the King's Letter authorising Parochial Collections to be made, has already been appropriated in grants for building School Rooms; and the limited amount of stock which is vested with the Society for its General Purposes, has thereby become pledged to a considerable amount.

In this exhausted state of its exchequer, with the increasing necessity for New Schools before their view, and with a certain knowledge, founded on experience, that the effect of the Parliamentary Grants is to augment considerably the demands which are made on the Society's funds, the Committee felt that their best resource would be in recurring again to His Most Gracious Majesty, the Patron of the Society, for the valuable succour which it is in His Majesty's power to afford. They have accordingly addressed their petition to the Throne: the nature of the Society, the objects which it has in view, the principles on which it acts, the success with which its labours have been crowned, have been brought again under the consideration of the King; and His Majesty has been most graciously pleased to condescend to their request, and to issue His Royal Letters for a Collection to be made throughout England and Wales in aid of the Society's resources.

A Memorial, presented to the Queen, soon after the accession of Her Majesty to the throne, led to the circulation of the Royal Letters in the Queen's name.

Continent.

Germany.

UNITED BRETHREN'S MISSIONS.

THE Synodal Committee, in their Annual Circular, dated Berthelsdorf, Oct. 24, 1837, give the following details of the Missions.

State of the Funds for the Year 1836.

Receipts.	£.	s.	d.
Brethren on the Continent.....	1083	6	3
Friends on the Continent.....	789	2	5
Brethren in Great Britain	1317	5	7
Friends in Great Britain.....	4201	7	9
Brethren in North America.....	140	9	9
Friends in North America	131	4	1
Brethren's Society in Pennsylvania,	2150	0	0
Legacies: on the Continent.....	542	6	1
in Great Britain	1443	13	9
in North America	24	15	0
Interest	74	5	4
Total...	£.11,897	16	0

Digitized by Google Original from HARVARD UNIVERSITY

Payments.			
Missions—			
South Africa	985	15	5
Antigua	2220	3	7
Barbadoes	530	8	10
Jamaica	1767	13	0
St. Kitt's	1007	8	8
Tobago	263	7	1
North-American Indians	227	3	6
Labrador	93	10	5
Greenland	686	14	3
Pensions—			
To 19 Married Brethren and 6 Widowers	921	9	0
To 39 Widows	428	1	9
To 128 Children at School	2181	19	5
To 20 Youths apprenticed	156	15	10
To 12 Girls	75	19	0
Expenses of Management, &c.	891	11	1
Extraordinary Disbursements	107	14	5
Total	£12,545	15	3

The charges under the head of Labrador are merely for expenses occasioned by the voyages of Missionaries to or from England; and their maintenance while visiting in Germany, of which country, with few exceptions, they are natives.

The Missions in the Danish Islands and Surinam support themselves, by the blessing of the Lord on the branches of business carried on for that purpose.

A surplus of 2864*l.* 1*s.* 11*d.* remaining at the close of 1835, has been reduced, by the deficiency of 647*l.* 19*s.* 3*d.* in 1836, to 2216*l.* 2*s.* 8*d.*

In the separate West-India Fund there remains a deficiency of 1459*l.*: in the West-India School Fund there is a surplus of 124*l.* 5*s.* 5*d.*

Remarks on the Funds.

This account exhibits a deficiency, in the General Missionary Fund, of 647*l.* 19*s.* 3*d.*, which has been chiefly occasioned by the increased charge for journeys of Missionaries, exceeding that of the preceding year by 659*l.* 9*s.* 10*d.* On a general comparison of the accounts of these two periods, the year 1836 will appear with a defalcation of no less than 1843*l.* 3*s.* 9*d.*; the receipts having been less by 1064*l.* 3*s.* 10*d.*, and the expenditure greater by 778*l.* 19*s.* 11*d.*, than in 1835. This diminution of means is chiefly to be ascribed to the smaller amount of contributions from Great Britain; which, in the preceding years, had been raised to an unprecedented height, by extraordinary exertion on the part of our Christian Friends: the increased expense has been principally occasioned by the buildings and repairs, which were found needful at several of the Stations.

The Editor of the "Periodical Accounts" begs attention to some Facts, arising, in part, out of the preceding statements:—

1. That although the surplus on account of the General Fund, even after deducting the amount of the deficiency of 1836, remains as high as 2216*l.* 2*s.* 8*d.*, and would be raised to 2340*l.* 8*s.* 1*d.* by the addition of the 124*l.* 5*s.* 5*d.* surplus on the Negro-School Fund; the very serious deficiency of 1459*l.*, which the statement of the West-India Fund exhibits, would, if taken into the account, reduce it to the moderate sum of 881*l.* 8*s.* 1*d.* This, then, is the whole amount of the real surplus at the disposal of the Board of Missions.

2. That the considerable expenses which have been already incurred in the course of the present year (1837), or may be still incurred, for the completion of the Mission Premises at Bethany, in Jamaica, and Sea-View or Lebanon, in Antigua, and for the erection of a church at Montgomery, Tobago, will tend still further to exhaust the funds, which, up to the present time, have been collected either for General or for West-Indian Purposes.

3. That the contributions, whether ordinary or extraordinary, which have been received in this country, since the commencement of the current year, toward the support of the Brethren's Missionary Work, in its various branches, have fallen materially short of its actual requirements.

The Synodal Committee notice some

Collateral Means of Support to the Missions.

It is hardly necessary here to repeat the observation which has often been made—that the actual cost of our Missionary Work would appear much more considerable, were it possible to bring to account all the means applicable to its maintenance, which are derived either from extraneous aid or from internal resources. Of these, there deserve particular notice—the subscriptions, either in money or in kind, received at several Stations, from proprietors of estates, or other well-wishers to the cause—the contributions to Special Objects, including those which have a reference to education—the payments made by the Society for the Furtherance of the Gospel in London,

Digitized by Google Original from HARVARD UNIVERSITY

for the maintenance of the Mission in Labrador—and the various Businesses and Trades carried on at some of the Settlements, by which a very large proportion of the expense of their support has hitherto been defrayed. Our gratitude is peculiarly due to the Lord our Saviour, for the blessing which He has been pleased to lay upon the endeavours of our Brethren, to provide in this manner for the maintenance of the Missions in the Danish Islands, Surinam, and South Africa. Not the least of the advantages, resulting from the adoption of this method of procedure in the last-mentioned Mission, is the opportunity thereby afforded to the Missionaries to instruct the Hottentots and Caffres under their care in agriculture and various arts of civilized life; and by setting them an example of faithful industry, essentially to advance their temporal prosperity. In illustration of the above remarks, the fact may be adduced, that the Church recently erected at Elim, one of the finest buildings in the interior of the Colony, was entirely the work of Hottentot Artisans, from the laying of the foundation to the furnishing of the locks for the doors.

Were our dear fellow-servants in the Missionary Field no longer to make their important calling to win souls for Christ the main object of their attention, the consequences would indeed be deplorable. On the other hand, as long as they are enabled, through the grace of God, to devote to the advancement of His cause, the talents which He has seen fit to commit to their stewardship, His blessing will not be withholden from their persons or their work; nor do we doubt, that many a Brother who is accustomed to labour with his hands, after the example of the great Apostle of the Gentiles, is cheered and sustained by the reflection, that he is permitted, also in this manner, to approve himself a servant and a follower of the lowly Jesus.

In reference to the labours of the Hottentots here spoken of, the Editor of the "Periodical Remarks" takes occasion to correct a statement extracted in our pages from the Journal of a Missionary:—

The idea is entertained, and has been propagated by some persons, either hasty visitors or ill-instructed residents, that the work thus executed by the Hottentots is performed by them as servants of the Mission, and consequently without adequate remuneration. Nothing, however, can be further from the truth than this notion. The great majority of the trades, which exist at the different Settlements, are carried on by Hottentot Masters; who are encouraged and assisted by the Missionaries to establish businesses on their own account, and who are as free to accept or to refuse a contract for work to be performed as any artisans in Cape Town or in London. Those who are employed as journeymen in the trades or businesses carried on for the benefit of the Mission, and who of course receive regular wages, are equally at liberty to remain in the service, or to quit it, and commence business for themselves.

After stating the above, it is hardly necessary to remark, that the strictures on the system pursued by our Brethren at Genádendal, which appeared in the October Number of the Missionary Register, from the pen of an American Missionary, are grounded on a serious misapprehension of facts. The description of the Settlement and its institutions, of which they form the concluding paragraph, is substantially correct, though, perhaps, a little too partial.

Inland Seas.

Abyssinia.

CHURCH MISSIONARY SOCIETY.

WHILE this Mission is deprived of the valuable services of the Rev. Samuel Gobat, two other Missionaries, the Rev. C. H. Blumhardt and the Rev. L. Krapf, have proceeded to their labours in that country. From their communications, and those of the Rev. C. W. Isenberg, the following extracts are made.

Journey of Mr. Blumhardt to Abyssinia.

The mere details of a journey and voyage might be, in general, uninteresting; but when they are intermingled with Missionary remarks and conversations, they possess a peculiar value. We have on this account given, at considerable length, the following extracts from Mr. Blumhardt's Journal:—

Departure from Cairo to Suez.

On the 15th of October, 1836, I commenced my journey from Cairo toward

Digitized by Google Original from HARVARD UNIVERSITY

Abyssinia. Four months had passed since my arrival in Egypt with my deceased friend and companion, the Rev. J. H. Knoth, who has been removed from me. To undertake a journey of so difficult a nature, quite alone, not having a friend or a companion, was grievous to me; but trusting in the Almighty Providence of God toward His people, I cheerfully took my way toward the place of my destination; knowing, that whatever might befal me, would come from His wise hand,

Oct. 16, 1836—In the afternoon, my servants came with their passports; so that I was ready for starting. Mr. Lieder, to my great surprise, visited me once more. I was glad to see him again; but parting gave me fresh pain. May God recompense him for all he has done for me! At two o'clock we went into the desert. A tolerably large caravan of pilgrims accompanied me, so that our camels amounted to about thirty.

Oct. 17—At six o'clock in the morning we started on our way, and rode till four o'clock in the afternoon without stopping. When we halted, I was so entirely knocked up, from the jolting of my dromedary, and from the great heat, that, on alighting, I was scarcely able to stand. On the following day we rode only from six till ten o'clock, on account of the painful heat. Then we halted till six o'clock in the evening; when we again started, and rode all night. At day-break we arrived at a well of water only one hour from Suez, where our camels halted to drink; but I and one of my servants went on to Suez, there to prepare a lodging at the English Agent's, who kindly received me.

Remarks concerning the Red Sea—Departure from Suez.

The Red Sea here is exceedingly narrow; and, in my opinion, it cannot be that the Israelites here experienced the power and love of God, in their passage through the Red Sea. The breadth of the sea is, at present, scarcely a quarter of an hour by Suez. Now, if this be the part which they crossed, how is it possible that all the army of Pharaoh, with his chariots, could have been drowned, if the sea formerly were not broader? I am rather inclined to believe that the Israelites experienced that wonderful deliverance about thirty miles down. This opinion is also strengthened by most of the Eastern Churches, and the Arabs; who believe that the Israelites reached the opposite shore at a place called Gebel Pharaon, which on that account has received this name. If we accept this opinion, it agrees very well with the Scripture; for the Israelites, when they landed, were surrounded on both sides by mountains; before them they had the sea; and behind, Pharaoh and his army pursuing them.

Oct. 24—To-day I took a passage in a vessel for Jidda. It is a small vessel, constructed as are all the vessels in the Red Sea, having only one cabin, if it may be so called, which I took entirely for myself.

Oct. 27 — To-day I left Suez, having stopped there eight days. About three o'clock P.M., I got into a boat to sail to my vessel, which had already gone some distance. Some hours passed before all was ready; and then we weighed anchor, and soon were out of sight of Suez.

Oct. 28—Early this morning we moved on, and, by a favourable wind, we went on quickly. At two in the afternoon, we passed the place where it is said that the Children of Israel went through the sea, called Birket Pharaon (Pharaoh's Lake).

Oct. 30—To-day, we again had contrary wind, and landed at a place called Shab-el-chasa. The inconveniences of the vessel, on account of the crowded state of the people, are exceedingly great. The pilgrims are so closely packed, that they cannot move to the right or left, but are obliged to sit all day upon one and the same spot.

Oct. 31—This morning we reached Tor, a small village. We were very glad to find here good water; and if this be the former Elim, where the Israelites of old encamped around the wells of water — which to the present day are here—according to Exod. v. 27, I have refreshed myself with water from the same wells from whence they refreshed themselves. Tor is a miserable little village, inhabited by Bedouins.

Perilous Navigation on the Red Sea in Native Vessels —Merciful Deliverance from Shipwreck.

Nov. 1 — The wind was again foul to-day. We advanced only a few knots, and then cast anchor between rocks; which, however, do not reach above the surface of the water.

Nov. 2—To-day the wind was a little more favourable. At eleven o'clock in the morning we passed the promontory, Ras Mahomed, where the small island Shadwan was to our right.

Digitized by Google Original from HARVARD UNIVERSITY

Nov. 3, 1836—Last night the Lord delivered me from a very great danger—from the danger of a tremendous shipwreck. His Name be glorified for ever and ever! But I must give a short description of the whole.—After we had sailed yesterday, with a tolerably good wind, we intended to land in the evening at a place called Diblah, about thirty miles north from Istal-el-Antar. It was already dark when we approached the land, so that the rocks which are along the shore could not be seen. For the sake of precaution, the sails were half taken in; when at once the vessel ran aground, not far off the shore. This, however, was of no great consequence, as we perceived, by the slow sliding of the vessel upon the rocks, that she could not be greatly damaged. The sails were immediately taken in; and instantly some sailors jumped into the water, to free the vessel from the rocks, in which they soon succeeded. When this was done, we observed that some of the sailors were busy in pumping. The pilgrims soon came to me, begging me to search the vessel, to see whether she was in danger; for the captain denied it. I went, and found two holes in the stern; which, although small, were large enough to let in much water. This was soon remedied, by stopping the holes with bast. All went on very well; but now it was a question, whether we should pull the vessel to the land, to stop there for the night, or whether we should go further. Night had, in the mean time, come on; and the moon, which happened to be in her last quarter, did not shine. From afar we saw already some Bedouins approaching the shore with lanterns; they supposing that our vessel was wrecked, and now being eager for their prey; for they dwell here upon the mountains in holes and caves, and live only by robbery. Great confusion prevailed on board. The captain was not now regarded; for every sailor assumed the office of captain, and did whatever he liked. Some of the men wanted to go further; but others wished to draw the vessel on shore; and others, again, would have me to decide upon the point. As I knew, by my map, that just thereabouts were many rocks and small islands—which, however, the captain would not allow — I said it would be the best thing to cast anchor at once; for in sailing the whole night we might accidentally strike on a rock, and the vessel be dashed to pieces; the more so, as it was probable that we should have a high sea in the night. If this counsel had been taken, we should have been saved from all those vexations which, through the refusal of the captain, came upon us. He, guided by selfish grounds, pretended, that, if we remained there, the Bedouins would invade us in the night, and spoil us altogether. In short, the vessel was again let go into the sea: the sails were set, and, as a strong wind was blowing, we were soon free from the land. But we took our direction, not toward the south, but toward the west. After the lapse of about half an hour, the wind grew stronger and stronger, and soon we perceived that we were in great danger. I went to the captain, pointing out the necessity of furling the larger sail, the smaller one being sufficient to carry us on by this wind. "I must endeavour to get far to the west," the captain replied, "for here there are many rocks;"—yet he denied this but an hour before. The wind grew continually more vehement. I went again to the captain, and spoke in a sharp way about the larger sail; but he did not listen. At last, I stood before him; telling him, that if he did not instantly furl the sail, he should see what I would do. This earnestness prevailed upon him; and the sails were but just taken in, when the wind changed into the most terrible storm, so that the vessel would have been dashed to pieces, had the sails still been set. This, however, was but the beginning of our distress: the vessel was now helpless; driven to and fro by the waves, which were like mountains. In all directions we were surrounded by rocks and cliffs; which, however, could not be seen, by reason of the darkness. A terrible night of twelve hours was before us, and no where was there a way of escape. Before our eyes, it seemed evident that the vessel would either run upon the rocks and be split asunder, or be swallowed up in the depths of the sea. The spray produced by the quick motion seemed, when it rebounded on the vessel, ready to dash it to pieces. Often we were in the depths of the sea, and often again as on the top of a mountain. Even the stars of heaven seemed to join with the dreadful scenery, like sparks of fire twinkling upon the water. On board there reigned the greatest fear and anguish, at the thought of those things which should follow after. The

Digitized by Google Original from HARVARD UNIVERSITY

lamentations of more than eighty immortal souls, who expected every moment to find a grave for their mortal bodies in the gulf of the sea—the cryings of the sailors, who continually were busy in pumping—all was so terrible, that it is impossible to describe it. In this situation we were from nine o'clock in the evening till eight o'clock in the morning. It was a long night: hours and minutes were counted till day-break, for our hope of safety was set only on the following morning. What crossed my mind in these moments I am not able to put on paper. The thought of becoming the prey of the sea gave me, at first, much concern; yet I gave myself over to the Lord, begging Him only for the saving of my soul. After I had made every arrangement on board which precaution required, I went into my cabin, and poured out my heart before the Lord in prayer. It was not a common prayer, but in fervency of spirit. Then, comforted, I laid myself down upon my bed, and waited for the moment when the waves should cover me; but that awful moment did not come to pass. At four o'clock in the morning the moon appeared, and threw some splendour into my cabin, through a hole: she seemed to be the messenger of our deliverance. At last, the day broke forth; and with it, the wind settled down a little. We now steered to a small island which we saw from afar; and on reaching it, we all looked one toward the other, and saluted one another like men risen from the dead. To me it was as if I had been born anew; and, on putting my feet on land, I could not help weeping tears of thanks and joy, and my mouth was opened to the praise of God. Thus the Lord is near, with His help, in the time of need; and happy is the man who at all times is ready to depart hence, with the happy assurance of appearing with God, through the merits of Jesus Christ. This was my humble belief; and therefore I could joyfully say with Paul, *Whether I live, I live unto the Lord; and whether I die, I die unto the Lord: whether I live, therefore, or die, I am the Lord's.*—We remained this day on this solitary island; which was refreshing, both for our bodies and souls.

Progress on the Voyage.

Nov. 8, 1836—This morning we reached Wudth, a miserable little village, inhabited by Bedouins, and remained the rest of the day.

Nov. 10—Early this morning, we moved on again. About noon we passed the island Hassam to our left, which lies very high. This evening we anchored again, between rocks.

Nov. 11, 12—At noon, on the 11th, we came to Yambo, a tolerably large village. I was very glad to find there a place of rest, for we stopped there a day and a half.

Nov. 13—We left Yambo; but both yesterday and to-day have had contrary winds.

Ceremonies of Mahometan Pilgrims going to Mecca—Arrival at Jidda and Massowah.

Nov. 14—This afternoon we reached Rabagh. I did not go into the town, because the captain told me that all the inhabitants were robbers. This is the place where the Mahomedan Pilgrims generally put on their cloths. The men of my vessel shaved their heads, washed themselves, and each put a white cloth round his loins, and one over his left shoulder: the other part of the body they leave uncovered, even their shaven head. In this humble clothing they remain, until they have finished their vow in Mecca; when they are considered as saints, and are called Hadjin. It is indeed very trying for these poor men to be exposed all day to the heat of the sun, with an uncovered head. But thus it is with the human heart: we are very prone to work out our salvation by exercises of penitence, which after all are of no avail, rather than to accept free grace with an humble and believing soul. If these poor pilgrims in the night lie down to rest, they are not allowed to lay their heads on the bed; but they must hold it with their hand, supported by their left arm. They have this evening made a great noise with their prayers. They seemed to be rather irrational beings, than men possessed of a rational soul. For hours they were sitting in a circle, nodding their heads like madmen, and bellowing like oxen, while one of them was continually giving the signal. They pitied me, because I was not a Believer, like them. The Mahomedans here are exceedingly bigoted: Christians they consider as dogs, and swine; and it is only by a great work that this deluded people can be brought to the obedience of the Cross of Christ; for besides their considering their religion far superior to Christianity, it is also of such a nature, that it satisfies the carnal mind of men.

Digitized by Google Original from HARVARD UNIVERSITY

Nov. 20, 1836—This evening we came within sight of Jidda; which, at a distance, has a pleasant appearance. I should have liked to have gone into the town this evening; but on account of the many rocks and corals which are along the shore, we were obliged to anchor again between rocks.

Nov. 21—Early in the morning I ordered a boat to come to my vessel, in which I went into the town. I went to the English Agent, Moallem Yoosuff, and delivered my letters of recommendation. He received me in a friendly manner; and has prepared for me a lodging in his house, and invited me to his table, which I have thankfully accepted.

Nov. 24—To-day I took a vessel from Massowah, and intend to continue my voyage. I am the only passenger on board; so that I hope I shall not be so inconvenienced as on my way from Suez to this place.

Nov. 25—I wrote to-day Letters to my relations at home; to England; and to Mr. Lieder at Caïro.

Nov. 26 — My departure was fixed for this afternoon, but delayed until to-morrow. This evening I paid a visit to the Governor here, with the English Agent. I showed him my firman; which he reverentially took, laid it upon his breast and head, and kissed it; after which, he began to read. After he had read some words, he made a stop, and sighed; and then repeated, and then stopped again, and made very grave gestures. Such an holy reverence have these men for the writings of Mahomed Ali.

Nov. 27 — This evening I went on board the ship; but we do not weigh the anchor before to-morrow morning. The English Agent has provided me with letters of recommendation to Hassan Effendi at Massowah, and to the Nayb Yachyah at Arkeeko. He has shewn me much kindness.

Nov. 28 — Early this morning we moved on; but not far, on account of the contrary wind. The crew consists almost entirely of Abyssinians: they seem to be good kind of men.

Nov. 29 — We again had foul wind to-day, and landed this evening at a place called Goofs.

Dec. 2 — The wind was a little better than on the two preceding days. About four o'clock in the afternoon, we reached a village called Mirza Ibrahim, which is about three miles inland. To-day, I had a religious conversation with my servants, as well as I could carry it on in the Arabic Language. I shewed them the insufficiency of their religion for the wants of man, which never can be found in all the enjoyments of this world; and then I compared the Korân with the Bible, and shewed them the unholiness of the one, and the holiness of the other; and made an application of it to the professors of both religions. It was very striking to them, and they could say nothing to my arguments; but confessed that they themselves were of opinion that the Christian Religion was better than theirs. "But," said one of them, "what shall we do; we are born as Mahomedans? The best thing is," he continued, "if we do nobody any harm, and do that which is right and just, then, I think, we also shall be saved."—"My dear fellow," I answered, "if I am to be saved on account of my own merit, and good works, I certainly never can be saved. It is only by the merits of Jesus Christ that I and you can be saved; and that by faith in Him."

Dec. 4—Yesterday, and to-day, we have had a favourable wind. We landed this evening in Confuda.

Dec. 5 — The captain having finished his business in Confuda, we started this morning. We had very little wind, and landed this evening near the promontory Hali.

Dec. 6 — This morning we went a little farther toward the south, along the shore; and then went toward the south west; and, accordingly, are crossing the sea. We landed this evening on a small island, of which there is, hereabout, a great number. This morning, with the change of the moon, the wind changed in our favour, but rather strong.

Dec. 9 — This evening I landed in Massowah, in safety. My soul praise the Lord for all His mercy and truth which He has shewn me on my whole voyage! There is still a short distance before me to go; but, by God's grace, I hope soon to pass it. I regret that I did not meet the Kaimakan, Hassan Effendi; he having left Massowah, for Jidda, some days ago. His representative, however, Abde Rackan, received me in a very friendly manner.

Dec. 10 — Remained almost all the day in my hut, which is made of brush-wood. This evening, however, I made a little excursion upon the island; which is very small, so that one can walk through the whole of it in about ten minutes.

Digitized by Google Original from HARVARD UNIVERSITY

That part of the island which does not belong to the village is divided into two parts, for two purposes. One half is used for a burying-place; and in the other half there are many cisterns constructed, which, in the rainy season, are filled with water, which the inhabitants of Massowah drink.

Entrance into Abyssinia—Character of Guides and Robbers.

Dec. 11, 1836—I to-day made arrangements for my departure to Adowah, as I should not like to sit a long time here in this unhealthy place. I was also very much annoyed to-day by men begging; which they do in the most shameless manner.

Dec. 12 — To-day, I went in a boat to Arkeeko, a small village opposite Massowah, in order to speak to the Nayb Yackyah about my journey to Abyssinia, and to deliver my letters of recommendation. This visit, of course, I had to accompany with a present, which our other Brethren also did. I brought him red cloth for a cloak, which seemed to please him. He promised to procure for me, in two or three days, two headmen from the Shohos, under whose guidance I should travel in safety to Halai, the first Abyssinian village.* The Nayb is a man of rank in these countries; but his outward appearance is rather that of a poor beggar; and, in fact, he is a beggar, only not a poor, but an impudent one, which I had to experience, even on my first visit. He sat upon a miserable tressel, upon which there was laid a woollen carpet. His dress consisted only of a rag of linen put round his loins, the remainder of his body being entirely uncovered.

Dec. 14—To-day, a German Gentleman arrived here from Adowah. He brought me news from Mr. Isenberg; but at the same time, he told me that, at present, it was extremely difficult to go to Abyssinia, on account of the many robbers in the way. I therefore resolved not to start from Massowah till I had received an answer from Mr. Isenberg, whose advice I intended to follow.

Dec. 15—To-day I acquainted the Nayb of Arkeeko with my resolution; viz. that, on account of the great insecurity of the way, I had decided not to start from Massowah until I had received an answer from my friend in Adowah. He, however, sent his eldest son to me, whom he offered to give me as a guide to Halai. As I know that under his protection I can travel in safety, so far as man can judge, I have resolved to go with him; and therefore I hope, after to-morrow, to quit Massowah.

Dec. 18—To-day I started from Massowah. My luggage is to go by land, upon camels; but I go in a boat. I went at first in the morning with my luggage; and crossed the small strait which separates Massowah from the continent, where I found the camels prepared. Then I went again to Massowah. In the afternoon I sailed to Arkeeko, in company with Hassan Effendi.

Dec. 19 — At nine o'clock this morning I left Arkeeko, with thirteen camels, and one mule for myself. A pretty large caravan of Abyssinian Merchantmen accompanied me with the son of the Nayb, two Headmen of the Shohos, and five soldiers which I have for my protection.

Dec. 20—At eight in the morning we broke up. During the heat at noon we stopped in a narrow dale; and at five in the afternoon set out again, and journeyed till seven o'clock. While we stopped in the afternoon, we met six robbers, with spears, swords, and terrible cudgels. At first they looked secretly at us from behind shrubs; then they approached nearer; and at last they came to us; but as soon as they saw the son of the Nayb, they laid their arms under a tree, and saluted him in a friendly manner. They then saluted my guides and camel-drivers so cordially, that I saw they must be friends. Thus I had robbers given me as protectors against robbers. These robbers then sat down under a tree opposite us; and I could read in their wild faces the grief which troubled them, because they were prohibited from plundering me. In the evening, when we scarcely had made up our abode for the night, there came a very heavy shower of rain. As my tent is tolerably large, and does not easily allow water to enter, I permitted many of the caravan to take shelter under it. They consisted partly of Christians, and partly of Mahomedans; among whom the question soon arose, whether the Bible or the Korân is the best. Each party defended his own; and after a long quarrel, in which I would not immediately take part, they asked me my opinion. As I knew that a Mahomedan Sheik was present, who was well versed in the Korân, I did not like to give a direct answer; but asked them which was best—water from the well, or that which was procured

Digitized by Google Original from HARVARD UNIVERSITY

lower down the stream, where it is mixed with much dirt. Both Christians and Mahomedans, with one voice, answered, "Certainly the well-water is better than that in the stream." "Well," I continued, "then you have decided the question. If the water in the well be better than that in the stream, then the Bible of the Christian is better than the Korân of the Mussulman: for the Bible is the well, and the Korân a stream from that well, but very much dirtied and corrupted; for it is well known that at least one-third of the Korân is taken from the Bible." This at once put a stop to their disputing; and even the Sheik had nothing to say.

Dec. 21, 1836—At two o'clock this afternoon, we set off again, and rode till five in the evening. We went through a narrow valley, which is quite covered with stones, and is very bad for travelling. To-day, again, we met with robbers; who, as soon as they saw the son of the Nayb, did not venture an attack. A Shoho brought me milk this evening, in a basket; which I bought for a little pepper. These baskets—the only vessel among the Shohos that will hold liquids—are made of straw plaited very closely; and to prevent fluids from running out, they smear cow-dung both inside and outside.

Dec. 22—This evening a Shoho came to me, begging me to tie up a wound on his head, which he said a robber had given him. He appeared to be a robber himself: still, I complied with his request.

Dec. 23 — At twelve o'clock to-day we started, and rode till five in the evening. It already begins to get a little cool; although, according to European notions of cold, it is, of course, still very hot. I to-day saw the manner in which the Shohos roast their coffee. It is sometimes not uninteresting to see how these people get substitutes for the conveniences of a more cultivated life. In place of a pot wherein to roast it, they take a basket made of straw, put the coffee into it, and above they lay live coals. Then they winnow the coffee and coals together, till the coffee gets black, and is ready for grinding; which they manage by means of two stones, upon one of which they lay the coffee, and with the other they rub till it is fine enough.

Dec. 24 — This morning we reached the foot of the Shumfito mountain.

Dec. 27—This morning I had a quarrel with the Shohos, who wanted to alter the prices, and desired more money than I had yesterday fixed. The noises with which they season their speeches, and the frightful countenances which they make—while they continually hold fast their sword with one hand — all this would tend to intimidate you, if you could not rely upon the protection of God, without whose will not one hair can fall from your head. But sometimes I find it difficult to remain in a tranquil state of mind. The Shohos require a particular mode of treatment. Firmness, joined with kindness, are the only means by which you can prevail upon them. With kindness alone, you are easily overtaken by this crafty people; but if you, at the same time, show a superiority, they esteem and fear you.

Arrival at Halai, the first Abyssinian Village.

Dec. 28—Early this morning we continued our journey; and arrived at Halai, the first Abyssinian village, at eleven o'clock. We had yet to ascend a difficult part of the mountain; and, as my mule was bad, I was under the necessity of walking, which tired me very much. From the top of the Shumfito I had a most splendid view. Round about me were a number of mountain-tops, and a clear and serene heaven: the air was cool and refreshing; and the thought of being now on the borders of Abyssinia, my future field of labour, caused me to adore the Lord, who has so beautifully adorned the work of His hands, and with grace and love looks down upon the children of men. From the top of the Shumfito, the way, for above half-an-hour, is pretty plain, till we arrived in Halai.

Dec. 31—The last day of the year I spent in my sheep-stable, waiting for Mr. Isenberg's servants, which he promised to send me. In looking back upon the year past, though many grievous recollections are brought to my mind, yet it reminds me of thousands of proofs of mercy which I have received from the bounty of God, through His unmerited mercy. Wherefore my soul praises the Lord, and adores Him in the dust.

Jan. 1, 1837—This afternoon, to my great joy, the servants of Mr. Isenberg arrived here; with news that Mr. and Mrs. Isenberg are quite well, and are anxiously expecting me in their solitude. Mr. Isenberg has sent me Kiddan Mariam, a young man whom he has educated for some years, and who at present is made overseer of his servants.

Jan. 2—To-day, the son of the Nayb,

Digitized by Google Original from HARVARD UNIVERSITY

with his soldiers, went back to Arkeeko. He had scarcely quitted Halai, when Shum Giddieh, in whose house I am lodging, changed his mind toward me, and opposed me in the most hostile manner, in order to gain much money from me. Through the Nayb, to whom he is subjected in some degree, he was restrained from tormenting me; but he having now left, Giddieh thinks to do with me as he pleases. I told him, this morning, that I wanted to leave Halai to-morrow, and requested him to provide me with the necessary men and mules for carrying my luggage. He, however, as if I were his prisoner, replied, "I do not yet let you go, nor shall I give you men or mules for your luggage, except you first give me and my father a present." I did not talk much more with him this day, as I saw that he was intoxicated; and with a drunken man you cannot do much.

Jan. 3, 1837—Early this morning, before Giddieh was again intoxicated, I told him that I was ready to give him, for my abode in his house, six dollars. As I fear to meet more of such fellows on my way to Adowah, I thought it good, in the morning, secretly to send one of my servants to Mr. Isenberg; begging him, if possible, to send me a soldier from Oobieh, or from the Governor in Adowah, that I might be freed from further turmoil, which otherwise I may have to meet with on the way.

Departure from Halai—Folly of an Abyssinian.

Jan. 4—As it was afternoon when we started from Halai, we did not get far to-day. Our former Brethren took from hence a different way from that which I take. They went by way of Behati, over the mountains; but I am going more toward the north, in the valleys; where, I am told, the way is much better. We stay here in a village called Martha.

Jan. 5 — This morning we started from Martha, and travelled till two o'clock this afternoon. The way was very much like yesterday. I met here a great number of Kolkoul-trees, which, like chandeliers, stretch out their branches, on the top of which there are buds of a beautiful red colour. If you are coming from a mountain into a valley where there are many of these trees, it presents a most charming picture to the eye. As the inhabitants of Halai are at enmity with the inhabitants of Salataro, on account of a battle which took place between them some months ago, we were obliged to go a very roundabout way. I am told that the inhabitants of Salataro lost upward of 100 men in this skirmish; and that since that time there has existed a desire of vengeance between the men of Salataro and those of Halai. We are here in a small village called Mashauka.

Jan. 6—Early this morning we started again. The way to-day was not so troublesome as before. Several times we came to very nice valleys; which, however, have not much grass, on account of the dry weather.

Jan. 7 — To-day I rested. Various reasons induced me not to start to-day; so that I had an opportunity of getting a little acquainted with the childishness and stupidity of the Abyssinians, as well as with their prejudices, and the traditional opinions which they have of Europeans. The Shum of this village came to me this evening, to beg me to give him the seven-coloured medicine. I asked him what he meant. "This is a medicine," he replied, "which consists of seven different colours, and it has the quality of being good for every complaint." I reproved him for his silliness; telling him that I had no medicine of this kind. He then continued his conversation, by saying, that the Abyssinians fear us white men exceedingly; for they believe that we come to them to take possession of their country. They think that we intend to build a large house in Adowah, well fortified with walls and cannon; and that then we shall make an attack upon the Abyssinians. I laughed at his stupidity; and told him that I was a Minister of the Word of God, whose business it was to preach the Gospel to poor sinners, and not to meddle with worldly affairs of this nature. He then got a little more confidence in me, and said, "I must tell you plainly, that I am an ambassador from the inhabitants of this village, to ask you about several things. We know," he said, "from our books, that a certain king, Theodorus, will come from Europe to Abyssinia, to take possession of our land, and to reign over it. Now I beg you to tell me, whether this Theodorus is soon to come. If we knew that he were near at hand, we should resist giving taxes to Oobieh." I got rather angry at this captious question; which might have been of sad consequence to me. I scolded him, at first, for his stupidity; and then I told him, that he, and the inhabitants of his village, are bound to

Digitized by Google Original from HARVARD UNIVERSITY

pay such taxes to the reigning Governor as he makes in a just manner.

Arrival at Abbo—Difficulties from the Duplicity of the Natives.

Jan. 8, 1837—It was with difficulty that I could quit Embaranaki. At two in the afternoon I came to Abbo, where the men whom I took from Halai have finished their business. Soon after my arrival there, I sent Kiddan Mariam to the adjacent village Gulzeba, to a Chief, to beg him for a soldier, on my way to Adowah. He came back, however, without having seen this Chief; the latter having left Oobieh in his camp, which is but one day's distance from hence. I was a little embarrassed this evening, in giving food to my servants; as my store of flour was entirely gone, and I could not buy any. It was already dusk, when a soldier, from the Chief in Gulzeba, cried down from the mountain, to the inhabitants of Abbo, that he had received commission from his master to tell them, that they should not only do no harm to the stranger who had come to them, but that they should carry his luggage to Gulzeba. Soon after this, two Governors came to me from Oobieh, to pay a visit to me. When they perceived that I was in want of bread, they instantly went about in the village, gathering bread; and in half-an-hour afterward they brought forty cakes of teef for my servants, and a large cake of wheat for myself. Thus the Lord appeared for me.

Jan. 9—This morning, when I was about to set off for Gulzeba, those two Governors, who yesterday provided me with bread, came to me, and advised me not to go to Gulzeba, as it would be a long roundabout way to go to Adowah; and besides, they said, there was neither straw nor water to be found for my mules and donkeys. They then tried to persuade me rather to stop in Abbo, and to-morrow to go to Logo; and they engaged to supply me with the necessary men and mules to carry my luggage. But when I was about to agree as to the price for the mules, they told me that they could not venture through the neighbouring village, because they were at enmity with the people: so that I knew not how to get on any further. The whole day passed in speaking, and making plans; when this evening, quite unexpectedly, my servant, whom I had sent secretly from Halai to Adowah, returned, and with him a soldier from the Governor of Adowah. The soldier at once put an end to all quarrels. He said that he was commissioned, from Oobieh, to tell the inhabitants of every village, that my luggage was to be forwarded, without any expense, to Adowah. In this, he spoke a lie; which at first I did not know; and which I had to suffer for, for he was not sent direct from Oobieh. The men of the village now came trembling, and shewed themselves ready to do every thing that I wanted. Thus the Lord has delivered me out of this difficulty.—I this evening killed the cow which I received from Giddieh in Halai. The soldier has eaten some of the meat quite raw, and seemed to enjoy it very much.

Visit to the Governor Oobieh, in his Camp — Mode of Abyssinian Entertainments—Religious Intercourse.

Jan. 11 to 16 — During these days I have been in the camp of Oobieh, Chief Governor of about half Abyssinia. An annoying interruption which I experienced on the 11th, from a Governor through whose district I had to pass, constrained me immediately to go to Oobieh in his camp. On that day, having early made arrangements for my departure from Bedsamaed, the inhabitants of that village took my luggage to carry it to Agalla, as the men had done the day before. We had advanced an hour's distance from Bedsamaed, in a very mountainous and sterile region, when the Governor of that district rode up to us on a mule, apparently in great haste. When he heard that the inhabitants of Bedsamaed carried my luggage, he asked the soldier from whom he had received orders to request this from his people. The soldier replied, that he was sent from the Governor in Adowah; and though he had no direct commission from Oobieh that my luggage should be forwarded free, still he knew that Oobieh would have given him this charge, if he had had an opportunity of seeing him before he came to me. The Governor now got exceedingly angry, and gave orders that every man should immediately put down the box which he carried. I thought it best, under present circumstances, to be quiet, till the Governor had ceased raging. He then sat on the ground, and the men of Bedsamaed round him. After about half an hour, I drew near, and sat by the Governor. He then secretly gave me to understand, that if I would give him a present, he would let the men go with my luggage. As I should have been involved in great

Digitized by Google Original from HARVARD UNIVERSITY

difficulties if I had resisted, I promised to give him a present; and then he gave orders that my luggage should be carried to the next village. But, at the same time, I resolved, to prevent further vexations, directly to go to the camp of Oobieh, which was but half-a-day's journey distant.

When I was on the point of starting, a soldier came from Tecla Georgis, the son of a former king, who was in the camp of Oobieh, giving me his master's kind regards; which was a favourable token to me. After three hours' ride, I arrived at the camp, about two o'clock in the afternoon. At first, I presented myself to Tecla Georgis, who kindly received me; and through him I was announced to Oobieh. At four o'clock I received a message, that Oobieh was ready to receive me in his tent; and that, as it was just dinner-time, I should dine with him. When I came into the tent, I was presented to the Chief Governor; who sat upon a tressel, upon which there was a woollen cloth. He stretched forth his hand in a friendly manner, which I warmly shook; and then he welcomed me. I then, at his desire, sat upon the ground, at his right, near the other guests; and enjoyed the Abyssinian meal very much, not having eaten any thing all day. During dinner, Oobieh did not speak much, but only now and then cast a friendly glance upon me; and said, in the Arabic language, "Eat; drink;" the only Arabic words that he knew. He seemed to be pleased that I enjoyed his dinner so well; and sometimes could not help smiling, when I was obliged to open my mouth in order to cool it, in consequence of the large quantity of pepper in the sauce in which I had to dip my bread. The palace of the Dedjasmati—this is the title of Oobieh—is a small house of twisted straw and thorns, without any window; and, indeed, a great deal of care has been taken that no light should shine in at any place. Oobieh sat upon a tressel; but on other days he sits upon the ground. He is a man of small stature, but of pleasant features and bright eyes; and appears to be an intelligent man. His dress does not at all distinguish him from other Abyssinians; he having, like them, only a piece of white cloth upon his shoulders. On his right there were some women, in a semicircle on the ground: whether his wives or guests, I do not know. On his left there sat three or four priests, and the Chiefs of the country. Immediately on his right, there was the Distributor; who has the eatables before him, takes them with his hands, and offers them to the guests: if he wishes particularly to honour a person, he puts the meat in his mouth. Behind this man I was placed. The meal on the first day, it being a fast-day, consisted of common leaf-bread, baked after the manner of a pancake; which the distributor dipped in a sauce of peas, and gave it to Oobieh and the guests. On other days, boiled or roasted or raw meat is also served up. After this follows the Abyssinian mead, prepared of honey and the root of a plant called Yado. This drink is very agreeable; but exceedingly intoxicating. During dinner the assembly does not speak much; only, when Oobieh sneezes, they all cry "Amaro!" (May God have mercy upon you!) When he puts the glass to his mouth to drink, his friends and servants are exceedingly busy in holding large pieces of linen before his face, that nobody may see him drinking. They do this partly for reverence' sake; but chiefly on account of the superstitious opinion of the Abyssinians, that if one sees the other eating or drinking, he can have a vast influence over him. Thus the whole assembly sit together for four, five, or six hours; indeed, sometimes all day; and almost always go away tipsy.

During these five days I had an opportunity of making the acquaintance of many Abyssinians. I had also several conversations with them upon doctrinal points in the Christian Religion; which I answered openly, referring to the Bible. But I was particularly pleased to meet here Habeta Selasse, of whom Mr. Gobat has written so much, in his Journal. He is a young man whose mind is set on the Truth; but who still wants the power to bring it into practice. I was much pleased with the order in the camp of Oobieh. The place is also very well suited for it. It is in a large valley, in the middle of which there is a small hill, upon which Oobieh's house stands. Round about this hill the soldiers have erected their small huts, made of straw and thorns. The number of soldiers I could not ascertain; but conclude, from the extent of the camp, that they must amount to upward of 3000. At the expiration of the five days, I left Oobieh's camp for Agummi, where my luggage was; and where I safely arrived this evening.

Digitized by Google Original from HARVARD UNIVERSITY

Jan. 17, 1837—Early this morning we went on to Negot. When I arrived in Negot, I asked the inhabitants for a house to lodge in, or at least for an enclosed place. An hour passed before I got an answer, as they disputed much among themselves. I asked again; and, as I did not receive an answer, I decided for myself, giving orders to my servants to go into the next house. I went before, and there was no resistance. The people laughed at my decision, and seemed to be content with my choice.

Jan. 20—To-day I left Negot; but we did not get far, and remained in a village called Mattab.

Jan. 22—It was already eleven o'clock when I left Mattab, as the men quarrelled much about taking my luggage; and therefore we did not get far. The way, at first, was up a very high mountain, and then down again. I am, at present, in Agalla.

Jan. 23—To-day we made a very long journey, over mountains, and through valleys, in a very poor region; which of late has been plundered by Oobieh, for disobedience.

Jan. 24—To-day I received an English visit, quite unexpectedly, from Mr. Coffin and his son; who live in the neighbourhood, possessing a small piece of ground, with four or five villages, which Kassai, the son of the late Sebagadis, gave him. I was glad to see a European; though Mr. Coffin, in appearance, is quite an Abyssinian.

Jan. 27—To-day I have had the great gratification of reaching Adowah. Here have I set up my Ebenezer. Hitherto the Lord has helped me: His Name be glorified for ever and ever!

Mr. Blumhardt, after a residence of nearly four months at Adowah, writes as follows, under date of May 18, 1837, concerning the

Critical Position of the Mission.

My occupation, during my stay here, has, of course, been chiefly directed to the acquiring of the Amharic Language; in which I think I shall soon improve, so as to be enabled actually to perform my duty in proclaiming the Gospel to those around me.

Our situation, at present, seems to be rather critical. The Abyssinians begin to know what our objects are in coming among them; viz. to convert them from superstition and idolatry, to the True God; which formerly they did not know so well. They are therefore constantly seeking to throw obstacles in our way; and if it were in their power, they would not for a moment suffer us to remain in their country. But it is chiefly the priests who stir up the people against us. They, of course, have to fear the most; because, if the minds of the people be enlightened, they are afraid of being detected as lying priests, who keep the people in ignorance and superstition; and who, instead of feeding their flocks with the pure food of the Word of God, lead them astray, by vain traditions of men, keeping of fast-days, celebrating new moons, and observing holy-days, in which alone their Christianity consists. These are always the points concerning which you have to contend with the Abyssinians; and which the priests hold forth to the people, in order to prove that we are no Christians at all, because we reject them, as contrary to Scripture. Some days back, a Deftera, an old man, was excommunicated from the Church by the priests, because he had often paid a visit to us, and, when the Abyssinians spoke evil of us, would not suffer it. This excommunication, we trust, may prove a means, in the hand of God, to confirm him more and more in that chief doctrine of our Religion—that a man is not justified by his works, but by faith only; a mistake under which not only the Roman Church, but all Eastern Churches, and especially the Abyssinian, are labouring. How odious we are in the eyes of the priests may be seen by the crafty contrivances which they endeavour to bring forward against us, in order to get rid of us. Soon after my arrival, Oobieh came to Adowah, and remained here some days. On the first day of his arrival, the priests went to him with their accusations against us, in order to prevail upon him to drive us out of the country; which object, indeed, they have several times tried to effect. Oobieh, however, decided this time, as before, in our favour. The complaints which the priests bring forward, are, that we do not observe fast-days, administer the Sacraments in our house, and not in their churches, and consequently degrade them. Oobieh's answer was, that he suffered Mussulmans in his country, and other religious parties, and therefore he would suffer us too. The mouth of the priests was thus at that time stopped; but now they begin again to accuse us. Yesterday we heard that some priests of Demben had held a council concerning us; in consequence of which

Digitized by Google Original from HARVARD UNIVERSITY

they wrote a Letter to the Governor of Adowah, desiring him to drive us out of the country. Another was held here yesterday; the decision of which we do not know, only that our old Deftera, who was excommunicated from the Church, has been received again, upon a protestation which he made. The Governor here, a wicked, cunning man, who seeks to get advantage over us whenever he can, said, that it was not in his power to drive us out of the country; but advised that the priests should go to Oobieh with their Letter, to hear his decision upon it. Oobieh is at present in Semien; and even before we heard of this conspiracy against us, I had resolved to go to Semien, to pay our respects to him. My journey has therefore become more urgent; and is of greater consequence than at first we thought.

Mr. Isenberg, at a later date—Sept. 28, 1837—speaks of the necessity of his yet further securing the favourable countenance of the Governor. He observes—

Since Mr. Gobat's leaving this country, not much of importance has happened, besides the arrival of Dedjasmati Oobieh, with his army, in the neighbourhood of this place. I therefore took the opportunity to wait upon him, and recommend myself and our work again to him; and he was pleased to give me the best assurances. I thought it the more proper to wait upon him, because our enemies had been very active, by calumny and malicious insinuations, in trying to work upon his mind; and Mr. Gobat's departure might bring on a change in his disposition toward our work. I am very thankful that our gracious Lord thus frustrates the machinations of our enemies, and regards the trust put in Him.

In the same Letter, Mr. Isenberg thus speaks of his labours; and describes the

Progress of Scripture Translations, and of the Spirit of Inquiry.

The state of our Mission, besides what I have mentioned, is nearly the same as when I wrote at Mr. Gobat's departure. Hussein is copying the Translation of the Morning and Evening Prayers, the correction of which I finished with Kiddan before his illness; and I hope to bring it into use as soon as Kiddan recovers. The Tigré Translation of the New Testament has proceeded to the Epistle of St. James. By the stir which the priests made concerning us—few of whom knew any thing about our doctrine—several Defteras have been induced to inquire: they from time to time question me concerning matters of Religion, and generally go away satisfied. One of them, Deftera Abisalom, who before this was disgusted with their unjust proceedings, knowing their ignorance, has now become our friend and defender; once exclaiming in anger, when others accused us of making our houses our churches — celebrating the Lord's Supper and baptizing in them—"Ye hypocrites! how dare ye to judge these people, and to condemn them—you being Heathens, and no Christians! They are true Christians: they may condemn you; for they know and keep the Word of God, and, by their lives, put shame upon you, who have no more of Christianity than the mere name!"—Such testimonies are encouraging, though not altogether satisfying. Our hope is in the Lord; and He will not put us to confusion.

The illness of his Tigré Translator, Kiddan Mariam, here referred to, was connected with a peculiar superstition of the Abyssinians. Mr. Isenberg, in his account of it, gives the following description of the mode of

Disenchantment of Imaginary Evil Spirits.

Our friend, Kiddan Mariam, has been ill for a fortnight. His illness commenced about midnight, with a strong determination of blood to the head, headache, giddiness, and delirium. I myself suffered on account of studying too much, at late hours; and when I was informed of Kiddan's illness, I was near fainting; and, on that account, could not bleed him. I therefore gave him medicine; and went to bed, intending to bleed him in the morning, after having refreshed myself by a night's rest. Scarcely, however, had I laid down, when our people—all being fully persuaded that he was bewitched—set to work, to kill the witch that they supposed to be in him. They closed his nostrils, spread a large cloth over him, and below this they burnt a large quantity of sulphur, the vapour of which he was thus forced to inhale. Poor Kiddan, who does not believe in witchcraft, tried to defend himself; but was overpowered by multitudes. Next morning, when I went to bleed him, he told me that they had nearly killed him by their mode of disenchantment; and, in fact, he was exceedingly ill. After having bled him twice, he was much re-

Digitized by Google Original from HARVARD UNIVERSITY

lieved; but by the inhaling of so much sulphur, his lungs have greatly suffered, so that a strong cough and expectoration have not yet left him. It is astonishing how strongly the belief in witches and genii is rooted in the minds of this people! They scarcely think it possible that any one should doubt the truth of these things. —In order to prevent a repetition of disenchanting on future occasions, I entered into the matter, and shewed the heathenish nature of such practices, and the contrary doctrine of the Bible; and, in conclusion, threatened to dismiss any one who should undertake the same practice, or encourage others to do it. In the present instance I was the more excited by this occurrence, as the loss of Kiddan, if it had taken place, would have proved a great and lamentable loss to our work; as he is, at present, our only assistant here.

Progress of the Rev. L. Krapf to join the Mission.

We close with the following remarks by the Rev. L. Krapf, then on his way to join his Brethren in Abyssinia, and writing from the opposite coast of the Red Sea; dated Djidda, Oct. 15, 1837:—

I already breathe the Abyssinian atmosphere, conveyed from the borders of that country; and occasionally see an Abyssinian face, although it is darkened by the tears of slavery. In the house where I lodge there are two Abyssinian boys; one of whom is from Adowah, and the other from its vicinity. Both have been stolen from their country. Oh may the fire of heavenly love burn in my heart for the salvation of these poor miserable people!—I wish you had witnessed the joy of these two boys, when I told them I was going to their country, to instruct their people. I promised to look for their parents, whose names I wrote down. I hope to set out in a few days; as some vessels are here, ready to sail to Massowah. I have heard that the Pasha was about to attack Abyssinia, on the western and eastern sides; but I have reason to doubt it. I saw 3000 men at Suez, where I met with the Commander-in-Chief; but these soldiers are going to Arabia. I learnt, however, that the road from Massowah to Adowah is very unsafe. But if the Lord be my protection, I have nothing to fear.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BENARES.

THE Society's Missionaries in this city have furnished Journals, which exhibit, at large, the important and influential character of their preaching, and of their discussions with Hindoos and Mahomedans. We shall make extracts from these Journals as opportunity offers: our first extracts are from the Journals of the Rev. William Smith:—

Manner of preaching Christ to Mahomedans.

—We had interesting meetings in the old Chouk, with both Mahomedans and Hindoos. A Mahomedan asserted, that by his prayers, fasting, alms, &c., he should obtain salvation. I asked him if he had never forgotten to repeat his prayers; and if, in his fastings and alms, he had always exactly fulfilled all that was required. He acknowledged that in all these he had been more or less deficient. "If then," I said, "in your religious duties you commit sin, what can be expected in your secular avocations?" "But," said he, "we have a prophet."—"A prophet!" I said; "but your prophet himself will condemn you, not save you; for, according to your own confession, you have not kept his commands." The man was silent: and I immediately seized the opportunity of shewing, both to Mussulmans and Hindoos, of whom a great crowd were present, the impossibility of their being saved by their own religion; that they were seeking salvation by works; that in all their works they themselves acknowledged sin to be mixed; that, therefore, that very law, by which they were seeking to obtain heaven, would condemn them. "But there is *One*," I said, "who came on purpose to do that for us, which not one of all our sinful race could ever perform for himself." I then went on to relate how our Blessed Redeemer—without mentioning His name—fulfilled the whole Law, and took away the sin of the world; and how He is the end of the Law for righteousness to every one that believeth. Many of them knew of whom I was speaking; and those who did not, inquired repeatedly, with the greatest earnestness, "Who, who has done all this for us?"—I often, in this way, find it a very good plan to keep back the name of

Digitized by Google Original from HARVARD UNIVERSITY

the Saviour, until I have given them a full account of all that He has done for them; and then say something of this kind—"This is that Jesus Christ, of whom you are afraid; from whom you flee, as though He were your greatest enemy; whose holy Name you blaspheme—this is that merciful, kind, and long-suffering Jesus, the Lamb of God, the Saviour of the world."

—Sydpore.—This morning, the Teacher of the Native Persian School in this place, attended by several of his pupils, came to pay me a visit. I had, I am thankful to say, a good opportunity of laying plainly before them the way of salvation by Christ; and concluded by saying: "This you see is not the word of strife, nor of self-interest; but is just this, that to you, and to me, God has given human birth, but by sin we have ruined ourselves. How then shall we be saved? You say by Mahomed; but the Korân itself testifies that he sinned; so that he cannot save himself, much less you. Now, then, come to Jesus Christ; in Him was no sin: examine the Gospels, and you will find this correct: believe on Him, and you will be saved."—They were very attentive; and seemed to feel what was said. They took books, and promised to visit the school.

Manner of preaching Christ to Hindoos.

—We went to our preaching-place, just by; and while there reading &c., one of a group of Pundits, who, standing a little aloof, were observing us, came up, and said he wished to propose a question. I told him to wait till we had done; which he did. He then said, "We, you know, are Brahmins and Pundits, and it is our right and inheritance to teach this people: the Mussulmans have their Peers and Molwees, who teach them: you, as a Christian Teacher, have to instruct the Christians: now, then, why do you come here continually into our work, and invade our rights and privileges? I don't speak with any anger, or ill-will; but you have got your religion, and we have got ours: let us then go on as we always have done."—I said, "What do you call religion?" He answered, "Each caste and class to attend to all its rites and ceremonies, and to fulfil its prescribed work, as ordered in the Shasters."—"But at the very first step you are wrong, because you do not begin with God and the heart: all that you say refers merely to worldly things and customs. Now, just observe: to begin religion aright, we must go into our closets; and, having shut the door, and seriously considered that God, and God alone, is with us and sees us, we are to begin to examine our hearts; to think over all our thoughts, words, and works, and to compare them with this—the Ten Commandments—and thus try to reckon up our sins: we are then to think of God's holiness, and strict justice; and, comparing this with our sins and sinfulness, to humble ourselves in the dust before Him, and say, God be merciful to me a sinner! Now, is there any thing wrong in this course?" "No; this is all right; and very good."—"Well, this is our religion: only understand and consider it, and you must receive it." "But, Jesus Christ"—"Ah! there is the stumbling-block. Well; do as I tell you; go into your closet, pray, examine yourself, and think of God's holiness and justice, and then you will see the necessity of Jesus Christ." Here our Lord's office, as Saviour and Mediator, was explained.—"But, if I should refute all this?" "Refute! refute praying, repenting! Refute God's holiness, mercy, and great love!"—"Well; this is the word of wisdom. I will come to your house some day, and have some more talk with you."

—I had rather an interesting conversation with the Shurishtidar of the Collector of Ghazeepore. He is a Hindoo; and began by making the common observation, that all we said and taught was very good, excepting our statements about Jesus Christ. I then asked him how sin was to be atoned for? "Sin!" he said, "what is sin?" "The breach of God's Law."—"What is God's Law?" "A copy of His own holy mind. He being perfectly holy, wills that all His creatures should be the same: this will is His Law, for all mankind; and whatsoever is contrary to that, is sin."—"Then do you mean to imply that man is master of his own actions; and that he, a creature, can act contrary to the will of his Creator? In this way you, in fine style, make man independent of God!" "Man is master of his own actions, and himself the doer of all his works; and yet he is not independent of God. How should he be, since he receives all his powers from Him, and is dependent upon Him every moment for the continued use of them. At any moment God pleases, he can withdraw the breath of men: their bodies return to dust, and their spirits appear before God's judgment-seat, to give an account of all their actions on earth. Can you say that a being thus

Digitized by Google Original from HARVARD UNIVERSITY

circumstanced is independent of God? True, he has liberty given him, for a limited time, to do good, or to do evil; and, were not this the case, how could he possibly be an intelligent agent, capable of reward and punishment?"

Confession of Christ by a Hindoo at Baptism.

—Yesterday (Jan. 3, 1836) I baptized Ram Rutun. He had been with me four or five months. For the last two months he had manifested the greatest seriousness and earnestness in searching into the Truth, and a truly penitential spirit. He has been employed for the last two months in the Girls' School, for five or six hours every day; and in the evening I gave him instruction. He seemed to be deeply affected yesterday at the Service. He read a paper, prior to being baptized, containing his reasons for forsaking Hindooism, and embracing Christianity: it closes with the following words:—

"I may compare my case to that of a man in a wilderness, hungry and thirsty, and fainting from exposure to the burning rays of the sun. He greatly desires to find a place of shelter, where he may be delivered from his distress and find comfort. In this state, he at length discovers a house; and the master of it cries out, 'O friend! come in and sit down, and rest yourself, and be comforted; for in my house is every thing that you can want; and I have prepared every thing, and built this house on purpose for such distressed persons as you, that you may find relief and comfort.' At finding such a place, how is the poor man in distress rejoiced! He is very happy. In this way I have found the Lord Jesus Christ a house for me. I was distressed, and in misery concerning my salvation, not knowing in what way I could obtain it; but to me, who was hungry, the Lord Jesus Christ has given food; to me, who was thirsty, He has given drink; me, who was naked, He has clothed; and to me, who was sick, He has given medicine. And I believe, without doubt, that I shall obtain, through Him, comfort, and peace, and everlasting life."

On visiting, at one of the Native Fairs, which are a great support of idolatry, and furnish favourable opportunities for preaching, Mr. Smith met with the following:—

Instance of Superstition.

I was standing under a peepul-tree—a tree held sacred and worshipped by the Hindoos—preaching to the people, when a man came up, and expressed a strong desire to enter into argument; but said he would not do so until I moved to another place, which he pointed out, just at hand. I told him that I could not bear the sun; and, therefore, was obliged to stand in the shade. He replied, "Oh! there is a tree there as well as here." I at length consented to go, though a good deal puzzled to know why he did not like to stand and talk where we were. While, however, moving to the other tree, I learnt, from one of the crowd, that it was because I was standing under the tree of his god that the man would not converse there. I then said to him, pointing to the tree to which he had desired me to go, "And whose is this tree? Is not this God's tree, too?" The man was quite ashamed. This was the first time I had noticed this superstitious feeling in respect to the peepul-tree.

Just Remark on the Wants of India.

The following simple and touching remark is from one of the Catechists that accompany Mr. Smith. He observes—

While coming from the town the other evening, Levi, a much-loved Christian Reader, observed, that this country, in respect to the Word of God, was like a land which had had no rain for several years; and, therefore, should a shower or two only fall, it would be dry again immediately: it must be rained upon for months and months before the effects could be seen. So must the Word of God be preached for a length of time, before the effects of it can be expected.

Hindoo Divisions of the Day.

—Going this morning to one of the Ghauts, we saw a man beating his child. "O brother! brother!" called out a neighbour, "don't beat your child the first thing in the morning: the morning, you know, is holy; and you should not get angry now." My Christian Reader, Levi, who was walking with me, then observed, that the Hindoos commonly divide the day, as well as the duration of the world, into four periods: one, which consists of the first watch, representing the Sutu Yug, is devoted to religious purposes; the second, which consists of the second watch, and representing the Treta, is devoted to the preparing and eating their food, and other household purposes; the third, representing the Dwaspa, is devoted to business and worldly avocations; and

Digitized by Google Original from HARVARD UNIVERSITY

the fourth watch, answering to the Kali Yug, is devoted to amusements, pleasure, and sin. This, of course, is partly ideal; though, doubtless, containing much truth; and giving no very bad specimen of the manner in which the middle ranks of Hindoos spend the day.

The cogent and multifarious arguments by which the Missionaries perseveringly shake the reigning superstitions and errors of the Natives, and endeavour to enforce the claims of the ever-blessed Gospel, will be seen in a large variety of instances, from the extended Journals of the Rev. J. C. G. Knorpp. At present, we extract from them the following passages:—

Cavils, Confessions, and Bitterness of Brahmins.

—The last ten days have been spent in the city. I generally returned from the city in the mornings about twelve o'clock; and the evenings were likewise engaged in preaching. I have experienced much perverse and foolish opposition, and have had to bear much contempt and ridicule. There is seldom a man who will candidly discuss subjects of Religion. Our eating meat, and the pretended injustice experienced from the persons in authority, are generally the subjects which are brought forward against us, as proofs against the truth of the Bible. A Brahmin, with whom many conversations had taken place, lately came up to me and listened. I addressed myself to him. He prayed me not to enter into any discussion with him. I asked the reason. "Why," he said, "I know that you will refute me, and expose the errors of my religion: ours cannot stand before yours. I am convinced that your books contain the truth. I would accept it to-day, if I could get a livelihood, and had not to suffer persecution." Such confessions are frequently made to me: it is, at least, candid. But there are many Brahmins who hate us most bitterly. I have observed several times, during these days, that they have taken their friends, by force, out of the crowd listening to us; and often, when a person inquires seriously into some subject, or puts a serious question, some one present will rebuke him thus: "Ah! will you also become a Christian, and eat beef, and put on trowsers, and a hat?" Such is the state of this city. Oh that the Spirit of the Lord were poured out upon these poor souls willingly remaining in sin and in the bondage of the great enemy!

North-West America.

Red River.

CHURCH MISSIONARY SOCIETY.

Enlargement and Increasing Wants of the Mission.

Under date of July 29, 1837, Mr. Jones remarks—

I think our Protestants amount to little short of 2000 people, and they are scattered over an extent of thirty-five miles of country on each side of the river. There are four Churches, where Divine Service is held every Sunday; and we are thus prevented from affording the Sunday Schools the superintendence we used to do. We are now unable to visit our people in their houses, as we were wont; and the consequence is, that, in many places, weeds spring up, which used to be nipped in the bud. Mr. Cockran has told me, that rather than see the grass growing up to the doors and windows, he will strive to give a Service at the principal Church as often as he can; but I know well that he is overworked as it is; and I am unwilling to throw an additional burden upon him, on account of my personal circumstances, and thus hasten the time of his inability to keep up his present duty.

Our hands are perfectly full, and the regular duties press very heavily. Well or ill, we are compelled to stand up, as no assistance can be procured; and I can assure you, My dear Sir, that, during the past season, I have often deeply sighed for help, when, with trembling knees and a palpitating heart, I have climbed up the pulpit-stairs when bed was the only suitable place for me.

Mr. Jones then points out the cheering side of the Mission. He observes—

With all humility, arising from a sense of many imperfections and short comings, which appear on a retrospect of the past fourteen years, I still think that the cause has gained such ground as to afford us a title to call loudly for help. When I consider the small scale on which Religion and its Ordinances existed when I came here—how, in progress of time and events, the small one has become a thou-

Digitized by Google Original from HARVARD UNIVERSITY

sand—how one Church has risen after the other—how one congregation after the other has been collected—how one School after the other has been organized—how obstacles have disappeared, and prejudices been removed, which operated to our disadvantage—and, once more, when I reflect on the bright testimony left behind by many now resting in the clods of the valley — I feel authorised, on behalf of the untutored Heathen Tribes—on behalf of the Half-breed community—and on the behalf of the expatriated Emigrant—to call upon you, not to let us languish for want of help—not to let the fires be extinguished, which have been lighted in our sacred temples! When reflecting upon these things, I often am obliged to have recourse to this consideration—Supposing the Gospel had not been planted here, what would have been the moral aspect of things at Red River this day?

Mr. Cockran writes in a similar strain of argument, and traces the

Benefits conferred by all the different Ministrations of the Church.

Under date of Aug. 2, 1837, he remarks—

It would be highly ungrateful, and even perfidious to God, not to bear testimony to the success which follows the preaching of the word of His grace. We are cheered every Lord's-Day Morning by seeing upward of 300 souls meet to confess their many sins to Almighty God, and to ask His pardon — to return Him thanks for His mercies—and to solicit His presence, His love, and Spirit, to accompany them through the part of the journey that may yet remain: and when we reflect, that it is not to hear some new thing—it is not in a fine morning, when the weather is tempting, that they assemble, but, at every season of the year, they wade their way, through mire and rain, snow and cold, to the House of God—whatever may be their failings, or however they may fall short of that grace which is desirable to make us perfect men in Christ Jesus, yet, when we perceive that their ears are fixed to the door-posts of the House of God, we are constrained to acknowledge them His servants, and that He finds some good thing in them. And those whom we see so regularly in the House of God, are only the representatives of a larger seed who are at home; and who, though unable now to journey thither, have been formally dedicated to God, and are in covenant with Him; and are entitled to the benefit of our prayers, and to a share of the blessing. Thus the average attendance on Public Worship is not half the number that are deriving benefit from the preaching of the Gospel: they are the parents and adults of 111 Christian Families, who can be spared from home at a time: the total bearing the Christian Name is above 600.

Again, about twelve times in a year I witness families thrown into affliction by the loss of their relatives, who would have had to mourn as those that have no hope, now comforted with the promises of the Gospel—comforted with the reflection, that their deceased friends have heard of the name of One, whose blood cleanseth from all sin. Besides the usual Service performed at the Church for the consolation of the relatives of the deceased, I am invited to the house; where a suitable portion of Scripture or Psalm is read and explained, a Hymn sung, and prayer offered up; so that, from time to time, I am an eye-witness of the consolation which Religion affords to the afflicted. Nor are these the only advantages which they derive from it: they have the sympathy and support of their fellow-Christians during their trials. Their neighbours assemble, to relieve them when watching the sick-bed, and are ready to assist freely in all the preparations for the funeral. This is not the case with the Heathen. I have, more than once, had to give an Indian, wedded to his old customs, a few shillings to hire one or two of his brethren to help him to dig a grave to inter the remains; and frequently we have to bury their dead at our own expense.

Again, as often as an infant comes into the world, I am gratified to witness the alacrity with which the parent discharges the first obligation to the new member of his family: long before the mother is able to go abroad, and often before she has risen from her bed, which is only a few days after the birth, in this country, the father comes and gives me an invitation to baptize his stranger. I of course go; and often witness a truly conscientious principle in the parents, to act up to the vows which they take upon them for their infant, and also their other children.

Again, we are encouraged, as often as we assemble to commemorate the death of Christ. We behold a solemnity in every countenance, on these occasions, which marks that the heart is deeply impressed

Digitized by Google Original from HARVARD UNIVERSITY

with the honour which Christ has conferred upon us, and also the need that we daily have of His mercy and grace: and when the Sacred Elements are administered, the involuntary sighs that burst forth, convince us that many are praying to God for the everlasting happiness of their immortal souls. When we cast our eyes over the visible members of Christ, who have met to acknowledge our common Lord, and behold the little one become a hundred—our Communicants at the Rapids and Indian Settlement are 107; 3 died within the last year—our minds are refreshed with the remembrance of the love, goodness, and faithfulness of God, in providing for us a Saviour, whose power and grace are sufficient to save us from our sins, and bring us to heaven.

Mr. Cockran speaks feelingly on the

Depressing Influence of Residence among Heathens.

Let me tell you plainly, My Brother, that we cannot live among Heathens without being deadened by them. Every thing is so carnal in a heathen land, that it is most difficult to preserve your spiritual feelings. When the conjurer is at work with his drum and rattle, and you at your prayers, he makes a greater noise, draws more attention, and has a greater audience. I have often had to begin Public Worship, at the Indian Settlement, under such inauspicious circumstances: and I assure you it is not an easy matter to preserve the mind in a serious frame, or derive benefit from the Ordinance. However, thanks be to God! these things have passed away, and the Lord's Day is now as solemnly observed as ever I saw it by any parish in England.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On the 26th of December, the Instructions of the Committee were delivered, by the Clerical Secretary, to Mr. James Joseph Haydn Elouis, on occasion of his departure to Madras; which, having been acknowledged by Mr. Elouis, he was commended in prayer to the favour and protection of Almighty God, by the Rev. C. Smalley. On the 16th of January, Mr. Elouis embarked at Portsmouth on board the "Larkins," Capt. Ingram, for Madras; and sailed the same day.

Glasgow Miss. Soc.—This Society, which has, for some years, supported a Mission in Caffraria, was composed of Members of the Church of Scotland and of Dissenters from that Communion. It has been found necessary, from the effects of political excitement, to dissolve this union; which took place, in an amicable manner, at a Meeting held on the 9th of January; when a New Society was formed, according to the following Resolutions:—

That a Society, consisting of Members of the late Glasgow Missionary Society and others adhering to the principles of the Church of Scotland, be now formed to carry forward the Work engaged in by the late Glasgow Missionary Society in Caffraria, and otherwise to give effect to the command of our Redeemer, *Go ye into all the world, and preach the Gospel to every creature.*

That this Meeting desire to render thanksgiving to Almighty God, for the amicable spirit in which, under painful circumstances, the separation of the Glasgow Missionary Society into two parts was effected; and they would still seek to place their dependence on His blessing in the farther prosecution of the Missionary Work in Caffraria.

MEDITERRANEAN.

Church Miss. Soc.—The Rev. Thomas Wolters and Mrs. Wolters, late of the German Missionary Society, have joined the Greek Mission: they arrived at Syra on the 9th of December. Mr. Wolters, some years since, entered the Church Missionary Institution, from the Bâsle Seminary, in order to prepare for acting under the Society. Impaired health obliged him to return to Bâsle. Having in a considerable degree recovered, he has been, since 1832, actively engaged at Shusha and Tebriz under the German Society.

INDIA BEYOND THE GANGES.

London Miss. Soc.—The Rev. Samuel Wolfe, of Singapore, after a brief career of labour, closed by a lingering illness, has departed to his Rest. The Directors state—

It had been the intention of Mr. Wolfe to devote his life to the service of his Redeemer among the Chinese: it was his highest wish to spend and be spent in preaching to them the life and immortality brought to light by the Gospel. His progress in the language justified the hope that he would soon be enabled to enter with efficiency on this great work; but the Most High has otherwise ordained; and our Young Brother has been called to his Rest and his reward.

It is stated by a correspondent—

His health having suffered while at Singapore, he, a few months ago, tried a sea voyage, and visited Pinang; but experienced no benefit from the change. Shortly after his return to Singapore, he was induced to join a Missionary Expedition to Borneo and the neighbouring islands, in the hope of recruiting his health; but this last resort also proved unavailing: he died at Menado, and was buried there.

UNITED STATES.

Bishop Chase—The appropriation of 1000 dollars per annum to Bp. Chase, by the Episcopal Board of Missions, was stated at p. 120 of our last Volume. At a subsequent Meeting of the Board, an objection to this Grant was suggested, on the ground that no appropriation could be made for services which were not under the controul of the Board, and that Bishop Chase's labours were not under such controul. The continuance of the Grant being withheld on this ground, and Bp. Chase feeling that if this ground were tenable that he could not justly retain the appropriation which he had received for the first year, thought it his duty to return that appropriation. He could no otherwise raise the 1000 dollars, than by appropriating part of a private fund which had been raised in England, and presented to Mrs. Chase for the special benefit of the family.

Digitized by Google Original from HARVARD UNIVERSITY

Missionary Register.

FEBRUARY, 1838.

SURVEY
OF
THE PROTESTANT MISSIONARY STATIONS
THROUGHOUT THE WORLD,
IN THEIR GEOGRAPHICAL ORDER.

(*Continued from p. 37 of the Number for January.*)

South Africa
(*Continued.*)

WESLEYAN MISSIONARY SOCIETY.

CAPE TOWN AND NAMAQUAS.

Cape Town—T. L. Hodgson, George Bingham—Mr. Barnabas Shaw arrived in July, on a visit home for health. Mr. W. Shaw, who sailed in the beginning of November on his return to Africa, with Mr. Green and Mr. Bingham, reached the Cape on the 14th of February. Mr. Bingham continued at the Cape; but Mr. W. Shaw and Mr. Green, early in March, embarked for Grahamstown. Catechists, 6: Gratuitous Teachers, 32—A building has been erected in a hitherto-neglected part of the town, where the population is greatly increasing, which is to answer the twofold purpose of a School and a Place of Worship. A School was, also, about to be established, for the benefit of children whose parents are now under the Apprentice System. Out-Stations at *Wynberg*, *Simon's Town*, *Caledon*, *Klip Fontein Stellenbosch*, *Ander Kloof*, and *Somerset*, are generally prospering—Members, 110—Scholars, 210—Pp. 33, 264, 430.

At Cape Town, the Missionaries have subjected themselves to persecution, in consequence of their zealous endeavours to call sinners to repentance. In a town, where hundreds are in such a state of entire destitution of the means of religious instruction that they are embracing Mahomedanism in order that they may have some form of religion, it might have been expected that those who bear the CHRISTIAN name would look favourably on every effort to disseminate *the Truth as it is in Jesus*. Some, however, have not done so. The Missionaries were rudely assailed on more than one occasion, while preaching in the open air; but, owing to the discountenance which the persecutors received from many of the respectable inhabitants, and the prompt interference of the Government, a stop was speedily put to these riotous proceedings, and the Missionaries have since been enabled to prosecute their labours in peace. [*Report.*

Lily Fountain: near Khamiesberg, in Little Namaqualand: persons who regard the Station as their home, 800—1807—Edward Edwards—Members, 115—Scholars, 150—P. 33; and see, at p. 264, Capt. Alexander's report on this Station.

Much has been done at this Station, by means of Missionary Exertion, for the existing generation; and the Schools are training up a generation to serve the Lord when the present shall have passed away. The population of the surrounding country is thinly scattered; but there are a few places at a moderate distance, which theMissionary occasionally visits, and where the people hear the Word with attention. [*Report.*

Nisbett Bath: in Great Namaqualand—1834—Edward Cook, Joseph Jackson; Peter Links, Nat. As. — Members, 12: Candidates for Baptism, 20 — Scholars, 40—P. 34.

The Mission presents an encouraging aspect. The Great Namaqua Tribes are, in general, peaceably disposed toward the Missionaries. There are 400 or 500 persons resident during the winter. The Place of Worship will accommodate about 200 persons, and is frequently crowded, while many stand on the outside. The Gospel evidently produces a powerful effect on their minds: not unfrequently, after the Public Service has closed, individuals retire among the rocks for the purpose of secret prayer.

The beneficial influence exerted by the Missionaries is seen in a variety of ways. The people recognise them as their benefactors:

Digitized by Google Original from HARVARD UNIVERSITY

Wesleyan Missionary Society—

they look to them for advice in all which concerns their welfare; and frequently make them the arbiters of their disputes and contentions, saying that they "Know where the Word of God is, there is Justice." [*Report.*

ALBANY.

Grahamstown, with various Out-Stations—W. Shaw, Richard Haddy, George Green. Mr. Shaw and Mr. Green arrived from Cape Town on the 21st of March. Mr. and Mrs. Shaw were warmly welcomed on returning to their labours, especially by Kama, who was then at Grahamstown—Members, chiefly Europeans, 360—Scholars, Europeans and Natives: 250 boys, 215 girls, men 57, women 52; with 44 Teachers—Pp. 34, 264, 303.

The Missionaries are prosecuting their labours with an encouraging measure of success. They dwell with satisfaction on "the steady attachment of the people of their charge to the Cause of Christ;" although their number has been diminished by the removals which have taken place, owing to the unsettled state of things resulting from the war.

The Native Department of the work in Grahamstown has so greatly increased in importance, that an additional Missionary has been appointed, in order to provide more effectually for the religious instruction of the great number of Native People, who, by the events of the war, have been brought together in the capital of the province. Seven Mozambiques and two Caffres have lately been admitted to baptism. It is earnestly to be hoped, that the painful dispensation of Divine Providence, which has thus collected in Grahamstown so large a number of Natives, will be overruled for extensive good; and that many of them, having embraced the Gospel, may return as Christian Teachers to their country and people. Native Teachers have already been raised up at some of the Mission Stations beyond the Colony; as, for instance, at Clarkebury, where there are two Native Exhorters regularly appointed, on the Circuit Plan: and as the perpetuity and extension of the Work of Christ in a Heathen Land depend so much on the raising of a Native Ministry, the Committee contemplate with gratitude every providential arrangement, which promises to increase the number of instructed and prepared Native Converts, who may be able to communicate religious truth to their dark and ignorant countrymen. [*Report.*

CAFFRES.

Among the AMAKOSÆ: W. Shepstone, at *Beka*, in Pato's and Kama's Tribe: W. B. Boyce, at *Mount Coke:* Henry H. Dugmore, at *Wesleyville*, in Islambie's Tribe: John Ayliff, at *Butterworth*, in late Hintza's Tribe—Among the AMATEMBU: W. J. Davis, at *Clarkebury*, in Vossanie's Tribe: Samuel Palmer, at *Morley*, in Dapa's Tribe: a Missionary is requested for *Colosa*—Among the AMAPONDO: James Cameron, at *Buntingville*, in Faku's Tribe: a Missionary is requested for Capai's Tribe—Among the AMAZULU: two Missionaries are requested for *Port Natal*, in Chaka's Tribe—Members, 123—Scholars: Day, 260; Sunday, 250—Pp. 34—36: and see, at p. 319, a Vindication of the Missionaries as to their Conduct in the Caffre War; at pp. 359—363, an account of Renewed Quarrels among the Caffres, and Affecting Details of an Attack on the Tribes near Morley; and, at pp. 537—539, an Encouraging View of the powerful Influence of the Gospel on Natives.

In reference to the reports of the Missionaries on their return to their respective Stations, the Committee remark—

The pleasing information furnished by these communications respecting the affectionate greeting which they received from the people of their former charge—the care which, in some instances, even the very children had taken to preserve the religious knowledge which they had acquired—and the favourable prospects with which the Missionaries resumed their labours, could not fail to be regarded by the friends of the Society as cause of devout thanksgiving to Almighty God.

Some observations of Mr. Shepstone deserve attention: he writes, from the Beka Station, June 17, 1836—

This is the fifth time I have been called to share in the beginning of Stations, and I am no more discouraged than the first day: for, at every place where God's Name has been recorded, and where an altar has been reared for the worship of Jehovah, there have souls been converted to Him; and, I believe, from every Station some have safely escaped to glory, and therefore we have nothing to complain of. A little of the works of our hands has been destroyed, but none of the work of God; and, this day, all your Missionaries are again in their places, and at their work. I believe not one is discouraged, nor have they any cause; for, I believe, on every Station their prospects are far beyond what they could expect.

The Station on the Beka awakens peculiar interest, from the promising condition of the Tribe in which that Station is placed. It is contiguous to Pato's kraal; but Kama is very urgent for a Missionary to be placed among his own people. Mr. Shepstone's statements on this subject will be read with great interest:—

Kama presses hard upon me; and has gone so far, as to say that I must be responsible for the souls of his people, if I do not make such representations of his wants as to procure him

Digitized by Google Original from HARVARD UNIVERSITY

a Missionary. He and his brother Hena do what they can to supply the place of a Missionary; and thus, as in olden time, Kama is both Prince and Priest.

On the subject of a Missionary, Kama has called his people together, and held a council. The result was—"WE CANNOT LIVE WITHOUT A MISSIONARY!"

Moreover, the people promised to give their Chief something to assist in support of a Missionary; for the Chief said, "You are aware, when Missionaries first came among us, we would do nothing for them without pay: we did not then know them, nor that all which they did was to help us. But now we know better: we have had proof enough of their friendship; and therefore I again ask, "Will you help the Missionary, if he comes? Will you go to the woods? Will you cut the timber, to build his house, and to build also a Chapel? Will you give something yearly towards his support?" They answered, "We will." Kama adds to me, "I will use all my influence to oblige my people to attend the Worship of God, and have their children instructed."

Now it is among this people that the District recommend that a Schoolmaster may be placed; and I am quite sure the Committee cannot say "Nay." The Committee must pardon my importunity; but since Kama has said that the souls of his people must rest upon me, I am anxious to lay that burden on the Committee; not at all doubting but a Christian Public will enable them to relieve themselves of this awful responsibility: and although I know it must be very painful for the Committee to have so many cases brought before them, all of which they cannot meet; yet, as it has fallen to my duty, I must perform it. There is full employ between the Keiskamma and the Fish River for two Missionaries of the very best and strongest constitutions; and I may add, never, I believe, before was there such a favourable opportunity for sowing the seed of the Gospel among this tribe.

But, surely, we have a right now to look to the Government to do something toward furnishing these people with the means of instruction; and the influence which our Missions exerted over the Chiefs and People, among whom they were during the war, should convince the Government, that nothing but the influence of the Gospel will permanently make a Nation, such as the Caffres, sunk into the lowest depths of ignorance and sin, a people of good principles and morals, and neighbours such as honest men can live with in peace. For what prevented this tribe rushing into the war to the last man? Not want of opportunity or facility—for no people were so favourably situated: not the power of the military—for there was none: and, on the other hand, there were the hostile Chiefs, who annoyed them with continual threats if they did not join, as well as with taunts of all sorts; but especially threatened, as to us, that, as soon as they had completed the driving of the English into the sea, they would then attend to us, and drive us after them—I ask, what was it which prevented all from joining in the war? The only satisfactory answer to be given to the question, is that which the Chief Kama assigned—MISSIONARY INFLUENCE.

Mr. Shepstone gives a high character of Hena, the brother of Kama:—

Hena, though not able to read, is a very able and useful disputant in the cause of Christianity with his countrymen; though this same Young Man, twelve years ago, was a champion in wickedness, and spent many hours in a day arguing against the truths of Divine Revelation. I cannot forget one of his questions, as one day put to myself: "You say God is almighty?" "Yes"—"You say the devil is, and has been, our great tempter to evil?" "Yes"—"And that through his temptations we fell; and that we are still under his influence?" "Yes"—"Then why does not God kill the devil, and take us out of his hands at once, and thus put an end to sin?"

I mention this that none may be discouraged; for all this time, there was in his mind, as he has since acknowledged, a great struggle; and his objections arose rather from the hope, than from a persuasion, that the Bible was not true. And this is the Young Man who now, according to the best of his ability, preaches the doctrine he once endeavoured to destroy: nor is he less eminent as a Magistrate, than as a defender of the truths of Christianity.

FINGOES.

It was the wish of this people, on their emancipation from the Caffres, to settle with and among the farmers in the Colony. Having collected in considerable numbers on the Clusie near Fort Peddie, Mr. Ayliff, then residing at the Beka Station, four or five miles distant, was authorised by the Governor to take charge of them. Soon after their location, however, most of them dispersed themselves among the farmers of the Colony. Those which remained were taken by Mr. Shepstone under his care, when he succeeded Mr. Ayliff at the Beka. Many of them soon afterwards returned to the Clusie: Mr. Shepstone had, in June 1836, a congregation of them, on the Sabbath, of at least 150.

The Committee, feeling the importance of providing religious instruction for a people who manifested such a readiness to receive the Gospel while in Hintza's country, and who have since been cast to so great an extent on the care of the Society, appointed Mr. W. H. Garner to devote his attention exclusively to the EMANCIPATED FINGOES, wherever they should settle in the greatest numbers.

A Treaty, it is said, has been entered into between the Lieutenant-Governor and the Fingoes; in which the Chiefs accept, as a special mark of favour, of part of the territory between the Keiskamma

Digitized by Google HARVARD UNIVERSITY

Wesleyan Missionary Society—

and the Fish River. An English Agent is to reside with the Chiefs. This arrangement will be highly favourable to the religious instruction of the Tribe.

BECHUANA MISSION.

This Mission is carried on among various Tribes located or scattered over the country formerly occupied by the Bashutas (or Bassoutos), many of whom are found in various quarters.

STATIONS and LABOURERS: *Thaba Unchu*, among Bechuanas: James Archbell, Richard Giddy — *Plaatberg*, among Griquas: Thomas Jenkins — *Umpukani*, among Corannas: John Edwards—*Thaba Kuruhele*, among Mantatees: Mr. Allison. Mr. Giddy, having been appointed to this Mission, accompanied Mr. W. Shaw from Cape Town to Grahamstown; which place he and his Wife left on the 13th of April, accompanied by Mr. and Mrs. Allison, of the Mantatee Mission, who were then at Grahamstown: they arrived at Thaba Unchu on the 6th of May last; having travelled from the Cape, by sea and land, about 1300 miles—Pp. 36, 37; and see, at pp. 492, 493, Instances of Religious Influence on some Bechuanas.

The tranquillity of the Missions in this district has been disturbed during the past year. A considerable party of Caffres having come into the country, and united themselves with a tribe of Coranna Freebooters, the Bechuana and Bashuta Chiefs joined their forces in self-defence, and several lives were lost in the conflicts which ensued. In other respects, the Missions appear to be favoured with considerable prosperity. [*Report.*

From recent statements by the Committee, and some communications from the Missionaries, we extract the following particulars of the several Stations:—

Thaba Unchu—Two Congregations assemble at the same time, at nearly the extreme ends of the town. These comprise about 800 hearers; whose attention to the Word shews that they are not uninterested in the Gospel. Here are 24 members: the number on trial is considerable; and a good feeling is apparently general among them. We have nevertheless many and great difficulties to contend with, which are of such a nature as admit but of a very gradual removal. Such is polygamy; and, indeed, all their inveterate superstitions, which still continue to exercise a partial influence. The influence of polygamy is, however, much less than it was. Rain-making has almost disappeared; and circumcision, with most of their other customs, is on the decline. [*Committee.*

Plaatberg—With deep regret we have to report of this Station, that, during the past year, the people have been in a serious state of contention and disaffection with one another about different affairs connected with the Station; which, consequently, has greatly retarded the work of God. However, we have to be thankful, that they have as regularly attended the Means of Grace as circumstances would admit; for, having no proper Place of Worship, both wind and rain have often prevented that regularity so much to be desired. In the course of the year, three of our members left this vale of tears, and are now, we doubt not, with "the saints in light." The surrounding Bashutas have regularly been attended to: they have heard the Gospel with seriousness; and our encouragement has been very great in labouring among them. [*Committee.*

On the whole, I can say that the Mission is tolerably well established. One thing, in addition to others, contributes to this; namely, the stability of the Chief: such a man for uprightness of deportment, and firm attachment to the cause of Religion, is seldom found among the Corannas: he was baptized in the course of the year, and is an honour to his profession.

It would delight our friends to see the people come so regularly to our Sabbath Services; some, seven and eight miles. Our School continues to be well attended: the children have made considerable progress.

Our population of Bashutas has of late greatly increased: several new villages have been erected in our neighbourhood; and if they still continue to increase as they have done, I know not how I can attend to them. A Chief of about a hundred families, a short time ago, requested that he might be allowed to reside in the neighbourhood: he waits till the harvest is over, and then he removes. Some have fled hither for refuge: others, who are poor, have come for the sake of gain. Our Chapel now begins to be considerably too small. Knowledge is increasing; and iniquity, in a great measure, is hiding its head. [*Mr Jenkins.*

Umpukani—In reporting the affairs of this Station, we would render gratitude to Almighty God, that we are able to detail circumstances of a very pleasing nature. Christianity is exemplified in the conduct of this tribe of Corannas, and some have died in the faith of Christ. Our Sabbath-Morning Congregation consists of almost 300 persons; and two other Services are attended by about the same number. We are furnished with indubitable evidence that God is with us! Eleven persons have been admitted on trial, who have manifested an earnest desire to secure eternal life. [*Committee.*

Thaba Kuruhele—The work of God among the benighted Mantatees has made some progress during the year. Our Congregations are good, and increasingly attentive. The Chief is punctual in his attendance at our Sabbath Services; and is far more favourable to the progress of the Gospel than we ever expected, in so short a time, to find him. The Young Chief and Heir, who is about 13 years of age, was placed by his father under Mr. Allison's instruction about two years since, and has been permitted to remain: he is an intelligent lad, of a good natural disposition. Our prospects everywhere, on this Station, are cheering beyond expectation: we have plenty of people to

Digitized by Google Original from HARVARD UNIVERSITY

hear, and they listen with the most serious attention; and, what is still better, God is in the midst of our assemblies, blessing His Word to the awakening of many souls. May the Spirit descend, in His fulness of power! We have resident on the Mission Site about 940 Corannas, 300 Bechuanas, and 150 Bashutas; and from a quarter-of-an-hour to an hour on horseback, we have, at a very moderate calculation, 1800 more Bashutas. [*Committee.*

In visiting the place of the Mantatees, where Br. Allison is situated, two days ago, I was much pleased with the encouraging prospects of that infant Station. He is actively engaged in teaching and preaching, to bring sinners to God. He is surrounded by a large population, sunk into the lowest state of human depravity. War, plunder, and bloodshed seem to be the great delight of the Mantatees; and, to these, they make it their object to train up all their youths. Br. Allison has succeeded in obtaining the attendance of a good number of children, whom he teaches in all things most likely to be useful to them. On the Sabbath Days, Br. Allison has two Services: he also itinerates as often as possible. They shew him every affection to be expected from a heathen people: knowledge is disseminated; and, in many instances, we have seen the stout workers of iniquity intimidated in their wickedness, through the thoughts of an awful eternity. [*Mr. Jenkins.*

The Committee remark—

From these several statements it is manifest, that, amidst the aboundings of wickedness, and in the face of obstacles of no ordinary kind, on the different Stations where the Standard of the Cross has been raised, some encouraging proofs of good are exhibited: while they demand our grateful acknowledgments to the sole Author of success, they ought to lead us to the adoption of more decidedly efficient measures for the conversion of the human race.

SUMMARY—*Cape of Good Hope* and *Namaqualand:* principal Stations, 4: Missionaries, who instruct in English, Dutch, and Namaqua, 6: Members in Society, 240: Scholars, 643—*Albany* and *Caffraria:* principal Stations, 13: Missionaries, who preach in English, Dutch, and Caffre, 11: Members in Society, 474: Scholars, 1084: Printing Press, 1—*Bechuana Mission:* Stations, 4: Missionaries, who use the Sichuana and Dutch Languages, 4: Members in Society, 150: Scholars, 513—Various Translations have been made into Caffre and Sichuana. [*Committee.*

GLASGOW MISSIONARY SOCIETY.

It will have been seen, at p. 64 of our last Number, that a new organization has taken place in this Society; and that the Mission will, in future, be conducted by Members of the Church of Scotland. Seven Missionaries are now in Caffraria—Chalmers, Bennie, Ross, Laing, Niven, Weir, and M'Diarmid: four of them were originally Members of the Church of Scotland, and the other three were Dissenters: under the new arrangement, they will all have to choose whether they will continue to labour in connection with the Society.

FRENCH PROTESTANT MISSIONS.

The sailing of six additional Labourers was noticed at p. 343 of our last Volume: they arrived at the Cape on the 4th of August. Mr. Arbousset was then in Cape Town, with a view to marriage. After a few days, they embarked in the "Valleyfield," the vessel in which they had arrived from England, to proceed to Algoa Bay, in the way to their destination.

HOTTENTOTS.

Wagenmaker Valley: 30 miles NE of Cape Town—1830—Isaac Bisseux—Mr. Bisseux has under his care 700 or 800 Negro Apprentices, beside Dutch and French Colonists. A Master and a Slave have departed this life in peace. There were several Candidates for Baptism. The little flock increases: including 6 baptized September 11, 1836, it consists of 13, who all walk circumspectly—"very few," Mr. Bisseux writes, "compared with the multitude of Heathens around, yet manifesting a great triumph over the Prince of Darkness—a subject of holy joy to us, and a powerful stimulus to redouble our efforts"—P. 38.

BECHUANAS.

Motito: 3 leagues SW of Old Lattakoo: dwellings increased from 140 to 186—1832—Prosper Lemue. Mr. Loyer, one of the newly-arrived Labourers, was to proceed hither—Motito does not yet awake to spiritual life; but on the Kuruman, where many of the same Tribe dwell, the Message of Salvation, as appears from our notices relative to Lattakoo in our last Number, comes with power. One woman has been baptized—There are 60 scholars in the winter season. A School House, which serves also as a Place of Worship, was opened in July 1836: it will accommodate from 300 to 400 persons—P. 38.

Mahura, Chief of the Batlapi and formerly King of Lattakoo, is better disposed to the Mission. With many of his people, he lately visited Motito.

The Tribe of Mateebe, brother of Mahura, which shunned Missionaries, is

Digitized by Google Original from HARVARD UNIVERSITY

French Protestant Missions—

greatly changed: the Youth of the Tribe shew a general disposition for improvement. Like Mahura, Mateebe appeared at first to rejoice in the arrival of Missionaries; but finding, at length, that they enforced sacrifices too hard for self-indulgent men, he left Griquatown under pretext of seeking better pasturage. Deprived thus, for seven years, of the means of instruction and salvation, he now returns to the neighbourhood of that Station, guided, it may be hoped, by the Spirit of God, to supplicate, at the hands of the Missionaries, instruction for himself and his Tribe in the Gospel of Christ: see *Griquatown* and *Lattakoo* in our last Number.

BASSOUTO-BECHUANAS.

Bethulia: 18 leagues SE of Philippolis: dwellings, 611: inhabitants, 2500; chiefly Batlapis, and the rest Bassoutos—1833—J. P. Pellisier; John Lauga, As. Miss Touzaa, affianced to Mr. Lauga, was one of the party who arrived at the Cape in August—The Word of God has free course: the Place of Worship overflows: a larger Church is in preparation; for many remain in ignorance, under pretext that they cannot obtain admission to hear. The Sabbath is very generally observed. Eight adults have been baptized: 3 men and 8 women were under preparation for Baptism: among these, were the Chief Lepui and his wife; from whose conversion Mr. Pellisier augurs well for the Mission, as the people usually partake of any indifference which their Chiefs shew to the gods of their fathers. Lepui enforces the observance of the Sabbath; and he and several others have broken the iron bands with which Polygamy has bound evil upon this people: five marriages have taken place among the Natives. The Communicants adorn the Gospel: they have not ceased to follow Christ: not only before their countrymen, but in the midst of their families their light shines—Scholars, 120 adults and children. Lepui attends school assiduously; and sits, with great simplicity, by the side of the children—Mr. Pellisier has translated the Gospel of St. Matthew into Sichuan: he visited Grahamstown, in the former part of last year, where he carried 600 copies through the press. Lepui, and a number of Bechuanas, accompanied him—The use of European Clothing is increasing among both men and women: there are 30 women so clothed: 30 women and girls have been taught by Mrs. Pellisier to sew well—Bethulia has escaped the horrors of war, which have so generally afflicted this unhappy land, where the will of the strongest is the law—Pp. 38—40.

Mr. Pellisier draws a lively picture of the Mission:—

Never did the work of God at Bethulia appear so encouraging as at this time: the dead are rising, the lame walk, the deaf hear, the lepers are cleansed! Those who resisted, now yield to the power of the Gospel. Those who were distinguished by a marked indifference, now weep for their sins. Those who saw nothing in the Word of God but the insipid notions of the Whites, now find there life and salvation. Where nothing was formerly heard but the confused noise of the savage dance, we now hear the praises of our God. Where the Day of the Lord was utterly profaned, this holy day is now reverenced. The first sound of the bell has scarcely been echoed from the surrounding mountains, when the inhabitants of the Station assemble in crowds at Divine Worship: some, it is true, from custom or from imitation of others, not considering that the Word which they are about to hear will promote their salvation or aggravate their eternal condemnation: others assemble from curiosity, or from dreading to be left by ignorance inferior to their neighbours. But there are many, I doubt not, who appear in the House of God truly hungering after the Bread of Life.

The contrast strikes us forcibly, when we call to mind the days which are passed, when we found it very difficult to collect a few careless hearers. How different is the present scene! Is not the Lord breathing on these dry bones, to cause them to live?

Beersheba: on the Caledon River: 18 leagues from Caledon, on the road to Morija, from which place it is distant 20 leagues: 20 leagues SW of Plaatberg. At the end of June 1836, there were 180 dwellings: about half of these were inhabited by Baralongs and Baharutzes, and the other half by Bassoutos and Bastaards; the population amounting to 500 souls, which has been since raised to 600. Some of the Bastaards have built houses after the manner of Europeans; so that the Settlement assumes a very agreeable appearance—1835—Samuel Rolland. Of the newly-arrived Labourers, Mr. Mæder and Miss Delatte were to proceed to this Station. Mr. Daumas rendered help for a considerable time to Mr. Rolland. Aaron, an emancipated Slave from the Kuruman, assists in the Mission—At two Dutch Services on Sundays, about 60 Bastaards attend; and at two others, in Sichuana, from 200 to 250 Bechuanas. An Evening Service is held every week-day, except Monday. A Missionary Prayer-Meeting

Digitized by Google
HARVARD UNIVERSITY

takes place on the First Monday of each month. An awakening has begun among the Bassoutos—Communicants and Inquirers, 14 Bastaards and 6 Bassoutos—Scholars: Day, 40 Bastaards and 70 Bechuanas: Sewing School, 60: Infant, 60 to 70—P. 40.

This Station has suffered greatly from the disturbed condition of the country. Shortly after the First Annual Conference of the Missionaries, held at Beersheba in July 1835, about 300 inhabitants had collected: Divine Service was well attended, and three Natives gave good evidence of conversion. At this promising juncture, a body of Caffres, driven from their own country by the Colonial Forces, settled in the neighbourhood: they were joined by some Corannas; and amounted, together, to 500 or 600 men: their depredations provoked Moshesh, who attacked them with fury, and left scarcely 150 alive.

Before the dispersion of this body, Mossibé, and the Batlari who had settled at Beersheba, fled from the Station in alarm, to the number of 150. Every one was now seeking excuses for following their example. Mr. Rolland was greatly dejected on witnessing the daily weakening of the Mission, and the destruction of his year's toil with this people. Those who had been most assiduous in seeking instruction were among the fugitives: three of them continued to the moment of their departure to regard the things belonging to their peace, and promised to seek further instruction at Griquatown. The people had reason, however, to regret their flight; for the Corannas attacked them, and stripped them of all which they possessed: six of them were killed, and two principal instigators of their flight wounded. The Baralongs and Baharutzes, with whom Mr. Rolland had founded this Station, assured him that they would never quit it till his own waggon should lead the way. The population was now reduced to about 100 persons, incapable of resisting any formidable attack.

But a new and larger population was in preparation. About 60 Bastaards from the neighbourhood were prevailed on to settle at Beersheba. In May, small parties of Bassoutos began to arrive, amounting in the end to about 120. In the beginning of June, Moletsani, formerly a powerful Chief among the Lighoyas, but at present greatly weakened by Mosolekatsi and the Griquas, settled at Beersheba, on the solicitation of Mr. Pellisier: he had with him 150 of his people. Some families of Barolongs also arrived, and increased the population to 500 souls.

The Corannas who had been driven from these parts now formed a project for revenging themselves on Beersheba, being too weak to bear up against Moshesh. The people of the Station had no suspicion of such an attack. A happy and edifying Christmas had been just celebrated, when the Corannas came by stealth, and carried away a great number of the cattle. They were repulsed chiefly by the bravery of Aaron and some of the Bastaards. Mr. Rolland gives a lively description of the alarm which this attack occasioned among the people:—

> At the least sound of a gun, every one runs to arms. When evening comes, every one has seen or heard something about the enemy: and, sometimes, the news of the day appears so decisive, that guard is mounted all night; and those who retired to rest awake in the morning, astonished that they are yet alive. Worne down by this state of excitement, and fearing the loss of their remaining cattle, every one talks of abandoning the Station, and seeking elsewhere a safe refuge. The Lord has not, however, permitted these counsels to prevail. He has graciously prospered me in the efforts which I have made to re-establish their confidence.

Aaron, in two expeditions, endeavoured to recover the cattle, but had not much success.

This attack diverted the attention of the people, for a time, from the labours of the Missionary. The communicants and candidates, however, had been greatly benefited by the trial, and acknowledged the hand of God in their support and their deliverance.

Morija: 54 leagues E of Caledon: among the Bassoutos: on the borders of Caffraria — 1833 — Thomas Arbousset, Eugene Casalis—Pp. 40—42.

The Services were but thinly attended in the harvest: this engrossed the minds of the Bassoutos: they watched and tended it night and day. After harvest, the hearers multiplied, and manifested close and continued attention. By throwing variety into the Services, it is found practicable to sustain them, without causing any symptoms of lassitude, which is a great point gained as it respects an assembly of Heathens. The people evidently grow in knowledge; and the religious aspect of the Station is much improved: no remarkable change has taken place: Morija, and the Bassoutos generally, seem to advance, though slowly

Digitized by Google Original from HARVARD UNIVERSITY

French Protestant Missions—

and almost imperceptibly. Some of the people observe private prayer; and almost all of them abstain from labour on the Sabbath. Every Sunday Morning, one of the Missionaries visits 4 or 5 villages, out of 14 or 15 which lie around the Station.

A School was begun with young Bassoutos, from 15 to 25 years of age, which promised well for some time; but the novelty wearing away, the Scholars could not be kept together. The Missionaries turned their attention, therefore, to the children, of from 6 to 12 years: they visited, with some form, every house in Morija, and took down in writing the names of all the boys and girls of the family, with those of the parents—endeavouring to interest them in the instruction of their children: for a few months the children attended tolerably well, and shewed much docility; but they also grew weary, or their parents indifferent. Mrs. Casalis, who is much attached to children, has since formed an Infant School which prospers greatly. The Missionaries remark, that Schools among the uncivilized require a special talent in the Teacher, and are attended with peculiar difficulties.

The temporal affairs of the Station prosper. The country has been in peace. The produce of the garden has been abundant, and has enabled the Missionaries to furnish the people with European seeds. The Bassoutos, themselves, have gathered in plenty the production of their rich soil. To lead the people to abandon their false reliance on their "rain-makers," and to see and acknowledge the hand of God over them, a special Thanksgiving Service was held. The Missionaries rejoice that this Superstition is wearing away. The Bassoutos will not so easily part with their ferocious habits. Daily are the ears of the Missionaries shocked by their savage shouts in their war dances. Some of them, however, give way on being remonstrated with on their cruelty, and will say one to another—"We must repent. We must leave off wicked works, and follow these Counsels."

The reading of the Ten Commandments, which is always part of the Sunday Service, appears to be specially beneficial. At first, the Bassoutos would scarcely endure to hear them. They have become, at length, more reconciled; but the Decalogue still makes a strong impression on their minds. "What!" have some of them said to us on leaving the Church, "What! are ALL the Bassoutos, ALL adulterers, ALL thieves! '*Ueh! ba tla tsaba kai?*'" that is to say, "Oh! whither shall they fly?"—meaning at the Day of Judgment.

[*Mr Arbousset.*

Though it cannot be said that the work of God makes any extraordinary progress among the Bassoutos, it is manifest that it has taken some root. Their minds seem occupied with the tidings announced to them by the Missionaries: some say that it is the truth, others deny this. The Chief himself, without entire decision in favour of the Gospel, is always well disposed, and feels the advantage of being connected with men like the Missionaries, who give him continual proofs that they heartily desire his good and that of his people. Moshesh is a man of clear discernment, and of highly-respectable demeanour for one of the uncivilized. Whenever we visit him at Bossioü, he receives us pleasantly; and, as much as he can, in the manner of Europeans. One day he entertained us with tea, which we all partook of, sitting on the ground. After a frugal repast with the King of the Bassoutos, we knelt down in prayer: and when we left, he accompanied us some distance on horseback.

[*Mr. Daumas.*

The Missionaries held their Second Annual Conference at Morija, in the beginning of November 1836. The Brethren Pellisier, Rolland, and Daumas joined those of the Station: Lemue and Bisseux are too far distant to allow of their attendance.

Thaba Bossioü—1837—Constant Gosselin—It was agreed at the First Conference of the Missionaries, in 1835, that one of them should reside with Moshesh, and should serve Thaba Bossioü as annexed to Morija. Finding it impracticable to induce Moshesh to settle at Morija as they had hoped, the Brethren determined to occupy Thaba Bossioü. Mr. Gosselin was, in February, about to proceed thither from Morija.

LIGHOYAS.

Mokotling: four or five days' journey to the northward of Morija—1837—Francis Daumas; Hagenbach, As.

It having been determined, with a view to extend the Mission, to explore the country to the northward of the Bassoutos, Mr. Arbousset and Mr. Daumas proceeded thither after the First Conference of the Missionaries, and spent a considerable time among the unknown Tribe of the Lighoyas. They made some important geographical observations on this journey, and discovered the elevated country which gives birth to some of the principal rivers of South Africa.

At the Second Conference, the travellers laid the results of their journey before their Brethren. They had been every-

Digitized by Google Original from HARVARD UNIVERSITY

where well received; and had preached the Gospel to attentive hearers, in every village of the Lighoyas which they had visited. Eight or ten of these places they consider likely to become, hereafter, Missionary Stations. The most eligible spot for immediate occupation appeared to be one near the sources of the River Keikop, 30 leagues NNW of Morija. Makuana, the principal Chief of the Lighoyas, resides at present at Entikoa, two days' journey from the Keikop; but seems inclined to remove southward, toward the head of the Tikuane, which falls into the Keikop. Villages of the Lighoyas are already found there, and the population is continually increasing. The Brethren think it probable that the Society may advantageously establish two or three Stations in a circuit of 15 leagues.

After the Second Conference, the same Brethren proceeded a second time to the country of the Lighoyas; and passed there the end of December, and half the month of January. Having determined on the sources of the Keikop as the site of the intended Mission, they proceeded to that quarter, by way of Plaatberg and Umpakani. The Tickuane rises in the Mokotling Mountain which is seven or eight leagues in circumference, and flows northward till it falls into the Keikop. The Station fixed upon is near the south-east termination of this mountain; and has been named Mokotling, after the name by which the natives distinguish the mountain and the district around it.

The day after their arrival, Mr. Daumas preached to many of the people who had gathered round, and stated their object and wishes in coming among them: he was repeatedly interrupted by their expressions of exultation.

There are about 4000 people, divided among 50 little villages, within reach of this spot. This district has been the refuge of fugitives for some years. Its older inhabitants are Makautas, or poor Bassoutos, despoiled of their substance by Corannas and other marauding Tribes. These form about one-fourth of the population: one-third are Caffres, escaped from the conflicts of their own country: among these two classes some Baralongs are found, but not many. A full half, however, of the people assume the name of Lighoyas: harassed in their own country by all sorts of enemies, they are happy to have found a corner where they can enjoy some repose.

The Missionaries were well received in the villages which they visited, and held a short Religious Service in most of them. The Wesleyan Missionaries of Plaatberg and Umpakani rendered them every kind assistance.

RHENISH AND BERLIN MISSIONARY SOCIETIES.

Except a brief notice, by Capt. Alexander, of Ebenezer, one of the Stations of the Rhenish Society, (see p. 264 of our last Volume,) we have received no other information relative to the proceedings of these Societies. By the last statements which we have seen, they occupied five Stations, and had Fourteen Missionaries.

AMERICAN BOARD OF MISSIONS.

MISSION TO THE INTERIOR ZOOLAHS.

The Missionaries, Daniel Lindley, Alex. E. Wilson, M. D., and Henry H. Venable, with their wives, were left, in the last Survey, at Griquatown: see pp. 43, 44. From the 22d of January to the 18th of May 1836, Mr. Lindley and Mr. Venable passed in a visit to Mosolekatsi. Dr. Wilson and the females remained a short time longer at Griquatown, and then moved onward to Lattakoo. The Mission Families were received with great hospitality at both Stations; and every assistance given them for prosecuting their journey and entering on their labours.

The Brethren were received with apparent kindness by Mosolekatsi. They fixed on Mosika as the site of the Mission; which place had been occupied by the French Missionaries, five years before, when the country was in the possession of the Baharutzes. At this Station the Missionaries and their wives arrived on the 15th of June; not in the middle of August, as stated at p. 264 of our last Volume.

Little encouragement, however, was afforded by the conduct of Mosolekatsi. Difficulties were found in the way of both Preaching and Schools. Mrs. Wilson was called away by death on the 18th of September; and all the other Members of the Mission, except Dr. Wilson, were visited with severe sickness—occasioned, as it appears, from inhabiting their houses before the clay of which the floors were made had become sufficiently dry. These, and other causes, have led to the relinquishing of this second attempt to fix a Missionary Station among the

Digitized by Google Original from HARVARD UNIVERSITY

American Board of Missions—

benighted subjects of Mosolekatsi. The Board state—

Hopes were entertained that the Lord would enable the Missionaries to prosecute their work successfully and without molestation. But He has seen best to visit the families with severe sickness—to remove one of their number by death—to convert their quiet abode into a battle field—and, after a large portion of the Tribe for whom they were beginning to labour had been cut off, to indicate very plainly that His servants must resort to another portion of His vineyard.

Dr. Wilson, in writing, on the 17th of April last, from Grahamstown, where the Missionaries had arrived on their way to join the Maritime Branch of the Zoolah Mission, thus describes the events immediately preceding their departure from Mosika:—

Our Mission among the people of Mosolekatsi is entirely destroyed; and we are now on our way to join our Brethren in the country of Dingarn.

In order that you may understand the reason of our leaving, I would premise, that, about a year ago, a number of the Dutch Farmers, becoming dissatisfied with the Government, removed to the northward; far beyond the limits of the Colony, and not very far distant from the country of Mosolekatsi. These farmers had numerous flocks of sheep and cattle. Mosolekatsi, for the purpose of plundering them of what they possessed, made two attacks upon them. The first attack took place about the 1st of September 1836, and the second attack about six weeks afterward: in the first, he succeeded in killing about 15 of the farmers, including women and children, and in carrying off a large number of sheep and cattle: in the second attack, Mosolekatsi sent his whole force against the farmers, who, being apprised of his coming, fortified themselves as well as they could. After a most desperate battle, in which great bravery was displayed on both sides, the people of Mosolekatsi succeeded in carrying off nearly all the flocks of the farmers.

In this last battle, there was great slaughter among the Zoolahs. The number of the farmers that were killed was only a few. This was owing to the Zoolahs not using fire-arms. When the army of the Zoolahs returned, there was nothing but lamentation heard in the land for weeks, on account of those slain in battle. A good many of those with whom we were acquainted, from the neighbouring towns, were killed: numbers returned home wounded: some applied to me for surgical aid.

These attacks of Mosolekatsi were unprovoked on the part of the farmers. They had not done, nor do I believe that they intended to do him any harm.

After these attacks, every thing was still for a time. The farmers had fallen back toward the Colony; where, being reinforced by new emigrants from the Colony, they organized an army, to retaliate on Mosolekatsi, and recover their lost propery. Accordingly, on the first day of the present year, the army set off for the country of Mosolekatsi. On the evening of the 16th of January they arrived in the neighbourhood where he lived, and early next morning they commenced the attack on the unsuspecting natives. Early in the morning, I was awakened by the firing of guns: I arose and saw the farmers on horseback, pursuing and shooting the natives, who were flying in every direction.

As soon as they had finished the work of destruction at the village near us, the Commander rode to the house, and assured us that they intended no harm against us or our property; and invited us to leave the country with them, as they thought it would not be safe for us to stay behind. They also added, that they intended to come back after their return home; and to renew the war against Mosolekatsi, with a much stronger force. He then left us; and pursued on, to destroy other towns.

It now became a question with us, what was the path of duty. An army of White People had entered that part of the country where we had settled, and destroyed the people upon whom we expected to operate. These White Men had come to our house, and had treated us kindly, and spared our property; while they had destroyed the lives of the natives, and captured all their cattle. There was some reason to fear that Mosolekatsi and his people would no longer regard us as their friends. Even if there had been no reason to think thus, yet it was plain that our field of labour was destroyed; and, besides, we had every reason to believe that the farmers would continue their hostilities, until they had either destroyed the power of Mosolekatsi, or else had driven him far out of his country: so that it was plain that we should have to leave; and we thought, that if we did not then leave, but staid behind the army of the farmers, that Mosolekatsi would take offence at our wish to leave, and in that case we knew not how he would treat us. The farmers, after destroying 14 or 15 villages, and capturing about 6000 head of cattle, returned to our house about twelve o'clock. We decided to leave the country, under their protection; and at one o'clock the same day we were in our waggons, leaving our Station, and all our plans for benefitting that people.

Mosolekatsi lost in this warfare more than a thousand of his best fighting men. About this time, the farmers intend to return with a much larger force, and overrun his country: so that Mosolekatsi and his people must either fly far away, or they will be destroyed.

This emigration of the farmers from the Colony is going to form a new era in the history of the Native Tribes beyond the Colony.

We are now on our way to join our Brethren in the country of Dingarn. We have our fears, that the farmers and Dingarn will come into conflict in a few years.

Of the death of his Wife, Dr. Wilson says—

We know that the Lord is good and merciful, and that He afflicts us only for our good. Let

Digitized by Google Original from HARVARD UNIVERSITY

us join in blessing Him for the evidence which our dear deceased friend has left, that what is our loss, is her infinite gain. On this subject I think we need have no misgivings. I believe that she is with that Saviour whom she loved, and whom she served in her native land; and for whose sake she left Mother and Sister and all that were dear to her, and has found an early grave in a strange land. When she lay on her death-bed, she requested me to say to her Mother and Sister and Friends, that she had never regretted that she had come to Africa. Although she was cut down before she had seen the Heathen turning to God, yet, when the messenger came, she was found in the service of her Master.

MISSION TO THE MARITIME ZOOLAHS.

The Missionaries, Alden Grout and George Champion, with Dr. Newton Adams and Mrs. Champion and Mrs. Adams, were left, in the last Survey—Mr. Champion at Port Natal—and Mr. Grout and Dr. Adams just returned to Algoa Bay from the first visit to Dingarn, where they rejoined the Females of the Mission. Mr. Grout arrived but just in time to close the eyes of his beloved Wife, who departed in the Lord, at Bethelsdorp, on the 24th of February—P. 44.

Having shipped their stores and heavier effects for Port Natal, the Missionaries set forward by land: leaving Bethelsdorp March 21, 1836, they reached their destination on the 21st of May. Their route led them through the scene of the recent hostilities.

Of the Wesleyan Station of Butterworth, which they reached on the 9th of April, a few hours after the Missionaries had arrived to resume their labours, Dr. Adams writes—

Butterworth presents a melancholy scene of desolation. The Mission Buildings have been burned, and the whole premises laid waste, by the very people for whose benefit they were erected, and who for several years have enjoyed the counsel and instructions of Missionaries. We yesterday had Divine Service with our Wesleyan Brethren, five in number, within the walls of the Chapel, which are still standing. One of these Brethren remains at this place: the others proceed to the other Stations in Caffreland; and we regret that they are to be detained so long at this place, that we cannot have the pleasure of their company.

Of the country round Butterworth, Dr. Adams says—

The appearance of this part of the country is fine. The soil is very fertile, and vegetation luxuriant. The beautiful Mimosa is scattered over mountain and valley; bearing a yellow blossom, which is quite fragrant. Flowers of great variety and beautiful appearance are scattered here and there, among the grass and upon low bushes. Here may be seen lofty mountains covered with verdure to the very summit — valleys filled with gardens — large herds of cattle grazing on the low lands, and along the declivities and on the tops of the hills — kraals of the Natives, ten or fifteen in view at the same time. Such are the prospects which continually meet our eyes, as we advance.

He adds—

From the river Omzimvoobo, where the Wesleyans have a Station, to Port Natal, the distance of about 200 miles, and from Port Natal to the Omzoogala River, about 80 miles, the whole country along the sea-coast is uninhabited, having been depopulated by Chaka.

The Missionaries now paid a second visit to Dingarn. They found him still disposed to receive them kindly; and came to an understanding with him, that two Stations should be formed, one at his residence, and the other at Port Natal. At the end of August, Mr. Champion, who had been appointed to the interior Station, was on the point of leaving Port Natal for his destination. The following extract of a Letter from the Missionaries, written at Port Natal, gives a view of their situation and prospects:—

Dingarn treated us very kindly during our stay, which was five days. In some respects he paid a deference to our feelings which we hardly expected: for instance, the Sabbath was at hand: he so arranged circumstances, that we were not disturbed by his own business, and very little by the importunities of the people. He repeated his determination to learn to read, and expressed himself strongly in reference to a Station among his people. He said, that as soon as his Chiefs and people returned, we should have a name and place in the land. We might come prepared to settle, and begin our labours.

His mind is evidently in a waiting posture. He is but partially enlightened in regard to the nature of our work; but, judging from the confidence which he reposes in us and the character of his mind, we should think, that, if tolerable success attend our incipient efforts, it will not be long before the whole country, with its thousands, is thrown open to the efforts of Christ's Servants.

Thus much, under God, is depending upon the wisdom and energy of our first efforts. It has been mutually agreed, that Dr. Adams be situated here — that Mr. Grout attend at either place, as is expedient—and that the remaining one go into the Zoolah Country. The school here, in Mrs. Adams's hands, is succeeding well: it is in English; and bids fair, ere long, to make the little-ones interpreters of the glad news of Salvation to their parents and friends. Another school might be well sustained here; and the wants of the region around require it to be instantly in operation, if we can have a Teacher. One of our number, qualified, as we thought, for extensive usefulness in this department, has been snatched away by the hand of death. To commence then the Station with Dingarn in a

Digitized by Google Original from HARVARD UNIVERSITY

American Board of Missions—

manner worthy of the Cause, and proportionate with our wishes, we are quite inefficient.

The Chief, no doubt, has erroneous views in regard to our work; but we believe him to be a reasonable man, in many respects. We believe, that if flourishing Schools were formed in his country, they would give us at once access to his confidence, and access to the whole country with the words of Salvation. Without the approval of the King, nothing can be done; and, with his word, every thing, according to Zoolah notions. Thus you see that much, perhaps all of our future success, may depend upon a right beginning.

The King is aware that ours is a work of time. But still he will be looking for immediate fruit. And the present is a favourable moment, which God, contrary to the prophecies of friends and foes, has vouchsafed to His people, for the honour of His Name and the advancement of His Cause. Seize it now, when it can be done; and dig deep, and lay the foundation well, before the ten thousand evil influences arising from the increase of Whites here shall poison the minds of Chief and people, and retard the work for many, many years.

While this work of education is begun, buildings are to be erected, the language to be reduced to writing and acquired, the Gospel to be preached, and that unknown country to be explored with reference to future efforts. Thus, in the Zoolah Country, there would be constant employ for one or two more Teachers. This is what we feel the present exigency imperiously demands. An Ordained Missionary is also needed at this place, in case of Mr. Grout's taking up his abode among the Zoolahs, where circumstances seem urgently to call him. Something has been said in reference to a printing-press and printer. We hope and trust they will soon be needed. In fact, they are already needed, for printing cards and elementary books for the schools.

Some progress has been made in the language; and for this purpose is Mr. Champion stationed in the Zoolah Country, that the language most generally in use may be correctly acquired, and the Bible translated; it being our wish that he be devoted mainly to this business.

Thus, when we look only at present wants, and the number calculated to meet the present need, we pray you to send us out speedily one Ordained Missionary, one Printer with press and apparatus, and two or three Female Teachers qualified to instruct infant and other schools. Of course, our eyes are occupied with the spiritual wants of this people. But we do not forget that other lands are calling loudly. We might speak of the neglect which Africa has suffered at the hands of American Christians, and the important bearing which the civilization and conversion of this powerful Tribe would have on the Cause of Christ in this part of the continent. But we forbear.

The other Branch of the Mission, compelled to retire from the Interior, would come very seasonably in aid of the Maritime Branch. A few months after the above Letter was written, the Brethren from the Interior had arrived at Grahamstown, as our Readers have seen, on their way to Port Natal.

CHURCH MISSIONARY SOCIETY.

The Rev. Francis Owen, with Mrs. Owen and his sister Miss Owen, arrived at the Cape, in company of Capt. Gardiner and his family, on the 2d of March. They left on the 16th, and reached Grahamstown on the 30th, Buntingville on the 1st of June, and Berea at Port Natal in the beginning of August. A Church Missionary Association was formed at Cape Town on the 15th of March; His Excellency, Sir Benjamin D'Urban, Governor, in the Chair. Captain Gardiner pursued his journey by land; but Mr. Owen and his companions proceeded to Algoa Bay in a Government Transport. At that place much interest was excited in the Mission; and at Grahamstown, an Association was formed.

On the 19th of August, Mr. Owen, with Capt. Gardiner, reached the residence of Dingarn, and were well received. Two Stations have been appointed by Dingarn for the Mission—one near Unkunkinglove, which is in lieu of the Clomanthleen, formerly allotted to Capt. Gardiner, but now occupied by the American Missionaries—and the other near Congella; both chief towns of the Zoolah Country.

Mr. Wallace Hewetson, with his wife and their three children, embarked at Gravesend, on the 6th of September, for Algoa Bay, with the view of joining the Mission.

Pp. 44, 264, 303, 430, 557: and see, at pp. 323—325, details of the Formation of the Cape Association, and of the Interest excited at Algoa Bay; and, at pp. 539—541, an account of the First Interview with Dingarn, and of the First Sermon preached in his presence, with notices relative to the Stations.

Digitized by Google Original from HARVARD UNIVERSITY

African Islands.

Our Readers will have been deeply impressed by the lamentable events in Madagascar, detailed in the narrative of Rafaravavy's martyrdom. The circumstances attending the expulsion of the Mission from the Island, noticed in the Introduction to this Division of the Survey for 1837, may have prepared us to expect such a catastrophe: but some hopes were raised, by the visit of an Embassy from the Queen to our country, that the report of that Embassy might induce her to change her conduct, and that she would listen to the truly Christian counsel sent to her by Queen Adelaide: see pp. 215, 216, 262 of our last Volume. The Embassy arrived at Madagascar, it is stated, some time before the martyrdom of Rafaravavy. The most courteous attention was paid to the Embassy, by the Directors of the London Missionary Society, while in London; but they were obliged, by the facts of the case, to speak of their Queen and her proceedings, in their Report delivered soon after the Embassy had left England, in the following terms:—

The measures adopted by the Government, for the suppression of Christianity in the country, have continued to be decided. In its social and political state, no improvement appears to have been effected. Cruel, sanguinary, and unprofitable expeditions have been made by the troops of the Queen, against some of the independent or partially-subdued provinces, in different parts of the island. These have been undertaken, it is feared, chiefly for the purpose of plunder: they have desolated powerful and populous districts—given a ferocious character to the Government—and led to excesses and sufferings to the last degree afflictive and revolting. Such a state of things strongly demands the urgent prayers of every friend to Missions, that HIS empire of peace and righteousness may be established, of whom it is predicted—*He shall break in pieces the oppressor: He shall redeem His people from deceit and violence; and precious shall their blood be in His sight.*

Some details of the appalling cruelty of the Government were given by the Rev. J. J. Freeman, at the Society's Anniversary:—

The sufferings of Madagascar, at the present moment, should awaken the deepest sympathy. Infanticide is again practised: the cruel ordeals on the suspicion of witchcraft are again instituted, and male prisoners are put to death in cold blood. Ten thousand men not long since were murdered in one afternoon, although they had submitted to the Queen, and had taken the oath of allegiance: their wives and children were dragged into hopeless domestic slavery; but many of them perished on the road, as they were being conducted to markets to be disposed of as cattle. Fifty venerable Chieftains, fathers and husbands, were crucified outside one village, and left to perish: their wives refused to submit to slavery, and were speared on the spot!

Such statements could not be made to an assembly of British Christians without exciting disgust and horror not to be suppressed.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

MADAGASCAR.

We quote two short passages from recent Reports—Pp. 67, 68.

The cloud, which had shaded the bright prospects in Madagascar, still continues over that land: 1000 Testaments, 500 Psalters, with 500 copies of the Book of Genesis, have however been despatched to the Mauritius, to be in readiness when the way shall be again open.

[*Report of B. F. B. S.*

The Committee have been informed, that, notwithstanding the opposition of the Government, the people continue to value the Tracts formerly circulated in the island: they often escape to the top of their mountains, where they read the precious truth which they can no longer hear from the living voice.

[*Report of Rel. Tract Soc.*

MAURITIUS.

The sum of 44*l.* 6*s.* 6*d.* has been remitted to the *British and Foreign Bible Society:* 25 Bibles and 150 Testaments have been forwarded—P. 68.

Digitized by Google Original from HARVARD UNIVERSITY

From the Rev. Mr. Clark, who has gone to the Mauritius holding an appointment under the Mico-Charity Commissioners, a communication has been lately received, giving a most fearful and painful account of the religious destitution of a very large proportion of the inhabitants, but still holding forth an encouraging hope that decided changes for the better are in progress. [*Report of B. F. B. S.*

The *Christian-Knowledge Society* renews the complaints noticed in the last Survey, of the spiritual destitution of this Colony. "It is painful to contemplate," the Committee say, "the prospects of the Island" —at present "without any system of moral and religious instruction for the lower orders, especially for the Free Apprentices." Considering Schools as a very effectual instrument, under God, for Christianizing the Negroes, the Board have granted 500*l.* toward the erection of Four Schools, for the instruction of the Apprenticed Negroes, and to be used as Places of Worship. The District Committee in the Colony had raised 280*l.* These buildings are to cost 500*l.* each—P. 68.

The *Ladies' Negro Education Society* has received promises of co-operation from the Protestant Ministers of all Denominations in the Colony, and has been assisted by the Government in the erection of several School Houses. The Branch for the Mauritius received in the year 454*l.*14*s.* Donations, and 39*l.* 2*s.* Subscriptions; and made Grants to the amount of 139*l.* 4*s.* 10*d.*—P. 68.

STATIONS—LABOURERS—NOTITIA.

LONDON MISSIONARY SOCIETY.

MADASGASCAR.

The following extracts from the Report will shew the provision made by the Directors for resuming the Mission, when it shall please God to open the way:—

A short time previous to the Queen's Edict for the suppression of Christianity, an application had been made to the Committee of the British and Foreign Bible Society for an edition of the Malagassy New Testament, to be printed in England. The Committee, with its uniform kindness and liberality toward the Madagascar Mission, promptly complied. The Rev. David Jones, being on the spot, was employed in correcting the sheets as they passed through the press; and an edition of 10,000 copies, 5000 of a third edition of the Psalter, and 5000 of a second edition of Genesis, Proverbs, Ecclesiastes, and Isaiah, have been shipped for the Mauritius, where they will be kept until an opportunity for their distribution may occur. The Religious-Tract Society has also kindly consented to print a small Tract on the Resurrection. With the design of endeavouring to preserve in the island a knowledge of the art of reading, a Selection of Native Proverbs has been printed for the use of the schools: a Selection had been made from the Proverbs of Solomon for the same purpose, but to this the Queen refused permission. A Dictionary of the language, in two parts, was completed and printed last year—the English and Malagassy part by Mr. Freeman; Malagassy and English by Mr. Johns. A Grammar of the language has been finally prepared; and a translation of the First Part of the "Pilgrim's Progress" is ready for printing, when required.

These circumstances will indicate, that the Directors are still anxiously looking toward Madagascar—watching the progress of events, and prepared to renew their efforts on behalf of that now unhappy country, whenever practicable.

One of the Missionaries writes—

The intelligence which I have received does NOT leave me without hope, that the seed which we were permitted to sow is still taking root *in good ground*. The policy of the Government has not changed. *The wicked still do wickedly; and none of them understand.* How should they! They have *rejected the Word of the Lord, and what wisdom is in them?* Still there remain SOME who love that Word more than fine gold. *They shall be purified, and made white, and tried.* And the present trial of their faith will be found, I trust, *to praise and honour and glory at the appearing of Jesus Christ.*

MAURITIUS.

Port Louis—David Johns, David Jones; Edward Baker, Printer. Mr. Jones left England, with his wife and child, from his visit home, on the 2d of May, and arrived on the 3d of August—P. 342. Of the proceedings of Mr. and Mrs. Johns and Mr. Baker, on retiring from Madagascar, the Directors say—

On reaching Port Louis, they received much attention and kindness from the Society's friends in that place. Mr. Johns has endeavoured to make himself useful to the Natives of Madagascar, whom he found among the Free-coloured Population and the Apprentices in the island. Mrs. Johns' health had suffered so much during the last few years in Madagascar, that she soon found herself unequal to the climate of Mauritius; and embarked for the Cape of Good Hope, where she has safely arrived, and is now usefully employing herself in connection with the congregation at Union Chapel, Cape Town. Mr. Baker, we regret to state, has also suffered severely and repeatedly from attacks of the Malagassy fever; and has been authorised by the Directors to take a voyage to the Cape of Good Hope. The Directors have instructed Mr. Johns to remain for the present at Mauritius—to avail himself of every opportunity of maintaining a communication with Madagascar —and to be prepared for resuming Missionary

Digitized by Google Original from HARVARD UNIVERSITY

Efforts in the island, whenever it may become practicable.

At the time of Mr. Jones's arrival from England, Mr. Johns was at Tamatave in Madagascar. The Society's Malagassy Schools at Port Louis were making good progress.

Mr. Freeman, at the last Anniversary of the Society, drew a melancholy picture of this island:—

The moral condition of Mauritius bears no comparison whatever with its natural scenery: while this is picturesque and magnificent, its moral condition is dark and degraded. Little has yet been effected for any portion of its inhabitants—least of all for its 80,000 Negro Slaves. One circumstance, which greatly impedes the progress of Missions in that island, is, that the yoke of Slavery is as yet but partially broken, and its curse not yet abolished: though the name is changed, the reality still exists. But the intolerance which prevails in that island is a yoke, far more galling than THAT, to destroy which, in the West Indies, this country so nobly paid her 20,000,000*l.*, and which is now borne by no less than 80,000 Slaves in the Mauritius. That yoke of intolerance is one which presses on the immortal minds of the population. I will state one fact:—A Missionary from Madagascar, who touched there, feeling his bowels yearn toward the population of that island, offered to teach them in their own vernacular language, but was forbidden to do so. But I have come to England, to ask the sanction of the Government; and, from all that I have heard or experienced, especially within the last three or four months, I feel compelled to acknowledge, that men endued with Christian Light and the love of the Gospel do occupy high places in this country: and I hope that the pen which framed those memorable despatches respecting South Africa, which have greatly tended to produce tranquillity, will prepare despatches to meet the cases which I have mentioned—to secure religious and civil liberty in the Mauritius, and enable Missionaries to labour among the 80,000 Slaves of that interesting island.

GOSPEL-PROPAGATION SOCIETY.

The Society has assisted in the design of establishing Four Schools, mentioned under the head of the Christian-Knowledge Society. The Board state—

The Colony of Mauritius, being included in the provisions of the Act for the Abolition of Slavery, appeared to have a claim on the Special Fund for the Religious Education and Instruction of the Negroes; and a Letter was consequently addressed to the Rev. A. Denny, Senior Chaplain at Port Louis, stating the Society's readiness to contribute toward the erection of Churches and School-Houses, and asking for such information as might enable it to judge of the nature and extent of assistance required.

Letters have been received from Mr. Denny, in reply to this communication, informing the Society that the greater part of the Coloured Population are still wholly uneducated; but that there appears to be an opening for the religious instruction of the Apprentices attached to property in the possession of Protestants.

"In the quarter of Plaines Wilhelmes," he says, "one of the nine districts into which this island is divided, there is a population, in round numbers, of 1500 persons of free condition, and 6000 Apprentices. In the course of the last few years, a considerable portion of the land in this quarter, and the Apprentices attached to it, have passed into the hands of English Proprietors: it is also the residence of many Gentlemen holding office under Government, or engaged in mercantile pursuits. But it will hardly be believed, that there is neither Church, Chapel, Clergyman, Catechist, nor Schoolmaster, of any Denomination, for the religious improvement of this abandoned people." Mr. Denny adds, that the respectable inhabitants have petitioned Government for the erection of a Church and the establishment of a Clergyman among them; and have raised a subscription amounting to the sum of 280*l.* toward the cost of the building. Subsequent accounts state, that there are difficulties in obtaining a grant of land for a site, and likewise a want of duly-qualified Schoolmasters: but the Society has resolved to devote 1000*l.* from the West-India Fund, aided by the Parliamentary Grant for Education, toward the cost of erecting four School-Houses, in situations pointed out by Mr. Denny.

Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

THE opposition of the old and corrupt Christian Communities to the introduction among them of the pure Light of the Gospel is increasing in violence. This was to be expected. *Men love darkness rather than light, because their deeds are evil:* and unless imbecility or political restraints should prevent the Mahomedan Powers, they also will, doubtless, wage war against all efforts to propagate genuine Christianity, fierce and malignant in proportion as the Priesthood shall feel that the dominion of the False Prophet is endangered: the present so-called Christian Churches of these regions occasion the Mahomedans little fear for their Faith; but the

Digitized by Google Original from HARVARD UNIVERSITY

apathy of the Impostor's deluded followers will be disturbed, in proportion as the True Light shall shine on these desolate regions.

That in these regions, where first the Light appeared, the great battle between Light and Darkness will be fought, many "signs of the times" give sufficient note. The "Man of Sin" who has corrupted the Church and martyred her true members, and the False Prophet who has ever malignantly hated and opposed the Kingdom of the Lord, will here, in the very seat and centre of their usurped power, be brought, in all likelihood, to their shameful end.

In the mean while, no opposition should discourage true Christians. The Education which they offer may be refused: but the offer obliges those who refuse it to enter, themselves, on plans of Education; and, for want of means of their own, to employ those very persons who have been brought up in the rejected schools! This is one illustration of the manner in which it may please God to overrule the events which seem unfavourable to His Cause.

But a true estimate of the proper work of enlightened Christians in these regions will shew that there is every ground of encouragement to redouble their labours.

The real condition of Nominal Christians and of Mahomedans, as to tenets and opinions, ignorance and superstition, morals and habits, is undergoing a scrutiny, such as it has never before been subjected to: and this condition is made known to the world by the sagacious and devout men, of various Protestant Communions, who witness it with poignant grief and shame; and their representations fix the attention of true Christians with increasing interest on these regions, and awaken zeal and prayer. Much work may be attempted; and not a little, all circumstances considered, is now doing: nor need our Societies and Labourers fear that they shall be driven from the field; for, as one door closes because the priesthood dreads the power of the true doctrine of the Lord, another door opens into regions where suspicion and fear have not yet entered.

It must be granted, that the suspicions and fears of both Nominal Christians and Mahomedans—that the prevalence of the Gospel, as declared by Protestant Missionaries, will overturn their respective systems—are just, and well founded. Their jealousy and hostility are, therefore, natural; and it is the duty of all who labour among them to unite the wisdom of the serpent with the simplicity of the dove; and to become, in the spirit of that Man of God who first planted many Churches of Christ in these parts, *all things to all men, if by any means they may win some.* And some they WILL win. But it should be ever acted on as a settled principle, and made known to all, that the hope and prayer of all Missionaries, with reference to these Christian Communities, are, that they may be brought, by the grace of the Holy Spirit, to reform themselves according to the Scriptures. The Christians of different Communions, who seek the salvation of the Nations which surround these Seas, must look for success, in leaving the Christian Communities to the liberty which they themselves claim, of exercising such Discipline as seems good to them; while they labour, by instruction and example, to win them to Christ in faith and love. It may, indeed, be naturally expected, as these Churches are all habituated to Episcopal Government and the use of Liturgical Worship, that those Protestant Churches, which are accustomed to a like Government and Worship, will hold out to these Communities models for reformation, which they will more readily follow than those of the Com-

Digitized by Google Original from HARVARD UNIVERSITY

munities which in these respects differ from them. The Missionaries of the American Board, who are the largest body of Labourers in these parts who do not belong to Episcopal Churches, manifest such wisdom and enlarged charity in their labours, that they give good proof of being bent on winning the Churches around them to a reformation in all things essential to Salvation, rather than to a conformity to their own model of Discipline and Worship.

In regard to this self-reformation, there is another "sign of the times" which shews the governing hand of our Heavenly Master. If Episcopal and Liturgical Churches are to be won to reform themselves on the Scriptures, they must have before their eyes the Divine Oracles in their unsophisticated meaning and in intelligible tongues, with models of Episcopal Discipline and Spiritual Worship. The British and Foreign Bible Society has nobly led the way, and the American Bible Society is seconding its efforts, in presenting the Scriptures in the chief languages of these countries as now spoken, in conformity with the Hebrew and Greek Originals; and the Christian-Knowledge Society has lately added its exertions to procure a thoroughly-good Arabic Version of the Scriptures, and to promote perfect translations of the English Liturgy into the chief languages: and that it may be seen that Protestants are not wanting in the Form of Government to which these Ancient Churches have been accustomed, the American Episcopal Missionary Society has lately obtained the appointment of a Missionary Bishop to visit and assist its Missions—an example which, it may be hoped, the United Church will not be backward to follow.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—To the Rev. H. D. Leeves, the Society's Agent for *Greece*, now residing at Athens, there have been forwarded 14,088 copies of the Scriptures, or of Portions of them, principally in Modern Greek: he has issued 5148 copies in the year. To the Rev. Isaac Lowndes of Corfu, for the *Ionian States*, 2750 copies in Modern Greek have been sent. From *Malta* there have been issued, in the year, 4362 copies, in various languages; and a supply has been sent thither of 8224 copies. The Rev. F. C. Ewald, of Tunis, sold, on the *Coast of Africa*, 996 copies, from April 1835 to April 1836: in the space of four years. 5000 copies have been put into circulation in Algiers, Tunis, Tripoli, and other towns along that coast. From *Smyrna*, Mr. Barker has circulated 3785 copies, with copies sold at Jerusalem, Cyprus, and Odessa, of which Returns had not been received; and 6000 copies have been sent to him. At *Damascus*, 200 Arabic Psalters have been placed at the disposal of the Greek Patriarch.

Of the circulation effected by the Rev. Jonas King, American Missionary at Athens, Mr. Leeves writes—

The Rev. Mr. King has been more than usually successful in the distribution of the Scriptures during the past year. Never has he put so many into circulation: and it seems clear, that the opposition of the adversaries has mainly contributed to this effect; for while during the first six months of the year he put into circulation only 653 copies, in the last six months he distributed above 4000: of these, 1420 consisted of Portions of the Old Testament, supplied to him from the stores of our Society; and the remainder of Modern-Greek New-Testaments from America. The distributions have been almost wholly gratuitous, and have amounted to 4687 volumes during the year; of which, 1962 were received from our stores—although he has received only 1497 copies during the course of the year 1836, the remainder having been in his depôt previously. I have since supplied him to the extent of my means, but not of his wants.

RECEPTION—In an early stage of Mr. Leeves's proceedings in *Greece* during the year, there were many encouraging circumstances connected with the distribution of the Scriptures: but, not long after, a sad reverse took place; and some copies were even contemptuously burnt and trodden under foot in Syra: see pp. 366, 367 of our Volume for 1836. At the close of the year, however, he was enabled to write in a more pleasing strain:

Digitized by Google Original from HARVARD UNIVERSITY

see p. 188 of our last Volume. In his final report, he adds—

I have been making out the account of the number of copies issued from our depôt during the year, and find them amount to a number much below that of the previous year; yet sufficiently encouraging, when the difficulties and opposition which we have had to encounter be taken into consideration. The far greater number have been either bestowed gratuitously or sold at very low prices: for so the circumstances of the times seemed to require; and I believe, that, for some time to come, we must make up our minds to open our hands liberally to the Greek People, and allow them to receive the Word of God almost entirely without money and without price. At all events, I am of opinion that this should be done until we can present to them the whole Sacred Scriptures in one volume, for which the distribution of the several parts, which we are now making, will prepare the way, and doubtless excite a desire for possessing the whole. And how ought we to rejoice at the privilege conferred on us, of laying open for the first time, before the bulk of a Nation, the treasures contained in the Sacred Scriptures of the Old Testament!

Mr. Lowndes notices in reference to the *Ionian States*—

One circumstance is worthy of being recorded; which is, that I have sold more Italian Bibles and Testaments during the last year than were ever, I believe, sold in one year in Corfu; and almost the whole to Roman Catholics, many of them from Italy, who have taken the Scriptures into their own country.

In *Turkey*, the sphere of Mr. Barker's labours, the effects of the opposition to the Scriptures have been more severely felt than in Greece itself: instances have however occurred, where persons required to give up their copies have steadily refused to comply. Among Armenian Christians, both at Constantinople and elsewhere, there is much encouragement to hope that the Scriptures are not read in vain. Mr. Barker writes—

I am sorry to have now to report a smaller number of the Scriptures disseminated during the last year than in former ones: but the Greeks, who for so many years past received the Word of God readily, and who were our principal purchasers, now oppose its circulation; at least their Priests do so; and their influence with the Turkish Government is so great, that their threats of judicial punishments against those who purchase the Scriptures are feared, and the people are thus intimidated into obedience, which all their menace of anathemas could not effect.

Another great opposer to our work is the Plague. This dreadful disease, which puts an entire stop to our operations when it rages violently, has been for months hurling thousands and thousands of souls into eternity, at Constantinople, Adrianople, Magnesia, and, in short, all over these parts.

The Greek Patriarch has issued another Letter against the Missionaries, their books, &c., and the Scriptures; which is signed also by several Archbishops.

Favourable accounts have been received of a desire for the Scriptures at Bucharest and at Odessa. Mr. Barker has had a considerable demand for Hebrew New-Testaments.

The American Bible Society has stationed an Agent in Asia Minor: between him and Mr. Barker, a perfectly good understanding prevails.

The American Missionaries at *Tebriz*, after having stated the little encouragement which they had met with in the distribution of the Scriptures in Persia, write—

It is, however, our firm opinion, that it has been, and still is, a measure of primary importance, to sow the seed of the Divine Word in Persia (and especially in the larger towns, where most of the inhabitants are able to read), and with a certain degree of liberality, that is to say, so far as it can be done with a due regard to decorum: and I am in hopes, that, through your last abundant supply, this can, to a certain extent, according to circumstances, be effected. When this is done, I conceive it is our duty carefully to watch whether the seed thus sown may not spring up in different places, and a desire be awakened among the inhabitants to seek after Truth as revealed in the Word of God. Missionaries at their various posts or on their journeys, and even Europeans travelling in Persia who are not indifferent to the cause of Him whose Name they bear and who has ransomed them with his precious blood, might meet with opportunities for ascertaining the existence of such a desire; especially if they carried with them a small assortment of copies of the Scriptures, and were careful to form depôts where they might be wanted. Should a more general demand for the Word of God be produced in this country, in the course of time it would require the whole labour of an individual to supply it.

VERSIONS and EDITIONS—In the expression by Mr. Leeves of his feelings, on bringing to a conclusion the great work in which he and his associates have been engaged—the *Translation of the Old Testament into Modern Greek*, the friends of the Society will cordially sympathize:—

When I reflect on this, my heart rises in thankfulness to the Giver of all Goodness and the Father of Lights, whose gracious hand has been over His servants during the period of between six and seven years, wherever they have been engaged in this work; and has, at length, enabled them to bring it to a favourable conclusion.

It was my earnest prayer, I remember, at an early period of my Christian Life, that I might do some good thing for the Lord, before my departure hence; and I hope I am not presumptuous, in thinking that I find the answer to this my petition, in His having been pleased to lay

Digitized by Google Original from HARVARD UNIVERSITY

upon His servant the honour of having aided in bringing to a conclusion THE FIRST TRANSLATION OF THE OLD TESTAMENT INTO MODERN GREEK WHICH HAS YET BEEN GIVEN TO THE PUBLIC—a work, which, imperfect as it doubtless still is, will not fail, under God, of being attended with most important consequences to the Eastern Church. *Remember me, O my God, concerning this! and spare me, according to the greatness of thy mercy!* —which prayer I would offer in behalf of my fellow-labourers also in this work.

Mr. Leeves and Mr. Bambas are now occupied in the revision of the *New Testament in Modern Greek*. In this language there have been printed, during the year, under the superintendence of the Rev. Joseph Jowett, 25,380 copies of the Scriptures or Portions—Unavoidable delays have taken place with regard to the *N. T. in Bulgarian and Wallachian:* the printing of the Wallachian was on the point of commencing when Mr. Barker last wrote—The *Græco-Turkish Bible*, printing under the superintendence of Mr. Leeves, has advanced to the Second Book of Chronicles—A correspondence has been carried on between Mr. Leeves and some of the American Missionaries, relative to printing the *Judæo-Spanish O. T.:* The B.F.B.S. has already printed the New Testament of this Version; but as the American Bible Society has entered on the work, it is thought best to leave it in the hands of that Society —A fount of Armenian type has been forwarded to the American Missionaries at Smyrna; and a revised edition of the *Armenian N.T.*, at the expense of the B.F.B.S., was to be shortly entered on— The printing of the *Amharic O. T.* unavoidably proceeds at a slow rate. The Committee of the Church Missionary Society have received from their Missionaries in Abyssinia, urgent entreaties to be furnished with the Old Testament; as the want of it throws them into difficulties and perplexities, at every step, with those who hear them. The circulation of the New Testament and Psalms commenced some time since—Pp. 69—71.

CHRISTIAN-KNOWLEDGE SOCIETY.

From the District Committee at *Malta*, a donation of 25*l.* has been received. The Rev. C. F. Schlienz, who was in England in the course of the year, has, since his return to Malta, revised his Arabic Version of the Liturgy: it has been submitted again to examination in England; and being very favourably reported of by Prof. Lee, has been sent back to Malta to be committed to the press. "A small edition only," the Committee say, "will be printed in the first instance, in order that, in a work of so much importance with regard to theological terms, the opinions of those who are best qualified to judge, both at home and abroad, may be obtained before it is put into extensive circulation." On the completion of this work, the Society proposes to commit to Mr. Schlienz the superintendence of a New Translation of the Arabic Scriptures—At *Athens*, the Rev. H. D. Leeves has completed his Version of the Liturgy in Modern Greek. The Board have made a grant of Books to a School at Athens, under Mr. and Mrs. Hill, of the American Episcopal Society— The sum of 100*l.* has been granted toward the erection of a Chapel at *Boujah*, near Smyrna, for the use of the Protestants of that place—P. 71.

The Translation Committee of the Society thus state their views relative to the intended Version of the Scriptures into Arabic:—

The attention of the Committee having been early called to the state of the Arabic Versions of the Holy Scriptures; and having considered the reports made to them by several Oriental Scholars, they have been glad to avail themselves of the services of Mr. Schlienz; and of the facilities which may be obtained at Malta, toward the accomplishment of an improved translation of the Bible. The want of such a Version has long been felt by the Eastern Churches, which, notwithstanding their depressed state, have made some efforts to supply this want. Those Greeks to whom the Arabic is vernacular, have a Modern Version of the New Testament for their own use; and other branches of the Eastern Church have had portions translated for use in their Liturgies. But Mr. Schlienz states, that, in preparing the New Translation of the Liturgy, he was grieved to find the existing Versions of the New Testament so very defective in the use of proper words, even in the most important passages. These defects appeared of so serious a nature, that a new Translation of the Scripture Portions of the Liturgy was commenced; and it was ultimately determined to extend the plan to the Translation of the whole Bible.

The Committee, therefore, have agreed, that, when the new Translation of the Liturgy is complete, they will be ready to furnish the means for engaging competent persons to prepare a new or thoroughly-revised Version of the Bible in Arabic, under the care of Mr. Schlienz; who has been authorised to open a communication on the subject with such of the Authorities in the Oriental Churches as may be found favourable to the undertaking. Each portion of the work will be sent to England as soon as completed, in order that it may be examined, as in the case of the Liturgy, by competent persons at home.

The present time appears to be extremely

Digitized by Google Original from HARVARD UNIVERSITY

favourable for the accomplishment of this object. The re-opening of the intercourse with the East, the progress of instruction in Egypt and in the Turkish Empire, as well as the measures which are understood to be in contemplation for the education of the Maltese in their native language (which is a dialect of the Arabic), will, doubtless, open a wider field for the circulation of the Scriptures in that language. And it appears, therefore, to be very important that the Society should possess a Version of the Word of God, which may be circulated with confidence by the Members of the Church of England.

RELIGIOUS-TRACT SOCIETY.

A Lending Library has been placed under the care of the Rev. F. C. Ewald, at *Tunis*, for the use of the numerous Europeans — The Rev. C. F. Schlienz, of *Malta*, has reported, that a translation of Keith's Evidence of Prophecy into Arabic is completed; and that the Pilgrim's Progress in that language, published some years since, has been found very useful in the Schools in the Levant. The Malta Auxiliary has extensive opportunities for circulation: nearly 3000 troops are stationed in the Island; and upward of 8000 sailors and marines belonging to the Mediterranean Squadron, who spend four or five months out of the year in the harbour, and never refuse Tracts when offered to them. The Committee have sent upward of 10,000 Tracts and Children's Books —To the Rev. Isaac Lowndes and other friends at *Corfu*, 15,420 Tracts, in Modern Greek and English, have been granted; and Books sent on sale, to the value of 20*l*.—For circulation at *Athens*, 600 Tracts were granted to a friend—The intelligence from *Smyrna* too plainly depicts the awful enmity of Greek Priests against all the efforts made for the diffusion of the Truth. In the confidence, however, that such opposition must soon cease, the Committee made further consignments of Books for sale, and sent 4000 English Tracts—The Missionaries at *Shusha* have not been permitted to resume their labours: 1660 Tracts, chiefly in Armenian, have been distributed—Pp. 71, 72.

TOULOUSE AFRICA-EVANGELIZATION SOCIETY.

A Society has been formed at Toulouse, for the purpose of rendering the intercourse of the French with North Africa subservient to the diffusion of the Truth. Three Religious Lending Libraries have been placed by the Society at Algiers. It is stated in the Report—

A great number of Tracts have been distributed; the Society at Paris having furnished 10,000. Finding it impossible to sell the Arabic Books to the Moors, they have been distributed gratuitously. The press at Malta, and the Tract Society in London, very freely furnish the Arabic Tracts which we need.

AMERICAN TRACT SOCIETY.

The remittances of the Society, last year, to this division of the Survey were as follows: Constantinople, 1000 dollars; Greece, 2000; Asia Minor, 2500; Persia, 500; Nestorians, 500—P. 72.

Of the Nestorians, the Rev. Justin Perkins, Missionary to them from the American Board, writes to the Society in glowing terms:—

Our operations in Persia are all incipient, and, as yet, comparatively limited: still your aid has already proved invaluable to us; and successive appropriations will prove increasingly so, as our means for the preparation of Tracts shall be multiplied and matured. Our facilities for distribution are unbounded. There is, and will be, no limit to the demand for Religious Tracts among the Nestorians, but our means to supply them. The whole Nation are hungering and thirsting for Religious Books; and as ready to receive them from us as at the hands of their own Bishops. In fact, the Ecclesiastics, from the Patriarch down to the obscurest Priest, are foremost in their importunities that we circulate among them and their people Christian Knowledge, with all practicable despatch, and at our own discretion

EDUCATION SOCIETIES.

MALTA.

The School at Valetta proceeds favourably; and is highly valued, as affording instruction to a large class of persons who would otherwise be destitute of that benefit—P. 72.

IONIAN ISLANDS.

The Rev. Isaac Lowndes is diligently occupied as Inspector of Schools: a very material improvement has taken place. In 1836 and 1837, there were 72 additional Teachers appointed; and 2632 Scholars were admitted, beyond the number under instruction in 1835.

In Corfu, there are a Seminary and a University: in the Seminary, which is designed for the instruction of Young Men intended for the Church, there are 49 Students: in the University there are Twelve Professors of different Languages and Sciences. There are, also, in Corfu, one Boarding and Day School for Boys, with 45 Scholars; and another for Girls, with 44.

Of Secondary Schools, as they are termed, which are similar to Grammar Schools in England, there are two in Cephalonia, and one in each of the other Islands. The

Digitized by Google Original from HARVARD UNIVERSITY

system of education embraces languages, mathematics, writing, history, and geography. There is, also, one school for Navigation in Cephalonia.

Primary Schools, for the lower classes, are distributed in the villages; and there is also one in each of the principal towns in the Islands, called the Central School. By a Resolution of the Senate, there are to be, in addition to the Seven Central Schools, 122 Primary Schools in the villages: 81 are in active operation, and 41 are still to be opened. The sum of 1*l.* 1*s.* 8*d.* is paid monthly by Government to each Master of a Primary School, in addition to what he may receive from the villagers.

There are Ten Female Schools: three in Corfu, two in Zante, and one in each of the other Islands.

The Teachers are, 12 Professors, 46 Masters of Secondary Schools, and 127 Masters and Mistresses in other branches; amounting to 185, of which 172 are male and 13 male. These Teachers have charge of 5129 Scholars; of whom 4454 are male and 675 female—P. 72.

The Cause of Education in the Ionian Islands is much indebted to Sir Howard Douglas, the Lord High Commissioner. The interest which he takes in the advancement of it has manifested itself, not only in personal attention, but also in the liberal support which the Ionian Government, through his influence, has afforded it. [*Rev. Isaac Lowndes*

The Committee cannot but look back with great pleasure to the aid which they have, from year to year, been permitted to render to the Cause of Education in Greece; both by the training of Teachers, and by forwarding supplies of school materials: and they trust that the liberality of their friends will enable them still more largely to promote the instruction of this interesting people. [*B. F. S. S. Report.*

EGYPT.

In our Volume for 1836, pp. 82, 452, it was noticed, that the *Chinese-and-India-Female-Education Society* was about to enter on the work of Female Education in Egypt. In May of that year, Miss Holliday, whose mind had long been turned toward this object, left England, accompanied by a friend, Miss Rogers; and, after a short stay at Alexandria, arrived in Caïro in December, and took charge of the Girls' School belonging to the Church Missionary Society. Her communications to her own Society will put our Readers in possession of their proceedings and prospects. She writes on the 23d of June last:—

After being a short time at Caïro, I had the satisfaction of sketching a plan for the already established Girls' School in this city, after the Borough-Road model; which is now quite finished; and a very pretty little school-room it makes, capable of containing more than 60 children; and an auxiliary room by its side, which will hold 20 more, besides a working-room for ornamental sewing, a class-room, and another for the children to dine in. The lesser room I hope to fill with redeemed slaves and orphan girls. Adjoining the School House are the Mission Premises, consisting of two dwelling-houses, and the Boys' Seminary; below which is the Church, and as neat a little sanctuary as any one would wish to worship in.

The condition of the Coptic Women is truly lamentable. Their abodes are like the filthiest holes in London, yet their persons are decked out in the most costly apparel. I have seen ladies sitting at their latticed windows, their heads and necks adorned with pearls and diamonds of the highest value, their bodies covered with the richest silks and velvets, while the room which they occupied was the most disgusting scene you can imagine. Smoking, or sleeping, or playing on a miserable instrument, is their usual method of destroying time.

I have been in frequent attendance at the Mission School; which is superintended by a Native Mistress, who was taught in Syria, and who is, in every respect, capable of the charge committed to her. In the Girls' School we have 85 children. They form a motley groupe, consisting of Spaniards, Italians, Greeks, and Syrians, besides Copts and Arabs—their religions almost as various as their nations. It is an interesting sight, to behold these little Franks and Mahomedans thus uniting in childhood to receive the Bread of Life. When I left England, I thought it would be necessary to establish distinct schools for each party; but there is no such barrier to impede our labour. The Providence of God has so prepared the way for the Gospel, that all classes gladly and harmoniously assemble to receive one and the same instruction.

I have taken two more orphans with the 15*l.* sent out by the Society: more I dare not take, owing to the high price of every necessary during the present famine. We have now four under our care: one is an Arab of four years of age, and of course by birth a Mahomedan—another, a sweet little Abyssinian of 18 months old, is now at nurse: this was given to us, its mother dying on reaching Caïro—another is a Copt, whose parents died in the plague—and the last is an Arab, older than the rest. The 10*l.* sent by a benevolent Lady for the redemption of an Abyssinian Slave, I have placed in the hands of the Missionaries till the arrival of the Christian caravan from Jidda. The dear orphan children will always be in the house with us, and the value of this domestic rule we have found to be more important than we can express: they daily learn the Word of God: they are constantly brought under the Means of Grace: we teach them habits of discipline and neatness, with a number of minor duties, equally important, which lead to cleanliness and comfort, almost universally neglected by the women of this country: they are instructed in English; and will have access to some of our best books, when able to read. It is our earnest prayer

Digitized by Google Original from HARVARD UNIVERSITY

that God will bless our efforts to those whom He has thus committed to our care; and that, in a few years, there may not be a large city in Egypt where their labour and usefulness in the vineyard of the Lord will not be felt.

On the 23d of August, Miss Holliday adds—

Female Schools for reading seem never to have been thought of in this country. Their prejudices against such instruction are very strong. Among the higher classes, however, since the power of Mahomed Ali has been established on a firmer basis, these prejudices are fast breaking; and, in several instances, the more intelligent Natives have been brought to see, in some degree, the advantages of Female Education. Very little effort, however, has been made on their part to accomplish this object. None of the higher classes have ever yet been collected into schools, but many are taught privately in their own houses. The Mission School is, therefore, the very first, and indeed the only one, throughout Egypt, for any thing like mental education; and if we may judge of the success hereafter, from the flourishing condition of this first attempt, we may take courage. The ease with which these dear young ones acquire letters is astonishing; as the Arabic Alphabet is so much more difficult than the English. Many of them can even now read with ease the first lessons in the Sacred Volume, and their quickness in answering is often very remarkable. In the Day School, nothing but Arabic is spoken and taught, this being the most useful to all the children under instruction; but, in our own Orphan School, English is the medium of learning.

In the morning, from nine to twelve, I attend the Mission School: the afternoon is devoted to the teaching of our orphan children. Since I wrote last, we have received a most interesting Abyssinian for education, and to be trained in the Christian Faith. Our little girls look very well on the Sabbath, when they are dressed in the European manner. We dress them thus, because in every respect we wish to see them English, and distinct from the dirt and finery of the Arab Costume.

The Rev. C. F. Schlienz writes from Malta—

I am extremely happy to learn that our Missionaries in Egypt have such valuable assistance in their labours, in the active and indefatigable exertions of the two ladies, Miss Holliday and Miss Rogers, whom your Society sent to Egypt last year. What an interesting account this day received, that there are now eighty-five Egyptian Girls training up at Caïro, under the diligent and skilful hands of two well-qualified and Christian Ladies!

In the following extract of a Letter from Mr. Waghorn, dated Caïro, Nov. 25, 1837, he bears testimony to these labours, and adds some particulars in reference to General Education in Egypt:—

My Letter, three months ago, stated that the Church Missionary Society's Schools in Caïro were getting on well, since Miss Holliday (who arrived here about twelve months ago, having completed her Arabic studies) has taken charge of 85 girls for education. I beg particularly to point at this, as the first Female School in Egypt; but I expect, ere six months more, something in this way will be put forth by the Pacha, who would do well to instruct his female subjects as well as the males.

There are 9000 boys now at school at Caïro, besides 7000 at Alexandria, and some at the other large towns of Egypt; in all, 27,000. The Annual Examination of the Arab Boys in the principal public schools of this city ended on the 15th. I had the pleasure of seeing them yesterday, with other Englishmen; when the Professor, who had been educated in England, and whose talents and abilities are creditable to any country, explained that the results of the studies of these boys were far beyond any thing that he could have expected from them.

STATIONS, LABOURERS, & NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

The last Report of the Board has not reached us; but we collect notices of the Mission from various communications.

CONSTANTINOPLE.

1831—W. Goodell, H. G. O. Dwight, W. G. Schauffler, Henry A. Homes; assisted by one Greek, one Armenian, and two Jews. Mrs. Dwight and one of their children were carried off by the Plague, in the summer of 1836—Pp. 73—75.

The sphere of operations at this Station is thus described:—

The population of Constantinople and its suburbs is estimated at upward of a Million; whether we base the estimate on the public register of houses, or on the records of the capitation-tax. The four prominent classes among the inhabitants are Turks, Armenians, Greeks, and Jews. The Mission is designed to operate more or less on all of these classes; and rises in interest from year to year, especially in its relations to the Armenians.

Greeks—At a weekly meeting, designed for the Younger Greeks, Mr. Goodell has given them a thorough and critical examination of the Gospel of St. John. While among the Armenians of Constantinople and the vicinity the Clergy seem to be in advance of the People in preparation for the work of reform, the reverse is true of the Greeks.

Armenians—Mr. Dwight still devotes himself chiefly to this people. Of them it is stated—

There is a growing spirit of inquiry, not only about the Truth as a matter of speculation, but after salvation through faith in the Lord Jesus Christ; nor is there any doubt that much of this may be referred to the agency of the Holy

Digitized by Google Original from HARVARD UNIVERSITY

Spirit. The work of reform has been steadily advancing among the Armenians of Constantinople. There is a precious little company of disciples, who have devoted themselves to the love and service of the Lord Jesus; and this company also is increasing. Hohannes and Senakerim continue to be faithful and efficient helpers.

Among those more recently brought into the kingdom, is an intelligent Young Priest: he has the charge of a school containing nearly 400 boys, with a number of Assistants. Besides reading and explaining a chapter in the New Testament every day to his school, he has formed a class of 20 of his most promising scholars for the critical study of the New Testament, under his immediate direction.

Since this was written, Senakerim has proceeded to America, with a view to obtaining a theological education: he arrived at Boston in the end of July.

In reference to the difference between the Priests of the Greek and Armenian Communions, which has been stated, it is said—

This difference has been brought about by a salutary rule in the Armenian Church in Constantinople, that no person shall be ordained a Priest until he has gone through a course of preparatory study in the Seminary of Peshtimaljean.

Mr. Schauffler has given a Weekly Lecture to Young Armenians, in which the prophecies relative to the Messiah have been the principal subject of consideration.

The Missionaries write, in December 1836—

It has all along been a singular and remarkable providence in the reformation which has been going on in the Armenian Church, that numbers of the Clergy and their Families are so engaged in promoting the work. There are at least five or six Priests in Constantinople, who are mainly evangelical in sentiment; and these are among the most important and influential of the Priests of the city. We have just heard of two Priests about 60 miles from Constantinople, whose minds the Lord has opened to a knowledge of the Truth; so that they cannot engage in the antiscriptural ceremonies of the Church. One of them has recently removed here with his family, so as to avoid the performance of these ceremonies: we are told that he really seems to have the love of God in his heart.

Mr. Pease, of the Cyprus Mission, while at Constantinople, in February last, remarks on this people:—

There are many traits in the Armenian Character which are truly estimable. Their very physiognomy is pleasant—indicative of a quiet, perhaps timid, race of men; devoted to the peaceful arts; intelligent, social, but grave, and apparently more affected by religious truth than the Greeks. They engage in commerce extensively, though they are not seamen; and are often the bankers of the Sultan and other Princes. They seldom, if ever, engage in insurrection; yet they suffered in the Greek Revolution with other rayahs. I have never seen an Armenian engaged in the business of selling spirits—nor in a grog-shop—nor drunk, or at all under the influence of spirits. I have never seen one sing, or dance, or play on a violin or other musical instrument. I do not say that they engage in none of these amusements, but they do not publicly. They do drink sometimes at home, but moderately.

These two bodies, however, Armenians and Greeks, have concurred in manifesting jealousy of Missionary Operations among them. Mr. Farman, of the Jewish Society, thus speaks, in February last, of the opposition encountered by the Mission:—

You have, doubtless, heard of the opposition of the Armenians to the American Missionaries here. Their school is shut; and I hardly think it will be re-opened, if I am rightly acquainted with the feelings of that people. It would appear that the Priesthood of these Eastern Churches are determined that the people shall remain in ignorance. Those that have the key of knowledge will not enter themselves; and those who wish to enter in, they hinder. God, of His goodness, avert the woe pronounced against such, from falling on their heads!

The Greeks first sounded the alarm; and, with one voice, as it were, were resolved not to suffer that, by which the false doctrines and practices of their Church might be endangered. They shut the Missionary Schools, I think I may say, nearly everywhere under the power of the Patriarch of Constantinople; and have shewn themselves diabolically hostile to any thing like Evangelical Doctrines. The Armenians have now begun to follow the example of the Greeks, and have shut up the Missionary School here; not willing to have the light of the Gospel of Jesus Christ, which alone can discover to man his real state, and enable him to take shelter in Him who is Light itself.

Jews—Mr. Schauffler's labours among the Jews are not without fruit. The spirit of religious inquiry continues.

The Board state—

In spite of prisons and bastinadoes, thoughts about Religion occupy the minds of some of them sufficiently to lead them to the most serious and appalling exposures to persecution. To account for this satisfactorily does not seem possible, if we overlook those influences of the Spirit which are so distinctly promised to the Seed of Abraham in the latter days.

High School—The following account is given of this Seminary:—

The institution occupies a suite of apartments in the upper story of Mr. Goodell's house: a large central room is used for morning and evening prayers, and for lectures: around this, are five rooms opening into it, which are devoted to recitations. These upper apartments are occupied by the Armenian Pupils, who are much the most numerous. The Greek Pupils occupy a room below, which at first contained the whole school. The seminary is in Pera,

Digitized by Google Original from HARVARD UNIVERSITY

American Board of Missions—

and is under the general superintendence of Hohannes. The Seminary has been furnished with a valuable apparatus, adding greatly to the attractiveness and value of the education there acquired. The boys all board at home.

The object of this Seminary is the same with that of the similar institutions established by the Board in connection with other Missions—to raise up Natives of the country, whom the grace of God shall qualify to be Teachers of Schools, Preachers of the Gospel, and efficient Labourers in other departments of usefulness.

Hohannes has a Prayer-Meeting with a few of the students every evening at his house, and a Bible Class every Lord's Day.

This Seminary has been hindered both by the prevalence of the Plague and by the jealousy of the Priests. It was for a time wholly broken up by the Plague. When the School had again assembled, a determination was manifested to withdraw all the Armenian Scholars: this will be seen in the following extracts from the Journal of the Missionaries:—

Jan. 25, 1837—Heard Priests privately ordering some of the boys to go no longer to the Armenian School. It is rather singular, that instead of calling up Hohannes and forbidding him to teach in our schools, the Heads of the Nation whisper about, with great secrecy, that the boys must not be permitted to attend. The truth is, that they are aware of the great extent to which evangelical views have spread, and they do not feel prepared to sustain the shock of a public rupture.

Jan. 31—Most of the Armenian Scholars in our High School have been ordered not to come to our school. Two of them spoke very boldly; for the Nation had some time since adopted the two boys to educate them for the Priesthood, but had afterward cast them off. They told the Vakeel—"We shall now look to you for a Teacher: we are learning very well at that school; and, in a few months, we shall be prepared to enter into some business. As you are going to take us away, you must provide us with Teachers." They will importune the Nation until something is done, for they feel that they have a claim. The Vakeel, astonished at their boldness, remarked to them, "You, too, have got poisoned." He offered no other reason for taking them away from the school, than that it was the will of the Nation, and that they themselves were about organizing a large school at Scutari. The boys all seemed extremely sorry to leave us; but we told them to be obedient to the powers that be; and that if they waited patiently, by and bye a door might be opened again for them to come to the School, which still goes on with the Greeks.

Feb. 1—Some of the boys came again today, to take their books. They shew clear tokens of their regard for us. When expressing to Mr. Goodell their regret at being obliged to leave the school, he told them to trust in God and read His Holy Word, and God would not forsake them—that they ought not to oppose the will of their superiors; but, for the present, quietly attend to their studies at home—that the Vakeel, doubtless, wished their good; but had been misinformed respecting the school, and was fearing that some evil might grow out of it—that we trusted, that, before long, all would be arranged to their satisfaction. They kissed his hand repeatedly, and retired quietly.

The school has been greatly blessed to the Mission during the time that it has been in existence; and in our having closed it, we see nothing to discourage us. We have increasing confidence that the Lord is at work here. We have often remarked to one another, that if the school should be stopped, we should not feel that any important part of our work was suspended; and we have now much more reason to say this than before, when we hear of so many being awakened to inquire after the Way of Salvation.

Feb. 8—Hohannes says that the closing of our school creates much stir among the Armenians of Constantinople, and that every thing which he has heard said, without exception, is in our favour. All try to comfort him, bidding him in no wise to be discouraged. Some ask, What have the Americans done to call for such a step? The reply is, "Nothing at all—only they are Evangelical"—"Do not we receive the Gospel?" "Yes, but the difference is, that they receive it and walk according to it, but we do not."

It seems a special favour that the enemies have selected "Evangelical," rather than "Protestant," or "Lutheran," to apply to those who side with us. For now they have given to us a Name, the opposite of which—"Anti-evangelical"—they dare not assume; and thus the people are enabled to understand, much more clearly, just what is the difference between us. If they had called us "Protestant," no one knows just what the true import of the word is, and every one is of course ready enough to imagine that it must mean something very bad. Being called "Evangelical," the people cannot imagine what ground there is for finding fault with a man who adheres close to the Gospel.

Mr. Schauffler and his family sailed in the beginning of April 1836 for Odessa, the place of his birth. The boat in which they were proceeding to the ship was upset in deep water, but all were mercifully saved. At Odessa, and in the neighbourhood, he continued till the close of October, ministering to the German Congregations in that country, to the awakening and conversion of sinners, and the edification and quickening of the people of God.

The Rev. Eli Smith, of Beyrout, visited Constantinople from Smyrna, and writes, with reference to the Mission—

Facts came to my knowledge, which convinced me that the work among the Armenians is even more promising than I had supposed. Among the Greeks next to nothing is doing. Not one of the Brethren speaks their language: they felt, with me, that it ought not to be so; and wished me to say a word to you in favour

Digitized by Google Original from HARVARD UNIVERSITY

of another Missionary being sent to them for that people. Their claims are certainly urgent; though my theory is, that, like our Saviour, it is generally better to begin our ministry in the outskirts of Galilee, and to keep at a good distance from Jerusalem, the seat of priestly power and bigotry. To this principle the Armenians seem generally to form an exception: they are more accessible at the capital than any where else.

The Missionaries, on a review of the circumstances of the Mission, thus write, Jan. 19, 1837—

Observed this day as one of thanksgiving and praise to God, for the favour which He has shewn to our Mission. It was pleasant to look back on all the way by which He has led us, and to thank Him for His great mercies. The changes in all the places round the Mediterranean have been astonishingly great, and not less so at Constantinople. We meditated particularly on the passage, *He remembered us in our low estate, for His mercy endureth for ever.* We have all of us been preserved, an unbroken number; while so many thousands have been carried off by the Plague; and during all this time, the work of the Lord has been making progress here, especially among the Armenians.

GREECE.

The Rev. W. Pease, of the Cyprus Mission, on a visit to Athens in January of last year, thus speaks of Greece, and of the efforts of the Government in the Cause of Education:—

The present population of Greece is about 850,000 souls. It appears to be increasing considerably; and should the Government be truly paternal, it doubtless will continue to receive accessions from the Greeks of Turkey. Though so many of this people are born under the Sultan, yet they look to Greece as a kind of second home: at least, they regard the inhabitants of that kingdom as their brethren. Greece is their polar star.

The Government has not been insensible to the claims of education; and, considering the recentness of its establishment and its poverty, perhaps it is doing all which could be expected, if not all which could be desired. It has established a School for Teachers, where there are now about 40 Young Men preparing for this employment. They are instructed, both theoretically and practically, in the science and art of teaching. About 50 Teachers have already been trained. I am informed that every principal town in the kingdom now has a school.

The Government has also established a Gymnasium at Athens, besides the one at Syra. It has a considerable number of scholars. They have also projected a University, with Thirty Professors, of whom a part have already been appointed.

Athens—1831—Jonas King—Mr. King preaches on Sundays to a Greek Congregation, varying from 15 to about 40 persons—He continues his Gymnasium, though on a somewhat reduced scale, from want of funds to sustain it on its original plan. "It is, no doubt," the Board say, "one of the best, if not the very best, of the Higher Institutions of Learning in Greece." Four of his more-advanced pupils, promising Young Men of exemplary deportment, are gone to America, to complete their education—P. 75.

On the prospects of the Mission it is said—

The prospects of substantial usefulness in this Mission were, perhaps, never more encouraging than they are now. We are not, indeed, permitted to rejoice in the presence of the Holy Spirit to convert and sanctify the hearts of men; but the means of that mental illumination, which prepares the way for His gracious influence and usually precedes it, were never so rapidly and extensively diffused among the Greeks, as they have been the past year.

The Board thus speak of the connection of Schools and the Press:—

The Schools of Gree e depend almost wholly on the presses of different Missionary Societies for their supply of books. Agencies for the circulation of the Scriptures, School Books, and Tracts will be multiplied as there shall be opportunity. Indeed, it is a leading object with the Mission to make the Scriptures, in the vernacular tongue, a reading book, if possible, in all the schools. In no other way can the Youth generally be made familiar with the contents of the Word of God, or the Nation be brought under its predominant influence.

Of the restraints on the Press, it is stated—

The King has recently issued a decree authorising the establishment of a national book-store connected with the royal printing-press, which is to furnish all books on education to be used in the schools within the kingdom. A Greek Newspaper, printed at Athens, boldly takes the ground, that this is a first systematic attempt to shut out all light from Greece, and that it is a measure which the Greeks cannot and will not endure.

The Ecclesiastical Government has issued a proclamation against the Modern-Greek Version of the Old Testament from the Original Hebrew. The Septuagint is declared to be the only Canonical Version, and the only one admissible in the Eastern Church. This, of course, does not affect the circulation of the Modern Version of the New Testament; nor has it, in fact, prevented the sale of many copies of the Pentateuch since that time. It will, however, make it difficult to introduce the Old Testament into the schools.

Argos—1834—Elias Riggs—At the last dates, 2 Schools contained 70 Girls: the number entered from the commencement was 110. In 8 months, there were circulated 1485 School Books and Tracts, 104 Greek Testaments, and 39 Bibles or Portions—P. 76.

Tsimoba: on the western slope of the range of the Taygetus—1837—Sam. R.

Digitized by Google Original from HARVARD UNIVERSITY

American Board of Missions—

Houston, George W. Leyburn. Mr. Houston had laboured since 1834 in the Island of Scio; and was joined there, in the early part of last year, by Mr. Leyburn, who embarked, with Mrs. Leyburn, for Scio on the 7th of January. The Mission in Scio has been withdrawn, and this New Station adopted: the grounds of this change are thus stated by the Board:—

The Station on the island of Scio was commenced with some special reference to the establishment of a Seminary for educating Greek Helpers in the Mission. For a year past, it has been doubtful whether the time had come for such an institution, and still more doubtful whether Scio was the most eligible place for it. Accordingly, it was intimated to Mr. Houston, that the Station would probably be relinquished.

It so happened, that, before the arrival of Mr. Leyburn to join Mr. Houston, the celebrated Petron Bey, or Mavromichalis, formerly Bey of Mane, had renewed his oft-repeated request to Mr. King that a Missionary might be sent to that rugged and neglected, but interesting, part of Greece. Petron Bey resides now at Athens, and he had gone so far as to send a messenger to Mane—or Sparta, as it is now called—expressly for the purpose of getting the signatures of several persons of distinction, his relatives, priests, &c., to invite Mr. Houston to come and reside among them and establish schools. He is known to have made similar requests of Mr. King, and also of Mr. Anderson when in Greece, nine or ten years ago; and to have done so with every appearance of sincerity and earnestness. It was the opinion of the Brethren generally in the Levant Missions who could be consulted, that the time had now come for giving particular attention to this call in Providence; and Mr. Houston and his newly-arrived Associate determined to visit Mane, and ascertain more certainly the prospects of usefulness.

The District of Mane occupies the range of the Taygetus, one of the principal mountains of the Peloponnesus, from the vicinity of Calamata and Mistras to Cape Matapan, the extremity of the Peninsula and of the European Continent. As beheld from the sea, it seems one mass of bare and rocky mountains; gradually declining from St. Elias, the loftiest peak of the Taygetus toward the south. The whole district is remarkably uninviting to the eye. Yet, among these rocks are upward of 100 villages, and from 40,000 to 50,000 souls—probably of true Spartan descent, who have always maintained a degree of independence.

Tsimoba is situated on the western slope of the mountain ridge; and, in distant prospect from the sea, it may be seen high up on a plain, surrounded by olive-groves—a green spot amidst a wide scene of barrenness and desolation.

The voyage from Scio to the Spartan Coast was by way of Syra and Athens. Of an interview with Mavromichalis at Athens, Mr. Houston says—

He received us with great apparent satisfaction, and addressed us as the friends and destined benefactors of his country. It was truly delightful to see how this venerable old man rejoiced over the prospect of the Spartans becoming enlightened. Mr. King suggested to him the idea of locating ourselves on the confines of Laconia, instead of a central situation which he had mentioned. "No, no," said he, "my soul is in Sparta. I wish you to go into the very midst of the Spartans, that they may receive all the benefit which they can from your labours." He had written many Letters to the chief persons and others of his countrymen, to prepare the way for us; and that very morning had received three Letters, stating that the people were not only willing to receive us, but anxiously waiting for our arrival. We stated to him, candidly and explicitly, our object in going to his countrymen, and the various ways in which we hoped to do them good: with all which he seemed well satisfied. When we were about to leave, he took Mr. Leyburn and myself by the hand, and told us how much he had suffered for his country: "And you," said he, "will have to suffer much also; but you shall have your reward." We replied, that we desired to prove ourselves as faithful soldiers in the cause of Benevolence, as he had been in that of Liberty.

The reception of the Missionaries was most encouraging. They write—

With full confidence that we were under the guidance and protection of our Heavenly Father, we left our Christian Friends, and Athens with all its magnificent ruins and present extraordinary improvements, to make our home among the wild unconquered Spartans. After a voyage of eight days, we came in sight of our destined harbour. Before the vessel cast anchor, a boat put off from the shore with two or three of the principal persons; who, when they came alongside, took off their caps, and gave us a hearty welcome. As soon as possible, part of our company accompanied them to the shore; where we were, without delay, presented to the Governor, Commander-in-chief, Demarch, and many other persons. The Ladies were soon afterwards landed, and welcomed on the shore by the wife of a cousin of Mavromichalis. We were all much struck with her noble, dignified appearance, and polite deportment: she received us as kindly as any affectionate mother could have received her beloved children. Her husband soon appeared, and conducted us all to his house, where we found a comfortable room prepared for us.

The next morning we removed into the house of Mavromichalis, which was near at hand; and which we found, according to his directions, had been evacuated, whitewashed, and cleared for us. We had numberless calls during these two days, and were led to form quite a favourable opinion of the people among whom we came to labour.

As soon as circumstances allowed, Mr. Leyburn, Dr. Gallati, and myself, accompanied by a relative of Mavromichalis, went to the villages of Tsimoba, where we expected to reside. This town is half-an-hour's distance from the harbour,

Digitized by Google Original from HARVARD UNIVERSITY

in a very rocky plain, on the top of an exceedingly high hill. Before we reached the village, we were met by the Demarch, his Council, and a crowd of people, who came out to welcome us. Joy beamed on the countenances of all the youth, when they learned that we would receive them into schools. We were conducted to the house of the Governor; and were then informed, in a respectful manner, that we were welcomed to a residence among the Spartans. We could not but bless the Lord for having opened the way so delightfully before us.

The next morning, quite early, while sitting round our little temporary table, a noble looking boy of fifteen suddenly presented himself before us, and, in quite striking eloquence for a youth, made us a formal address, expressing his joy, and the joy of all the Spartan Youth, that we had come to try and do them good; and thanked us for our philanthropic designs.

We have, indeed, met with a most extraordinary reception. Not a whisper of opposition have we heard from any source. On last Sabbath we had a most pleasing evidence of their regard for our feelings. I mentioned to several persons on Saturday, that we regarded the Sabbath as holy time; and did not, therefore, make any calls on that day, or perform any worldly business: the consequence was, that we spent a most quiet and peaceful day, having but two visitors; to one of whom, at least, we hope we communicated some new views of Gospel Truth.

The Demarch has told us, and others have said the same, that in six weeks we shall have a school of 600 pupils. It will be impossible to procure a building which will permit us to receive one third of that number.

ASIA MINOR.

Smyrna—1833—Daniel Temple, John B. Adger; Homan Hallock, Printer—Pp. 76, 77.

The opposition to the Greek Schools has here been very painfully successful. Mr. Temple, under date of Sept. 5, 1836, gives a distressing account of this proceeding:—

Important events have happened here, very seriously affecting our Missionary Operations for the present, and perhaps for a considerable time to come. The Greek Ecclesiastical Committee have succeeded beyond all our anticipations, in closing all our schools, except one. Eight schools, which were open three months ago, and under the care and direction of Missionaries, in this city and neighbourhood, are now closed; and from 600 to 800 children, then happy in attending them, are now robbed of this great privilege, by the influence of their misguided Priests.

It is not possible for us to say what turn affairs may take; though we feel persuaded that it will be seen after a time, that the Committee cannot sustain their own schools, and then the way will be open for ours. This is the general opinion among the Greeks. The feelings of the people in reference to our schools are not changed, I am persuaded; and nineteenths of them would now commit their children to us as freely as ever, if they did not fear the influence of the Priests.

Mr. Jetter's schools at Vourlah were closed by an order from the Patriarch, and some of the books torne in pieces; among the rest, a New Testament, Hilarion's Version, with the Ancient Greek, in parallel columns. These schools were in a most flourishing condition. His two schools in this city, and two more at Boujah, were closed because no children, or only a very few, dared to come.

Our Boys' School is still open, and has at present 90 pupils, and is still increasing. Prudential reasons have induced the Committee to refrain from persecuting this school. The Teacher is a very clever young man, and a part of the pupils pay for their tuition. Should they find themselves sustained in what they have done in other and feebler quarters, they may be encouraged to assail this school at a future time.

It is gratifying to us to see so many of our Teachers so well employed, as well as so many of our pupils. Our schools have already done much good, should they never be revived. In breaking up our schools, the Priests have been obliged, for shame, to open others, and we are furnishing them with Teachers. The strength of their opposition already shews how much they dread the inevitable consequences of such schools, where the children are directed only to the Scriptures, and not to Fathers or Traditions, for all their religious opinions. Letters from Beyrout, and from Scio and Broosa, will probably inform you that the schools there are all closed, by order of the Patriarch.

Mr. Temple adds, in November—

Some of the assistants in our families have been ordered, by the Greek Confessors, not to listen to us, if we read to them even the Gospel; and to burn the books which we give them, whatever they may be. The Priests, however, seem not to be quite agreed in this, for some of them say to these persons they may hear the Gospel. I cannot tell you how painful it is to us to see the men who should be burning and shining lights, holding forth the word of truth, opposing that truth with all the influence which they can command. But this is no new thing under the sun. The Apostles met the same painful trial in their times; and all our Brethren on Missionary ground are called, in one form or another, to experience the same affliction, substantially.

In reference to the Press, the Board state:—

Sarkis, a pious Armenian, eminent as a scholar in his own language, and accurate in his habits of thought, was sent from Constantinople to Smyrna to assist Mr. Adger in correcting the press. The work put to press was an Armenian and English Grammar, prepared by Mr. Dwight; and much needed by the Armenian Youth, to enable them to acquire a knowledge of English, and to enter the world of thought which exists in that language. The Book of Psalms in Modern Armenian was nearly ready for printing at the latest date; having been rendered by Sarkis from the ancient language, under Mr. Dwight's supervision, and by

Digitized by Google Original from HARVARD UNIVERSITY

American Board of Missions—

him and Mr. Adger adapted to the Hebrew Original: the same Native Assistant had begun to render the Book of Genesis into the modern dialect. Preparations were also making for printing a pocket edition of the Old Testament in Turkish, with Armenian Characters.

Mr. Adger is revising the Modern-Armenian New-Testament; the translation not being very acceptable, as it was made by an Armenian who had spent much of his life at Paris, and had lost in some degree his familiarity with native idioms.

The Board make a remark on Languages well worthy of attention:—

Mr. Adger has devoted himself diligently to the acquisition of Armenian, without suffering himself to be diverted from this leading object—a course which is earnestly to be recommended to every Missionary, during the first year or two after entering the field; otherwise his usefulness, and his satisfaction in his labours as a Missionary, will, in the end, fall greatly short of the proper standard.

Broosa: at the western base of Olympus: 18 miles from the Sea of Marmora—1834—Benjamin Schneider, Philander O. Powers—P. 77.

The following extract from the Journal of the Missionaries contains the latest account of this Station, and gives hope of better days, even in the midst of renewed and violent opposition:—

March 6, 1837—The prospects of the Mission among the Greeks had been growing more favourable of late, and tokens for good appeared in various ways. But another cloud has now darkened our horizon. The Greek Bishop lately came from Constantinople, where he has been for several months past: soon after his arrival, he had a Letter read in the Greek Church, written by himself, the whole drift of which was levelled against us and our operations. As usual, we were represented as heretics; and as those false prophets, whose coming the Apostle Paul has predicted, and as men who cloked the worst of designs under the specious appearance of doing good. The people were forbidden to procure any of our books, and were ordered to throw away and destroy such of them as they now had in their possession. They were also prohibited from visiting us, and from having any intercourse with us; and every person who refused to obey these orders was pronounced thrice anathematized. The language and spirit of the Letter were very severe; even more so than the tone of similar documents last year.

On the 26th ult., only four days after the reading of this Letter, an Encyclical Letter of the Greek Patriarch was read in the Church. This is the severest and most bitter document of ecclesiastical authority which has yet appeared: it consists of thirty pages octavo, representing the Missionaries as "satanical heresiarchs, from the caverns of hell and the abyss of the northern ocean," whose object is to proselyte, and to foment divisions and harass their Church, and fill it with heresy: the countries where our doctrines prevail are set forth as in a pitiable moral and religious condition: the people are prohibited from purchasing and using any of our books; or any of the translations of the Scriptures in the Turkish, Servian, Arabic, Bulgarian, Sclavonian, and other languages, made by the Missionaries; and all persons are forbidden to give them any assistance whatever, in the prosecution of their work.

But, notwithstanding these prohibitions, two Greeks called on me yesterday for books. I reminded them, that they were not allowed by their ecclesiastics to purchase these books. They replied, "We want them; we wish to read them." They further observed, "When they burned the books some time ago, we thought we would examine those which we had, to see if there was any thing objectionable in them. We compared them with the Ancient Greek Testament, to see if they were contrary to this; but we found nothing really exceptionable." How far others pursued the same course, I cannot tell: but, doubtless, to some extent the same examination was made in other instances.

On the lower class of the people generally these things make an impression: they fear the power of the Bishop; and their ignorance and prejudice readily prepare them to believe his representations respecting us. But the more intelligent and enlightened among them say that they see nothing in the conduct of the Missionaries to call for all this; and that such violent measures are unbecoming the office of Bishop and Patriarch, and are a disgrace to the Nation. Still, such is the peculiar state of things among this people, and such is the power of the ecclesiastics, that, through fear of incurring their displeasure or of losing their favour, many, who would be glad to befriend us, dare not appear to do so openly; and as the Bishop keeps himself informed of every thing which transpires here, they are afraid to do any thing which would prove them to have espoused our cause.

Since the renewal of opposition, as I have reason to believe, considerable discussion has taken place among the people respecting us and our object; and though we have been much misrepresented and slandered, and our *name has been cast out as evil* in such discussions, still some truth has been elicited: the great difference between us and these Nominal Christians has been forced on the sight of some, who would otherwise not have been aware of its existence; and thus they may be led to reflect on it more seriously. At least, it always remains true, that the wrath of man will be made to praise the Lord, and the remainder of it He will restrain. This is our consolation and hope. He is the God of Providence, as well as of Grace, He is King in Zion, and He can and will overrule all things ultimately for the final triumph of His Cause. But all this does not preclude the necessity of prayer. It is the real ground of it, and encouragement to it. And what Christian, in view of such things, does not

Digitized by Google Original from HARVARD UNIVERSITY

feel the absolute necessity of prayer—of greatly increased and fervent prayer?

Trebisond: on the south-east shore of the Black Sea: inhab. 15,000; consisting of Moslems, Greeks, Armenians, and Papal Armenians—1814—Thomas Pinckney Johnston, W. C. Jackson.—P. 77.

A Letter from Mr. Johnston, of the 20th of March last, conveys the latest intelligence which has reached us. It is in the same sad strain as that of so many other recent communications:—

The Greek Bishop of this place has ever been hostile: but for this, we should have had by this time a large number of the rising race under our instruction. When we first came hither, we brought with us a supply of the Scriptures in Greek and Armenian; and of Tracts and School-Books, principally in Greek, which were sought for very eagerly, especially by the Greek School-Boys. In a few days, our whole stock was nearly exhausted; when, suddenly, the applications ceased; and I learned that the cause of it was an interdiction from the Bishops, and the circulation of a report that our books contained heresy. An order was given for the collection of all the books for examination: a large number were delivered up, and a good many others were torne to pieces by the possessors, and, among the rest, some copies of the Scriptures.

Having had it in view, from the first, to open a school as soon as practicable, we have watched the indications of feeling toward us, to seize on a favourable time for making a commencement. For about a year past we have had a few boys coming to us to receive lessons in English: no notice seems to have been taken of this; and, within the last few weeks, the number began to increase almost every day, which encouraged us to write to Constantinople for a Teacher. But these promising appearances were suddenly blasted by the arrival of a Circular from the Patriarch, denouncing the Missionaries, their Schools, their Books, and every thing connected with them. In consequence of this Letter, the Greek Boys have all left us; except two or three, who are out of the Patriarch's power. The Letter, which was received some weeks since, was read yesterday in all the churches, with much ceremony; and, as it seemed, to the great gratification of many of the people, some of the boys brought Tracts which had been received from us, and, having torne them into small fragments, strewed them about our gate, calling out in English, "Good Morning! How yo you do?"—phrases which they had learned from our pupils. In walking out to-day, I found the streets white with our Tracts, which these ignorant people are treading under their feet. From my acquaintance with the Greeks of this place, I fear there are but very few of sufficient intelligence and independence of mind to think that their Church Authorities can do any thing wrong; and, consequently, I do not expect many here to be benefitted by this movement. There are a very few, however, who will be helped by it to some good thoughts, which otherwise they might not have had.

The Armenians, also, received a somewhat similar Letter from their Patriarch, on the same day that the Greeks did. I am happy to say, however, that it met a different reception from that of the Greeks. A few days after the arrival of the Letter, I called on the Bishop, not knowing that such a Letter had been received. He informed me that he had replied to the Letter of the Patriarch, in which all the Elders of the Nation had united; assuring the Patriarch, that he had been altogether misinformed, and that he might be easy respecting the Armenians here, for they were a poor ignorant people, and had no curiosity to learn any thing new. This, I am sorry to add, is but too true. We have had but two permanent scholars from among the Armenians, and neither of these is a native of Trebizond. The Bishop added, that he was much surprised at the reception of such a Letter, because he knew that the Patriarch used to entertain a very favourable opinion of the American Missionaries.

As to himself, I have had increasing evidence, from the commencement of our acquaintance, to believe him really friendly toward us; and his conduct on this occasion has contributed much to confirm me in this belief. He distinguishes very clearly between what is divine and what is human in the Liturgy of his own Church, and would be glad to see it purged: yet he seems not to have learned Christ savingly, and consequently knows not how to exhibit Him to others. While he freely acknowledges the superstition of his people, I fear he does not weep on account of it. With one or two of the Priests, who have some knowledge, and also feel considerable interest in the doctrines of Christ, we have frequent conversations. Among the laity, there are some who visit us; and none who are hostile, so far as we know; and, I am obliged to add, *none that stirreth up himself to take hold of God.*

ISLANDS.

Cyprus — 1835 — Lorenzo W. Pease, James L. Thompson, David Ladd. The tour of the Island, mentioned in the last Survey, was performed, it appears, not as there stated in November 1834, but in January and February 1835. The Missionaries then proceeded to Beyrout; but Mr. and Mrs. Pease returned to Cyprus in October of that year—In 2 Schools, there were 170 scholars: each has an intelligent Greek Teacher. In a School of a higher order, under a Greek Teacher, there were 14 pupils: it has been opened with the view of ascertaining what can be effected in the training of Native Teachers. All the Schools prosper—Books and Tracts have been distributed, so far as persons have been found able to read—Attempts were made, by the Patriarch of Constantinople, to harass and silence the Missionaries here, as elsewhere; and for a time he succeeded: but, as the Archbishop of Cyprus is in a great mea-

Digitized by Google Original from HARVARD UNIVERSITY

American Board of Missions—

sure independent of the Patriarch, and the Missionaries had gained and retained his confidence, the storm for the present blew over—In the Autumn of 1836, Mr. Pease set forward on a visit to some of the Islands, Smyrna, and Greece, with the view of ascertaining the best manner of conducting Schools for Greeks. In the latter part of December of that year, Mr. Thompson spent 10 days in a journey of upward of 500 miles among the villages of the Island, for the purpose of ascertaining the state of education—Pp. 77, 78.

The result of Mr. Thompson's inquiries into the state of education in 36 of the villages is thus given by him:—

I visited 23 villages, and obtained satisfactory statistics of 13 more. These 36 comprise but a part of the numerous villages situated among the mountains between Larnaca and Limasol. The whole number of families residing in these 36 villages is 1071; and the entire population, including Greek and Turk, is 5355. Of the people in these villages, only 67, besides the Priests, can read at all, and these but indifferently. Some of the causes of this low state of education I found to be the burdensome taxes which are demanded by the civil and ecclesiastical rulers of the island—want of properly-qualified Teachers—and entire destitution of proper books. The taxation of boys of twelve or fourteen years of age compels their fathers to employ them on their farms, or in their oil-mills or wine-presses; and, generally speaking, taxation is so high, as to put it out of the power of the poor man to pay for schooling his younger children, and compels the Priests also to labour to support themselves and pay their own taxes.

SYRIA AND PALESTINE.

Beyrout—1823: suspended, 1828; resumed, 1830—Eli Smith, W. M. Thomson, Story Hebard; Mrs. Dodge, As.; Tannoos El Haddad, Nat. Catechist. Miss Williams has been married to Mr. Hebard. Mrs. Smith died at Smyrna, on her way home: Mr. Smith had not returned to Beyrout at the last dates — Pp. 78, 79, 120.

The Missionaries state, in reference to their MINISTRY, that preaching, in both Arabic and English, has been regularly maintained in the Chapel at Beyrout; and in Arabic on the mountains, during the hot months: fewer Druzes have attended; but those in whom the Missionaries had the greatest confidence continue, and a new family of promising inquirers attend Service from the mountains. Four regular attendants seem truly pious; and the influence of the Gospel is seen, more or less distinctly, on most of the regular hearers. On this subject the Missionaries write, Dec. 31, 1836—

There is an amount of correct knowledge on the great doctrines of the Bible among them, not to be found elsewhere in Syria; and, to an encouraging extent, a corresponding susceptibility of conscience. We confidently believe, that a work is commenced in many hearts, which will advance, till it be finally perfected in heaven: with some, it is only clearing off the ground, gathering out the stones, and preparing the way for the plough: with others, the process of breaking up the soil is going on: the incorruptible seed is taking root in others; while, with a precious few, the golden fruit begins to reward the labourer for all his toil. These are the things which encourage our hearts, in the midst of the wild disorder and awful spiritual death which reign around us. We confidently look on these things as the first dawning light of a glorious and blessed day. May the Lord hasten it, in His infinite mercy to this dying people!

We have met with nothing, in our experience, to weaken, in the least, our confidence in the efficacy of God's own appointed means of communicating the blessings of Salvation to man—*the foolishness of preaching*. This is the grand means on which we rely for success. It has a divine efficiency, and a divine adaptation to the nature of man in every country.

They speak thus of their annual visit to the mountains, as connected with their Ministry:—

The preservation of health is certainly a leading inducement to seek a residence in the cool air of Lebanon during the hot months; but this is not the only object which we have in view. We, in no important sense, cease our Missionary Labours, but only change the scene of them. By this means the Gospel is brought to bear on a large circle of new subjects: we greatly extend our acquaintance with the 200,000 Christians of the Mountains; and, by this means, put in circulation Bibles and Books and Tracts, and scatter light and knowledge, in regions which we could not otherwise approach. Our houses were filled with Gospel hearers every night, during a large part of last summer; although violently assailed and opposed by Catholic Priests, and the Emeers of the Village, who are also Catholics. Our Family Prayers were, in fact, so many Prayer-Meetings; where the Gospel was preached with all the plainness and urgency which we were capable of using. We have a freedom of access, in this respect, in the Mountains, not even enjoyed in Beyrout. And one of the happy results of these summer residences on the Mountains is, that, during the remaining part of the year, numbers of our acquaintances come down to our houses, to visit us, converse with us, and get books. Every summer's residence increases the number of these friends and inquirers; and thus the door of entrance to these populous and interesting Mountains is every year widening.

It is worthy of remark also, that the opposition to our labours, which commenced in July,

Digitized by Google Original from HARVARD UNIVERSITY

has not yet diminished our congregations, nor has it been particularly levelled against the preaching of the Gospel. How long we shall be permitted to pursue this branch of our labours without special opposition, it is not possible to say; but we desire to be thankful for what we have already experienced, and trust God for the future.

The opposition here spoken of began on the 1st of July 1836; and was directed chiefly against the SCHOOLS. The same spirit prevailed, and the same course was pursued, as in other quarters: the Missionaries say—

An order emanated from the highest dignities of the Greek Church. The parents were publicly forbidden, on pain of excommunication, to send their children to our schools; and commanded to send them to the Church, where they would be taught. Extraordinary efforts were made by the Ecclesiastics to collect funds to establish a large school; and with such success, as to enable them to employ several Masters and open a large school. Our Teachers were also threatened with strong measures, if they did not leave our service; and urgent efforts made to induce them to enter the Bishop's School: but, although their own schools were broken up, they preferred seeking other employment, rather than enter this opposition school.

On these proceedings, the Missionaries remark—

The Greek Church has an undoubted right to see to the education of her own children: and if they have been awakened to feel the importance of it, we shall rejoice in it, rather than oppose them. What their course will be, time will develope. The children must be taught; but if they will take this work into their own hands, it will take a heavy burden off ours, and allow us to employ both our time and means in other ways. We do not feel that any essential part of our labours was interrupted by this opposition; and it will leave some of us at liberty to preach more, and make Missionary Excursions in the surrounding country.

At the last dates, besides the Boys' Boarding School mentioned in the former Survey, a Female School was open; and also two common Schools, which had never been entirely closed, and were slowly filling again. The School at Tripoli, which was closed for a time, was also slowly recovering, and, as the Missionaries understood, with the knowledge of the Bishop.

In the Boys' Boarding School, or High School as it is now called, the Scholars lodge, eat, and dress in the style of the country: the annual cost of each is from 35 to 40 dollars. Opposition has assailed this School in vain: there are 10 Boarders, and 3 Day Scholars. The Missionaries look to this Seminary for a supply of well-qualified Native Assistants. The instruction embraces a wide field: English forms an important part: it is a popular study, and is becoming so more and more: the object is, to open to the Students the stores of knowledge and piety contained in our tongue: the Missionaries write:—

The progress of the boys, in learning to read, spell, and speak the language, has been rapid and highly gratifying. For six months past, no one of the regular boarding scholars has been allowed to speak to any of his companions in Arabic from sunrise to sunset; and so rigidly has this rule been adhered to, that it is very seldom that a boy loses his mark by neglecting to comply with it. It is quite pleasing to hear them, while engaged in their youthful amusements, conversing in English with such fluency, that we could easily imagine ourselves surrounded by the children of America, did we not sometimes hear English words expressed in the Arabic idiom.

The minds of several of these Youths are quite enlightened respecting the prevailing and soul-destroying errors of this country; and some of them seem not far from the kingdom of heaven. In reviewing the past, we feel quite encouraged to prosecute vigorously this branch of our labours.

Before the retirement of the Missionaries to the Mountains, the Female School had 40 scholars, with an average attendance of 20 to 25. On Lebanon, Mrs. Dodge had a School of 21 Druse Girls, who made great progress. On returning to Beyrout, the Female School was re-opened, with a few at first; but the number gradually became greater than at any former period.

The PRESS has been put in operation, though on a small scale: 4200 Books and Tracts, containing 380,000 pages, have been printed. Amidst all the opposition made to the Schools, the Scriptures have not been assailed, nor the distribution of them forbidden. The demand for Books has rather increased; and is as great as can be expected, till the number of readers shall become greater: 108 Bibles, 151 Testaments and Four Gospels, 343 Psalters, 300 other Books, and 1540 Tracts, were put in circulation in the year. On the subject of the Press the Board state—

The Printing Establishment is now brought before the Committee by the Mission, with urgent claims for its enlargement. This, and the Press of the Church Missionary Society at Malta, and the Press of the British and Foreign Bible Society in London, are the only ones employed in printing evangelical or elementary school-books in Arabic, a language spoken probably by more than thirty millions of people. At the same time, suitable elementary books can be found in none of the departments of education; and nearly all are needed at once, as well as books of Christian Doctrine and Devotion. It is said also by the Mission to be a

Digitized by Google Original from HARVARD UNIVERSITY

American Board of Missions—

fact, that there is no Arabic Type in existence, which is adapted to the taste of the Arabs; that is, none conformed to the most approved standard of Arabic Caligraphy. It is proposed, therefore, as a preliminary measure of much importance, that two founts of type be cast, in perfect imitation of models which Mr. Smith has been at great pains to collect, and which are much admired by the best judges in Syria: the matrices being made, founts may be made from them; and different Institutions thus enabled to print books, the typography and general aspect of which will be so much the more pleasing to the Arabs, as they are difficult to be suited in these matters. It may be necessary and worth while for Mr. Smith to visit the United States for this purpose.

Mr. Smith, in the shipwreck mentioned in the last Survey, lost the Journal of a Tour which he had made in Syria, to the south and north of Damascus. He greatly lamented this loss, as it was the most interesting and satisfactory Missionary Journey which he ever took, and the statistical information obtained amounted almost to a census of the whole region surveyed. His observations on this journey led him to prefer the Egyptian to the Turkish Rule, and thus strenuously to plead for more aid in their labours:—

I am convinced, that, under the Egyptian Government, there is decidedly more freedom for our labours, than under that of Constantinople: Mahomedan Intolerance and Fanaticism are far less observable, and European Influence is much greater. I hope you will not attribute it wholly to partiality for my own field of labour, when I say that I know of no place in these parts, where there is so wide a door open at present for directly preaching the Gospel, in various ways, as at Beyrout. And I do beg and entreat, for the sake of the souls of that people, that you will send out your first Missionaries for these parts to occupy some of the Stations, at least, which were represented to you in the Joint Letter of our Mission last spring.

You will recollect that I once recommended to you to send some Missionaries to other places, particularly among the Greeks, which you had proposed for Syria, although Syria was my own field of labour. Circumstances have now changed, or my information has become more full; and I must be allowed to claim your first attention to Syria. I wish I had time to give you the account of our labours, which I recently gave our Brethren at Constantinople. Their interest consists in the extent and freedom with which the Gospel is directly preached.

Some notice appears, at p. 344 of our last Volume, of the alarming and destructive Earthquake, which was felt throughout Syria and Palestine on New-Year's Day of last year, and continued to be occasionally felt for some weeks. Mr. Thomson, and Mr. Callman of the Jews' Society, left Beyrout about the middle of January; and spent nearly a fortnight in assisting to apply, in the most effectual manner, the contributions which had been made for the relief of the sufferers. Mr. Thomson's description of the horrible scenes which they witnessed, particularly at Safet, is most appalling. The violence of the shock spent itself about half way between Beyrout and Jerusalem: the Lake of Tiberias seems to have been the centre of the mighty concussion, which was felt even as far as Mount Sinai. Yet the sight of the wickedness of the living was even more dreadful than that of the mangled, the dying, and the dead! Mr. Thomson says—

There is something in the very magnitude of great calamities, which seems to harden the heart. Certainly what I have witnessed, during the last two weeks, has exhibited human nature in a more odious light than any in which I had before viewed it. There is no flesh in the stony heart of man. Such foul specimens of dishonesty, robbery, cruelty, avarice, and amazing selfishness, I never heard or read of. Nothing but dreadful punishments, oft inflicted, preserved the ruined places from becoming scenes of indiscriminate plunder. Taking advantage of their necessities, no man would work except for enormous wages: the Head Rabbi of Tiberias told me, that they had to pay about sixty dollars for every burial, although it required only an hour or two to accomplish it: he had paid out of the public purse upward of 70,000 piastres for this purpose alone. Nor are the Jews a whit behind the Moslems in this cold-hearted villany: I never saw a Jew helping another Jew, excepting for money. After our Hospital was finished, we had to pay a high price to have the poor wounded creatures carried into it. Not a Jew, Christian, or Turk lifted a hand to assist us, except for high wages.

Jerusalem—1834—G. B. Whiting, John F. Lanneau—A few of the Natives attend Arabic Service on the Sabbath; and the Gospel is preached on visits to the Villages. Of one of these visits, Mr. Whiting says—

We rode out to Ramallah, a village of 200 families, all Greek Christians, three hours distant from Jerusalem. We were very civilly treated by the villagers. We took a seat under a tree, and a large company of men and boys collected round us; most of whom listened with respect to our remarks, and to what we read from the Gospel. We disposed of all the Books which we had with us, without satisfying the demand. One of the Priests of the village joined the company, looked at the books, and expressed great satisfaction in the distribution of them among the people: with this Priest I had much conversation; and, before we left, made a conditional engagement with him, to open a school in the village at my expense. He seemed entirely willing to engage in this work, and pronounced it a noble charity in us to

Digitized by Google Original from HARVARD UNIVERSITY

promote it: he said, moreover, that the Priests in some other villages in the neighbourhood, where the people are poor and ignorant, would rejoice to engage in schools in their respective villages.

But these hopes were soon scattered by an ill wind from the usual quarter. The power of the Greek Convent is such, that the Greeks dare not incur its displeasure. Men come to the Missionaries with the cry "Save us from the Convent! We are willing to pay the taxes laid on us by the Government, but save us from the Convent!" In explanation of this, Mr. Whiting states—

The taxes, levied by the Government on the different Christian Sects, are apportioned and collected by their respective Convents. This arrangement obviously gives the Convent great power to practise injustice toward the poor people; a power which, I fear, is often abused, as the like power was by the publicans of old. ...As long as their opposition to the undertaking and their power remain the same as at present, we see not how it can be brought about. They cannot, however, prevent our visiting the people of the villages, and preaching the Gospel to them. May the Lord set before us an open door, which no man shall be able to shut!

PERSIA.

Mission to Nestorians.

Ooroomiah: so spelt now by the Missionaries, as corresponding more nearly than *Oormiah* to the sound of the word as heard in conversation—1834—Justin Perkins, Asahel Grant, M.D.; assisted by several Nestorian Ecclesiastics. The Rev. Albert L. Holladay and Mr. W. R. Stocking embarked, with their wives, on the 7th of January, to join the Persian Mission. The kindness manifested toward the Missionaries on their arrival, by every class of the people, has continued. "I have returned," Dr. Grant writes, "most of the numerous visits which we received from the Nobility of the city, and was everywhere received with truly Persian politeness." The success of Dr. Grant in his medical practice has, doubtless, confirmed these feelings—Pp. 80, 81, 264.

The following extracts will shew the manner in which the Missionaries conduct their MINISTRY, and the aid which some of the Ecclesiastics render to them therein:—

We have in our own family two Bishops, Mar Yohanna and Mar Gabriel; two very promising boys, one of whom intends, in due time, to study medicine; and Priest Abraham. All are regular in their habits—deeply interested in their studies—and attentive to our religious instructions. [*Missionaries.*

At our Morning Service on the Sabbath, which is in English, we are assisted in singing by the Nestorians who live in our families. In the afternoon, the exercises are conducted in their language; and we are encouraged to hope that the truth is beginning to make some impression: at least some of the boys listen with seriousness and attention, while the truths of God's Word are presented with plainness and a direct reference to the case of those to whom they are addressed. Mr. Perkins is assisted by one or two of the Bishops or Priests, whom he instructs in the subject of the lesson before we assemble: thus the double object is accomplished, of teaching the Children and of leading the Ecclesiastics to preach the Gospel in plainness and simplicity. [*Dr Grant.*

Jan. 23, 1836—Mar Yohanna took his seat by my side in our little desk. He now understands enough of English to be much interested and profited by attending our Religious Meetings. This afternoon we held our Bible-Class in the school-room. Most of the scholars were present. We conducted the Services in the Nestorian Language. The scholars read each a verse, which Mar Yohanna expounded; occupying all the time, with the exception of the very few suggestions which I found it proper to add to his appropriate and impressive remarks.

Mar Yohanna is a natural orator, though little accustomed to preaching; and the size of his audience—thirty in number—and the interest of the undertaking seemed to inspire him to-day, and rendered him quite eloquent. May the Lord bless this deeply-interesting exercise to both preacher and hearers!

Jan. 31: *Sunday*—Mar Joseph, the Bishop resident at the village of Adah, passes the Sabbath with Mar Yohanna. He attended our English Worship this morning. I had thus a Nestorian Bishop at each elbow, in the pulpit, while preaching.

Our Bible Exercise in Nestorian this afternoon was extremely interesting. Mar Yohanna's remarks were again intelligent and impressive. Mar Joseph listened with deep attention: a priest from his village was also present. At this exercise we have a constantly increasing congregation. Last Sabbath, Mar Yohanna repeated, at the commencement of the Services, a short prayer which I had prepared for the daily use of the school: to-day he asked me if he should again repeat that prayer: I told him that perhaps he would prefer to make a short extemporaneous prayer: "No," said he, "I cannot pray from my heart so well as that prayer is written:" so he again repeated the school-prayer. At the close of the meeting, I requested Mar Yohanna to invite Mar Joseph to add a few remarks: he did so; but Mar Joseph declined, being, as Mar Yohanna whispered to me, in English, ashamed to preach extemporaneously:—Mar Yohanna's meaning was, that the other Bishop was too diffident to preach in that manner. Mar Joseph expressed himself extremely interested in the exercise; and said that he greatly rejoiced to see such a commencement of preaching the Gospel among the Nestorians. In their own Churches, the worship of the Nestorians consists merely in chanting the Scriptures and their Prayers in the Ancient Syriac, a language which few of the Priests and none of the people understand.

Digitized by Google Original from HARVARD UNIVERSITY

American Board of Missions—

Feb. 7, 1836: *Sunday*—In the absence of Mar Yohanna, Priest John conducted our Nestorian Service. He gave, in his own language, the substance of my remarks on the passage, last evening. The scholars were very attentive, and the Priests appeared deeply interested. Such preaching is quite new to the Nestorians. May it become the power of God to their salvation!

May 22: *Sunday*—Mar Elias, of Geog Tapa, spends the Sabbath with us. I have thus had three Bishops at my elbow to-day; both during our English Service in the morning, and our Nestorian this afternoon. Mar Elias assisted me in conducting the Nestorian Service, and with much propriety and solemnity. [*Mr. Perkins.*

The Missionaries commenced their SCHOOLS in January 1836: they began with 7 Boys and Youths, but the numbers rapidly increased. A Training Seminary has been since added, which had received 42 Scholars: of this School it is said—

It will be under Mr. Perkins's immediate inspection; and under his instruction, until Priest Abraham shall become familiar with the system. It is our plan to furnish board, gratuitously, for one scholar from each of the Thirty Villages of this Province; with the expectation that this scholar will, in due time, become a well-educated Teacher for his native village. We can procure board for these scholars among the Nestorians in the city, for about 25 or 30 cents per week.

For a want of a PRESS, three copyists are employed, by means of the funds afforded by the American Tract Society, in the preparation of Tracts in the Nestorian Dialect. The Board have taken measures to supply a Printer and a Press. Mr. Perkins is engaged in a Translation of the Scriptures into the Nestorian Dialect.

The Missionaries fully appreciate the importance of the Mission entrusted to them. Dr. Grant writes—

The emissaries of the Pope have long understood how important must be the part which the Nestorians of the East will act on the theatre of the world. They well know what an immense advantage their position would give them, to send forth an influence through the length and breadth of this vast continent, peopled with so many millions of immortal souls.

It seems almost by a miracle, that God has preserved so large a portion of his Primitive Church, for so many centuries, from the Beast and the False Prophet, who have both stood ready to devour her.

In a joint communication, Mr. Perkins and Dr. Grant say—

We fully agree with you on the importance of directing our attention and efforts to the Nestorians, with a view to raise the whole mass. We never forget that we are Missionaries to the Nestorians. It is matter of joy and thankfulness to us that we are such—so incomparably more encouraging is the prospect of usefulness among this people, than among any other which we have seen in Persia.

The means which we are using, to affect the mass of the Nestorians, are the daily instruction of the Seven Ecclesiastics in our families—familiar intercourse with the members of the Teachers' School on our premises, about 50 in number, and their frequent religious instruction—the free circulation of the Scriptures—the establishment of Schools in the villages as fast as practicable—and visiting among the people to the full extent which our time will allow.

We hope much from the almost Sixty Nestorians collected on our premises. They come directly under our influence. Many of them are Ecclesiastics: two are Bishops, whose word is law. They are from all parts of the province; and, through them, as arteries, we hope the influence of your Missionaries will, by-and-bye, reach every village, hamlet, and human habitation in the Nation. The Press, as you are aware, will give great facility and efficiency to our operations.

We will only add our earnest request, that the American Churches would pray for a REVIVAL OF RELIGION among the Nestorians. Some of them daily read the Bible; and all are ready to listen to the Gospel from our lips, as our progress in their language shall enable us to proclaim it. What wait we for, therefore, but the Holy Spirit—that the Living Word, as it thus reaches their minds, may become the power of God unto the salvation of multitudes; and qualify them to send forth such a radiance of pure Christian example, as shall speedily illumine this mighty realm of midnight darkness!

The Committee add a seasonable monition:—

There are fewer obstacles in the way of a revival of pure and undefiled religion among the Nestorians, than in any other sect of Oriental Christians: still, there are errors in doctrine and practice: there is ignorance: there is superstition; and it would not be strange if misapprehensions, jealousies, and opposition should arise to our endeavours to do them good. Great wisdom will be needed by our Missionary Brethren; and the Board and the Churches are earnestly entreated to make this a matter of fervent supplication at the Throne of Grace.

Mission to Mahomedans.

The Rev. James Lyman Merrick was left at Tebriz in the last Survey; see p. 81. June 6, 1836, he left that place, in company of the Missionaries Hörnle and Schneider, of the German Society. After a short stay with the Missionaries at Ooroomiah, they reached Teheran, the present Capital of Persia, on the 24th; and were invited by J. P. Riarch, Esq., then in charge of the British Embassy, to take up their residence at the palace of the Embassy. Some pious and intelligent English Gentlemen at Teheran expressed

Digitized by Google Original from HARVARD UNIVERSITY

their painful conviction that the Mahomedans of Persia afforded at present no hope of successful labour among them.

On the 4th of July, the travellers left Teheran, and arrived at Ispahan on the 16th. The German Missionaries had brought a large supply of Persian, Armenian, and Hebrew Books: the distribution of these raised an alarm in this bigoted and fanatical city, where the Missionaries met with much rudeness and scorn. The report that these Franks were come to overturn the Mahomedan Faith threw Ispahan into an uproar; and such was their danger, that the Governor appointed them a guard of 30 soldiers. Refusing to be drawn into controversy, though public preparation was made for it, the excitement gradually subsided. The German Brethren set out for Tebriz; and Mr. Merrick for Shiraz, where he arrived on the 17th of August: he purposed to spend the winter in that place, and to return to Ooroomiah in the spring of last year.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

GREECE—*Athens* — Dec. 1830 — John H. Hill; Miss Mulligan, Miss F. Mulligan, Miss Baldwin, As.; 5 Male and 5 Female Greek Teachers. Mr. Bryant has returned home: it is uncertain whether he will resume his labours. Mrs. Hill has returned from her visit to America; which the Committee consider to have been beneficial to the Mision, as its condition and importance were more distinctly developed by her representations, and arrangements entered into, in consequence, highly conducive to its welfare—P. 81.

MINISTRY—The Committee report on this subject:—

With reference to the Public Ministrations of the Gospel in the Forms of our Church, the Committee unreservedly approve the course pursued from the first by our Missionaries in Greece, in confining their Service to their own households, and such strangers as may be desirous of attending.

We look forward to the day when the Greek Church, having the Word of God and a primitive Ministry, shall find in that Ministry a holy priesthood, expounding to the people Divine Truth in their own Tongue, and duly administering the Rites of the Christian Church freed from all superstitious incumbrance. The enlightening of the people, and the continued inculcation of evangelical truth on the hearts of the Young, accompanied by the Religious Press, will, it is believed, as means under God, eventually demand and produce the desired Reformation throughout that Church—a process more quiet, though no less effectual, than that which for centuries has been in progress in the great body of the Western Church.

The religious influence, brought to bear on the Young at the Mission Schools, may be inferred, not only from the mingling of such instruction during the week, but also from the Sunday Exercises. The Scholars meet as usual, though at an hour not interfering with the Services of their own Church. "On this subject," says the Rev. Mr. Benton, "I dare not give utterance to my thoughts or express my feelings—between five and six hundred Scholars, all under one roof, giving the strictest attention, and seeming eager to catch the words of religious instruction as they fall from the lips of their Teachers! The readiness and facility with which the smallest answered the questions of their Teachers, shewed that they comprehended fully the subject of their lessons. In the department of larger boys, I was both surprised and delighted to see such proofs of their acquaintance with Scripture, and their readiness in answering, and in adducing proof-texts from different parts of the Bible.

The Committee would also refer to the very interesting fruits of the Spirit in a poor Beneficiary, of the most unpromising character when first received into the Mission Family. She was soon attacked with scrofula; and, after lingering for months, in much suffering but in triumphant faith, departed to be with Christ. Being visited by one of the most spiritual of the Greek Priests, as her end was supposed to be near, he afterward exclaimed to Mr. Hill with much solemnity, "Really, Sir, I have never met with such a Christian soul! Death will be, to her, but the beginning of her life—Such love, such gratitude, such purity, such spirituality, such sensibility!" The Bible was the only book which she ever read; and, great as her sufferings were, she still continued "to praise God for His kindness," and departed, having expressed the most lively faith in a Crucified Redeemer.

EDUCATION—The Scholars amounted, on the 1st of January of last year, to about 650; an Infant School, a Boys' Day School, and a Girls' Day School, having each about 200; and a School for training Female Teachers, about 50. A High School for Boys had been recently opened. The following extracts from the Report will shew the state and prospects of these several Schools:—

Infant School—This department is under the care of two Female Greek Teachers, educated entirely at the Mission School. The piety of these Teachers, added to their superior and winning qualifications as instructors, has gained for them the entire confidence of the Mission.

Boys' Day School—The School for Boys, from 10 to 15 years old, is under the care of two Greek Teachers..

Boys' High School—This has been long needed, to receive those Boys who have passed through an elementary course, and carry them on in the higher branches of Christian and scientific education. It is not designed, at this School, to prepare students for the Ministry; but it must be seen, that, should any of its pupils subsc-

Digitized by Google Original from HARVARD UNIVERSITY

American Episcopal Missionary Society—

quently accept the Sacred Office in their own Church, they may, under the Divine Blessing, become such, in piety and acquirements, as to carry eventually a holy and elevating influence wherever they may go.

Female Schools—This department is under the care of Mrs. Hill, assisted by the Young Ladies of the Mission, and by several Native Girls who have already completed their education under the Mission or are in progress in the Teachers' department. The department for the education of Female Teachers consists of about 50 pupils, 20 of whom reside in the Mission Family as Beneficiaries: in addition to other competent Teachers, a Writing Master and a Teacher of Music, which latter forms a part of the instruction of all Schools in Greece, are also employed. Of the Beneficiaries, 12 are appointed, and in part supported, by the Government: when it is seen that such a measure of co-operation must strengthen the Mission, and that not only these 12, but all thus educated, are eligible to the office of Instructors in the Public Schools in Greece, this department must continue, from its importance, to enlist the interest and prayers of the Church. The pupils go forth, not only possessed of intellectual acquirements almost wholly new in Female Education in Greece, but the subjects of a moral and religious influence, and attaining a domestic elevation of character, which years, in many instances, spent in the Mission Family, cannot fail, by the Divine Blessing, to produce. The result to be anticipated on female and general moral character throughout Greece, we may thankfully and confidently leave in the hands of God.

The yearly Expenditure on this Mission is estimated at 5000 Dollars. On its state and prospects the Committee report:—

It is well known, that, since the last Report, the various Missionary Establishments in the Levant have been assailed by an outbreaking of popular prejudice, as violent as it was unexpected. Though excited and chiefly directed against Missionary Schools, our Mission at Athens has remained unharmed. Under the judicious measures pursued by Mr. Hill, the strong hold on the affections of the people on the one hand, and the countenance and support extended by the Government on the other, have prevented effectually any organized attack on its Missionary Operations.

The Committee cannot too forcibly or prominently invite the continued attention of the Board and of the Church to this important Station. The earliest of the actual Episcopal Missions from this country, its claims are yearly increasing in interest. The position which Athens sustains toward Greece has entirely changed since, as Capital of Greece, it has become the residence of its Government. With that change too, our Schools have grown in influence and promise. "We measure," said an Athenian to Mr. Hill, "our advancement as a Nation, by the increasing prosperity of your Missionary Operations. When you first came, you were small, and kept your School in an old Turkish Tower; and we, too, were weak: you have enlarged your sphere of usefulness, and multiplied your means of doing good. So far, we have grown up together."

The Missionary Establishment having now become as it were central, the efforts of the Greeks themselves in Education have been confessedly influenced by the success of such an Institution; and the testimony from various quarters gives assurance, that the moral influence at present exerted in Greece, by means of the Mission Schools, is greater than that from any other source.

Prejudice has been happily very much disarmed; and a much freer scope thereby given to the patient use of means now open to us; and for which the prayers of the Church are ardently desired, that the earnest of the Holy Spirit, already vouchsafed in the spiritual change of some of the pupils, may be followed yet more abundantly by the continual dew of the Divine Blessing on those, who, as educated adults, are hereafter to exert a wide-spread influence on this interesting people.

Syra—Oct. 1832—J. J. Robertson, D.D.; Charles R. Lincoln, Printer. Dr. Robertson spent upward of three months in America, on his visit mentioned in the last Survey: he sailed on his return, accompanied by Mr. and Mrs. Lincoln, Nov. 17, 1836; and arrived on the 26th of December—P. 81.

During the outrages committed in Syra, which took place soon after Dr. Robertson's departure, Mrs. Robertson, with great firmness, continued her diminished School through every difficulty. The Committee had been deliberating with Dr. Robertson on the expediency of closing the Printing Establishment, on the consideration whether the great good to be attained by a religious press, maintained in Greece by the Mission, might not be gained at less expense, by means of other presses established by the Greeks themselves. The intelligence, however, of these outrages promptly determined the Committee not, for the present at least, to close the operations of the Press; as this step, at such a juncture, would have conveyed an impression unfavourable to the firmness and vigour of Missionary Movements, and might have resulted in lasting injury to the religious interests of Greece.

There have been issued from the Society's press 3,000,000 pages; the whole expense of which was less than that of printing an equal number of pages in English would have been in America.

The average Annual Expenditure on this Mission for five years has been 3200 dollars.

CRETE—*Canea*—March, 1837—George Benton; one Greek Female Teacher. Mr. and Mrs. Benton sailed from New

Digitized by Google Original from HARVARD UNIVERSITY

York, August 31, 1836: after spending three months at Athens in preparation for their expected labours, they left for Crete on the 26th of February; accompanied by Victoria, one of the Teachers from the Mission Schools at Athens, well qualified to aid in the New Mission.

PERSIA—Horatio Southgate. Mr. Southgate reached Constantinople, July 31, 1836. Mr. Brown, who was stated in the last Survey to have been designated to this Mission, has been led by circumstances, not under his own controul, for the present, to relinquish his purpose. After preparing for his intended visit of research among the Mahomedans of Persia, Mr. Southgate was to leave Constantinople for Tebriz about May; and, after completing his preparation in Persian, either at that place or at Ooroomiah, was to proceed on his journey—P. 82.

The following remarks on this Journey occur in the Report:—

The Committee cannot but call the attention of the Board and of the Church to a period beyond this tour. Mr. Southgate's tour must, as the Committee conceive, embrace the inquiry—Where, among 150 millions of our fellow-men, respecting the Bible, but long deluded by an error which derived its very life from a corrupted Church—where, among such a portion of our race, is it wise to commence, on our part, the introduction of those influences which we may believe in God shall issue in their recovery to Christ? Are there not those, who, in the spirit of Henry Martyn, will be ready to answer the call which the Committee believe will soon be made; and devote themselves to a field whose difficulties may be great, but where the promise is far greater? Is there not one devoted Physician who is ready to respond to a call, long made for his aid in preparatory means for carrying the Gospel to Mahomedan Persia?

The important questions touching the extension of our Greek Missions—the unsettled state of property and other matters connected with the Mission at Athens—the question of the Press at Syra—and the visiting, for this purpose, other Missionary Establishments in the Mediterranean, require, in the opinion of the Committee, the temporary presence of some individual, whose personal inquiries and deliberate observation, duly reported, may enable the Board to settle eventually every such question, on a proper understanding, and in wisdom. [*Report.*

CHURCH MISSIONARY SOCIETY.

MALTA—1815—Christ. Fred. Schlienz; Peter Brenner, As.; John Matt. Weiss, —Badger, Printers; J. A. Rassam, Fares Shidiac, Translators. Mr. Schlienz left London, on his return to Malta, Jan. 31, 1836, and arrived there on the 22d of February. A few months afterward he, and three others connected with the Press, were attacked by Cholera, but recovered: between 3000 and 4000 persons were carried off by the disease in Malta and Gozo. Mr. Schlienz, while in England, received Ordination in the English Church, from the Bishop of London. Since his rerurn to Malta, he has resumed the Services which he formerly held, in his house at Valetta; and has likewise occasionally assisted the Civil Chaplain in his duties at the Government Chapel. The Issues from the Press, in 1836, were as follows:—Greek, 6405; Arabic, 5731; Lithographic, 4033; Turkish, 1260; making a Total of 17,429: this falls below several former years; attributable, in part, to the reduced state of the Egyptian Mission. Mr. Schlienz has taken measures to commence the revised Version of the Book of Common Prayer in Arabic; a work of great importance, to which he has devoted much attention, and in the expenses of which he will be aided by the Society for the Promotion of Christian Knowledge—Pp. 82, 119, 216, 249, 250, 384.

GREECE—*Syra*—1827—Frederick Hildner; 4 Nat. Schoolmasters and 9 Nat. Schoolmistresses—Notwithstanding some very unpropitious circumstances, arising from the opposition of the Patriarch of Constantinople to the Greek Schools and to the Modern-Greek Version of the Scriptures, Mr. Hildner has been enabled, by the Divine Blessing, to maintain his position in this Island, undisturbed, and highly prospering. The patronage of the King has in a marked manner been given to his Schools: on a visit paid to them by his Majesty, when he was received by the children with great loyalty, the King expressed to Mr. Hildner his gratification and thanks. He has been subjected, however, to much annoyance; and has been again, in common with his fellow-labourers, attacked with virulence by the Press—P. 82: and see, at pp. 181-184, notices of Progress in the Work of Scriptural Education, and an account of the Annual Examination of the Pædagogion; and, at pp. 250—253, the Progress of Scriptural Education in Greece, amidst many difficulties.

Some further particulars of the Mission

Digitized by Google Original from HARVARD UNIVERSITY

will be seen in an extract from the Journal of the Rev. L. W. Pease, of the American Mission in Cyprus, who visited Syra in the early part of last year:—

As soon as possible, I found the house of the Rev. Mr. Hildner, the Missionary of the Church-Mission Society, who received me with much kindness. He shewed me into his school or schools, in a commodious building near his dwelling; consisting of two Infant Schools, one for boys and one for girls—two common Schools for Girls—one Boys' School—and one Hellenic School for Boys. His Female Teachers form a separate class in his house; and receive instruction in Ancient Greek from a Professor in the Government Gymnasium. Besides his Teachers, he employs an Overseer, who opens the schools, and passes constantly from room to room, during school hours—sees that every thing goes on properly—and makes the necessary repairs in the building.

Previously to the recent opposition in Greece, he had 600 scholars; but now has only about 400, though the number is daily increasing. Notwithstanding his number has been diminished, his school has not been stopped a day by the opposition. The confidence of parents is beginning to be restored, and daily applications are made for admission. He sells books constantly and without difficulty.

During the height of the excitement, the Government wished to place a Greek Priest in the school, to teach religion; but he refused to grant permission, on the ground that the Institution is not sectarian—that it is supported by persons who wish to have the fundamental doctrines of Religion only taught in it, and is attended by children of different Christian Denominations. The attempt was given up. On the Sabbath he has a School, which is attended by about half the scholars of his Week-day Schools, where he gives religious instruction.

ASIA MINOR—*Smyrna*—John A. Jetter, Peter Fjellstedt—The Society's Schools in Smyrna and the vicinity are, for the present, entirely suppressed. A spirit of opposition to Missionary Schools has broken out simultaneously, in various parts of Greece and Turkey; and, in Turkey, the hostile movement was, unhappily, successful. Gradually, but effectually, has the Greek Hierarchy succeeded in suppressing these valuable establishments. After a beneficial operation of upward of five years, the Smyrna and neighbouring Schools have been authoritatively closed. There is hope, however, of establishing the Mission on a more permanent footing, in the important inland city of Magnesia—Pp. 82, 384; and see, at pp. 184—187, many details relative to the Suppression of the Society's Schools, with a statement of the Probability of Re-action, and of remaining Openings for Usefulness; and at pp. 187, 188, the Character and Habits of the Tribes in the Interior of Asia Minor.

EGPTY—*Caïro*—1826—W. Krusé, John R. Theoph. Lieder; 6 Nat. Schoolmasters, and 3 Nat. Schoolmistresses. Mr. Krusé, after a visit to Germany and London, returned to Malta in January of last year; and left that place, with Mrs. Krusé, on the 23d of February, for Alexandria, where they arrived on the 28th—The Missionary Labours in Egypt have suffered much interruption, partly by the retirement of the Rev. Theodore Muller, on account of ill health; and by the temporary absence of Mr. Krusé, on the same account. The Schools have, nevertheless, been upheld by the exertions of Mr. Lieder—Pp. 63, 82, 216.

A Correspondent of a Morning Paper writes—

It is with pleasure that I here record the labours of the Missionaries in Caïro, supported by the Church Missionary Society. They have, in all, three schools: one, under the Rev. Mr. Krusé, contains ten boys, who are intended for Schoolmasters: a second-class school also contains eighty: those who have lost their parents are fed, clothed, and housed, as well as educated. The third school contains about eighty girls: these two last under the Rev. Mr. Lieder. Thus, even in Egypt, the light of English Education exists. When will the Sultan imitate Mohammed Ali, and permit Christian Education in that besotted country?

A more recent account makes the Schools 4, and the Scholars 242—boys 155, and girls 87. It will have been seen, under the head of the "Chinese-and-India Female Education Society," that Miss Holliday has now the care of the female children.

ABYSSINIA—1831—Charles W. Isenberg, Charles Henry Blumhardt, Ludwig Krapf. Mr. Volz had been appointed to this Mission with Mr. Blumhardt; but was carried off by death, before he had completed his preparation for his work. In the last Survey, Mr. and Mrs. Gobat were left at Jidda, on his second retirement from the Mission on account of health: they reached Caïro Nov. 19, 1836; and arrived at Beuggen, in Switzerland, by way of Malta, on the 13th of May last; his health still precarious, though improved. Mr. and Mrs. Isenberg had reached Adowah, April 17, 1836. Mr. Blumhardt was left at Caïro, from which place he set forward Oct. 15, 1836; and reached Jidda on the 21st of November, and Adowah on the 27th of January. Mr. Krapf left Bâsle on the 6th of

Digitized by Google Original from HARVARD UNIVERSITY

February of last year, arrived at Caïro by way of Malta on the 1st of May, and was at Jidda in the middle of October—Pp. 82, 83, 120, 216, 263, 264, 303, 520: and see, at pp. 109—111, notices of Mr. Isenberg's plans for the Desirable Extension of the Mission, of the delay occasioned by the sickness and death of Labourers, of the sufferings of the Rev. Samuel Gobat, and of the Failure of the Abyssinians to obtain an Abuna from Egypt: see, also, at pp. 47—59 of our last Number, ample details of Mr. Blumhardt's Journey to Abyssinia, the Critical Position of the Mission, and of the Progress of Translations and of the Spirit of Inquiry; with notice of a peculiar Superstition of the Abyssinians, and of the Progress of the Rev. Ludwig Krapf to join the Mission.

The Mission has had to suffer greatly by the illness of some of the Labourers, and by the death of others. Meanwhile the blessing of God has manifestly rested on the seed which had been sown in the midst of much weakness by Mr. Gobat, and on the persevering and well-directed labours of Mr. Isenberg. A feeling of alarm was excited among some of the Abyssinians, by the Translation of our Common Prayer; but this was the occasion of presenting to them in their own tongue still more of the Formularies and Documents of the United Church. An appeal was made against the Missionaries to the Governor of the Province: his reply secured to them full liberty, and plainly indicates the dawning of a spirit of enlightened toleration.

Summary of the Missions.

Missions, 5 — Missionaries, 10 — Lay Agents, 3—Native Agents or Teachers, 25 — Schools, 12 — Scholars: boys, 333; girls, 338.

GERMAN MISSIONARY SOCIETY.

Our usual supply of intelligence relative to the Society's Mission has not reached us this year. The only notice which we have been able to obtain is found in the Journals of the American Missionaries at Constantinople, who write, under date of May 29, 1836—

The Rev. Messrs. Pfander and Sproemburg, of the Shusha Mission, arrived to-day in the steamer from Trebizond. Mr. Sproemburg is on his way to his friends in Prussia; and Mr. Pfander has come to consult with us in regard to the future operations of his Society in Asia Minor or Armenia. The Mission at Shusha being suspended, and it being very probable that all the Brethren will be obliged to leave, they wish to select the most eligible places for the employment of their labours, and especially for the establishment of their press.

JEWS' SOCIETY.

CONSTANTINOPLE — 1835 — S. Farman. During the prevalence of the Plague at Constantinople in 1836, Mr. Farman retired to Smyrna: on his return, he opened a room, in February last, where he attended several times weekly, to meet and instruct inquiring Jews: the Plague appearing in April, greatly obstructed his labours. Being engaged, jointly with Mr. Schauffler, in revising the Judæo-Spanish Scriptures for publication, he had an opportunity of giving employment to some of these Jews; but circumstances having suspended that revision, he felt greatly at a loss to make provision for Inquirers. Mr. Farman earnestly wishes to see the regular administration of the Ordinances of the United Church; and considers this to be an important provision at every Jewish Station, as offering a retreat and protection to Converts: he is, himself, only in Deacon's Orders, but receives kind assistance from Dr. Bennett, the British Chaplain. One very promising Convert was baptized on the 28th of May; when the Lord's Supper was administered by Dr. Bennett to three Converted Jews —P. 85.

The following extract from Mr. Farman's Journals states the ground on which he urges the formation of an Establishment which shall serve as a Refuge to inquiring Jews:—

Many hindrances have arisen to impede the work of the evangelization of the Jews in this city. I did, indeed, hope at one time, that the corn was ripening for the harvest; but it has pleased the Lord of the harvest to shew me that many things are to be done before this can take place—that the infructuous stones must be removed, and the encumbering thorns and briars rooted up, before one can dig, sow, and manure with a prospect of good success.

Of the obstacles, those of a political kind stand first. I advert to those which are peculiar to the capital of Turkey; or which, if nominally in force in the provinces, cannot be thrown in the way to such extent as in the capital, these Pashalics being so far removed from the seat of Government. I do not intend to intimate that these political restrictions are new; for I have had to refer to them in almost all my communications from the commencement of this Mission. Though not new, still I was in hopes that they were in a somewhat

Digitized by Google Original from HARVARD UNIVERSITY

Jews Society—

dormant state; but circumstances of not more, perhaps, than six weeks' date, have proved that they can be brought into vigorous action—that the sword of the law can be wielded by the Jews with the bitterest acrimony and cruelty, which they term *zeal for God*, but we, *zeal for God, but not according to knowledge*.

These circumstances have thrown such obstacles in the way of Missionary Exertions among Abraham's descendants here, as will not be easily removed; for they are become so afraid of being at all suspected of any, the least desire of learning the tenets of Christianity, that it is with difficulty one can hold converse with them.

I am no advocate for over-prudential modes of carrying on Missionary Operations: but I do not well know what to do under such circumstances; for to expose inquirers to torments, without any, the least prospect of the smallest good arising from it, seems to me not right. Could they but have time sufficient for proper instruction, by which to be well-grounded in our most holy faith, then, indeed, I should make very little account, comparatively speaking, of that authority, bought of the Turkish Government, which the Synagogue possesses. But present circumstances do not allow them either time or opportunity of thus *learning Christ*—of being thus settled upon this Rock of Ages—of being grounded and rooted in love. It will be easily perceived, therefore, that when an inquirer, who has received, if I may so say, only a few lessons in Christianity, is put to the torture, it is no marvel that he should deny Christ—that he should deny that, of which he has not had time to be acquainted scarcely with the first rudiments.

This, then, I do consider the great obstacle to Missionary Exertions among the Jews in this place. It is not to be supposed, for a moment, that the hindrance itself will be removed: present appearances do not allow of such a supposition. But the effects of it may, in a degree, be counteracted by that line of operations to which I have had so frequently to advert. It will cost something, it is true; but ought good Christians to reckon up the cost, when the question is concerning the affording opportunity to so many Israelitish Inquirers of obtaining the knowledge of that which is able to save their souls.

I do rejoice, and that exceedingly, that though Constantinople has not thus been blessed, yet Jerusalem has. I feel strengthened in the prosecution of my work; anticipating that the Institution in the Holy City may prove beneficial to the Turkish Capital.

Of Mr. Farman's Journals, the Committee say—

They have become exceedingly interesting and important, in presenting to our view the difficulties which Jewish Inquirers have to encounter in the Turkish Dominions, and in calling the minds of the friends of Israel to the consideration of the means whereby those difficulties are to be overcome. It is within the power of British Christians to lessen, if not in many instances entirely to remove, those obstacles.

SMYRNA—W. B. Lewis. Mr. Lewis is assisted by John Evangelist. No report of his proceedings appears.

JERUSALEM—1834—John Nicolayson. On the visit home mentioned in the last Survey, Mr. Nicolayson arrived in November 1836; and left London, on his return, with his family, on the 13th of June, in order to embark at Liverpool. He had been admitted, while in London, to Deacon's and Priest's Orders. Government, at the request of the President, Sir Thomas Baring, addressed a despatch to Col. Campbell, British Consul-General in Egypt, directing him to apply for leave to the Society to erect and hold possession of a Church and suitable Mission Premises in Jerusalem—Pp. 85, 86, 342: and see, at pp. 188, 189, notices of the Disappointment felt by Unconverted Jews who visit the Holy Land; and, at pp. 316, 317, Mr. Nicolayson's statement, at the Anniversary of the Society, of the great Benefit to be expected from opening a Hebrew Protestant Church at Jerusalem.

Of the state and prospects of this undertaking, the Committee have just issued the following notices:—

It is already known that the Rev. John Nicolayson proceeded to Jerusalem early in last summer, fully authorised by the Committee to purchase a piece of ground, which he had already fixed on, for the intended Church and Mission Premises. It has been found, however, impracticable to obtain the intended site; and some difficulties have occurred in effecting a purchase elsewhere. He has subsequently been instructed to obtain and to secure, by the most satisfactory tenure which the condition and the existing laws of the country permit, such Buildings, with Ground adjacent, as may for the present serve for the temporary residence of the Missionaries; and enable them to open and fit up a Chapel immediately for Divine Service, and in future admit of such alterations and improvements, as fully to carry into effect the intentions of the Committee.

The result of the applications, made in the proper quarter, is such as to make it evident to the Committee, that this is the only practicable method of accomplishing their designs. They must, at the same time, increase the number of the Missionaries actually resident at Jerusalem, and lose no time in commencing the work. They have at present two individuals under preparation for proceeding to Jerusalem in the course of two or three months, and they are earnestly inquiring for others suited to that important Station.

The Committee have in no respect abandoned the original intention; although they cannot immediately proceed in the erection of a new edifice.

Digitized by Google Original from HARVARD UNIVERSITY

TUNIS — 1833 — F. C. Ewald; J. Richardson, As. Mr. Richardson joined Mr. Ewald in April 1836. Mr. Ewald, on the 23d of that month, left on the visit to England mentioned in the last Survey, and arrived in London on the 13th of June. Having been admitted to Ordination in the United Church, he passed through Belgium and Germany on his way to Leghorn; from which place he sailed on the 7th of May last, reaching Tunis on the 16th. Mr. Richardson had been preparing for future usefulness, by acquiring familiarity with the language—P. 86; and see, at pp. 445, 456, Mr. Ewald's representation of the Melancholy State of the French Jews, and of the Conversion of three learned Jews.

Mr. Ewald thus speaks of the state of the Mission:—

As soon as it was known that I had arrived, many Jews and Mahomedans called, and continue to do so. For years I have laboured in this dark place—have sown the seed often in tears, anxiously waiting for the heavenly dew to fructify it. Here and there I saw also the seed spring up: I beheld blossoms, but the ripe fruit in the ear I was till now not privileged to see. A new period of our Mission seems, however, now to dawn upon us. We perceive that the work, begun in the Name of the Lord and in dependence on His promises, has not been in vain. There are many, and particularly among the Young Jews, who are convinced of the truth of Christianity, yet have not faith enough to confess it publicly.

There is plenty of work to be done in this place; and if I receive the Society's permission to establish Schools, I am sure it will be of great advantage.

The Committee have resolved to attempt the establishment of a School for Hebrew Children at Tunis.

Mr. Ewald has some remarks, in his Journal, relative to Mahomedans, of wider application than to the followers of the False Prophet:—

Among the Mahomedans, it is, indeed, not enough to try only to put the Bible or the New Testament into their hands; but it is also most necessary that we should explain to them the contents thereof. Christians, who from their early life are accustomed to the expressions of the Word of God, can, themselves, form no idea how ignorant, in this respect, I find the Mahomedans in this country. They find it the greatest difficulty to understand the most simple verses of the New Testament. Sometimes they believe such an expression is blasphemy, and the Bible is delivered to the fire; or, they look at it as a mere curiosity, and put it in their libraries, and there it may be for years, and not be opened.

I met with such a case in this country. I had given to a Mahomedan, at the Court, an Arabic Bible; and was pointing out to him several passages, with which he was delighted. The Bible became one of his favourite books; and, as often as I saw him, we spoke of some chapters of the same. One day he shewed me his library; and there I saw a Bible in Arabic. I asked what book it was. He replied, "I do not know exactly. About eight years ago it was sent to me by a Christian: I have never looked into it." I told him that it was the Bible.

It is, therefore, my conviction, that Christians, who are anxious that the Word of God should be put in circulation, ought, at the same time, to be anxious that Missionaries should be sent to the Stations, to explain to them the contents thereof.

LONDON MISSIONARY SOCIETY.

CORFU—1819—Isaac Lowndes—The English Services in Corfu afford ample encouragement—Schools: to the three for Greek Girls, and the three Greek and one English Sunday-Schools, noticed in the last Survey, a very promising Infant School has been added: all these are largely indebted to Mrs. Lowndes and her daughters for their vigilant superintendence—Of the Modern-Greek and English Lexicon, now finished by Mr. Lowndes, 1000 copies have been printed; together with 1200 copies of a work in Modern Greek, and 1000 copies of a Greek and the same number of an English Spelling Book: the whole of these were rapidly passing into circulation. The issue of Books to purchasers has greatly exceeded that of the previous year, which considerably surpassed in this respect all preceding years. From the superior economy with which printing in Modern Greek can be executed either in Malta or England, the Mission Press in Corfu has been discontinued—The only intervals of absence from Corfu were those which Mr. Lowndes devoted to his duties as Inspector-General of Schools in the Ionian Islands—P. 86.

WESLEYAN MISSIONARY SOCIETY.

MALTA—1823—John Brownell—Members, 48—Scholars, 89—The work is prosperous: it has been necessary to enlarge the Chapel—Mr. and Mrs. Hall embarked for Malta in October—Pp. 86, 520.

Digitized by Google Original from HARVARD UNIVERSITY

Siberia.

LABOURERS—STATIONS—NOTITIA.

LONDON MISSIONARY SOCIETY.

Selinjinsk: 160 miles S.E. of Irkutsk inhab. 300: in the centre of the Buriats who are east of Lake Baikal—1819—Robert Yuille. No Report has yet been received—P. 86.

Khodon: Edward Stallybrass; John Abercrombie, Printer. Mr. and Mrs. Stallybrass reached Khodon Nov. 1836, from his visit to England—Since the return of Mr. Stallybrass, Mr. Swan has resumed his former station at Ona: during his absence, Mr. Swan was assisted at Khodon by the Native Converts, Shagdur and Tehshée, who occasionally conducted, and with much propriety, the Daily Mongolian Worship, and the Services on the Lord's Day. Shagdur has been repeatedly among his countrymen in various directions, distributing books, and conversing with all who would listen to him. The converts afford much satisfaction. Mr. Stallybrass witnesses continued manifestations of Divine Grace and Mercy attending his labours, and gradually raising up a people in these remote solitudes to love and serve the Lord—Several Youths have left the School during the year: 10 remain: two or three very promising Youths have lately been added: the Scholars are 10 in number. The Girls' School makes satisfactory progress—The Mongolian Old-Testament, to Ruth inclusive, and the Books of Solomon, have been printed. Tekshée is usefully employed in the Printing Office—Pp. 86, 87, 120.

Ona—William Swan—Mr. Swan, in resuming his labours at Ona, expresses great gratification on finding himself surrounded by a number of Buriat Youths who have been brought under the influence of Religion, and whose chief desire now is to extend to their idolatrous countrymen the blessing deeply felt and prized by themselves. One of these Youths thus laments over his people:—

> Our poor people— ah, what a condition they are in! Things without life they call gods! and had not I heard the truth, I had still been like them. Many of them have not yet heard the Truth, and so remain in ignorance and unbelief. It is, therefore, my constant prayer, that God would permit me to make known His commands to them. Some of our people are very hard—some are neither hard nor soft—others seem well inclined, but are afraid of men. When I speak to them, they say, "We truly think Christ is God; but, should we confess this, men would punish and put us to shame." I then pray to God for them, and ask you also to pray earnestly for my poor Buriat Brethren.

Mr. Shaw thus appeals for more aid:—

> Meanwhile, the idolaters around are not idle. A few days ago, at the neighbouring temple, eight lamas were made gelungs—that is, had conferred on them a rank or dignity, the highest among them here, unconnected with any particular office, but essential to their occupying any of the superior places in the temples. A number of other persons became, through certain ceremonies performed by the lamas, the devoted disciples of Shigemoni, avowedly binding themselves to his service for ever: among the rest, some aged women assumed the lama's dress—had their heads shaven—and so provide, as they think, for a happy state of existence after death! Ah, my Dear Sir, when these things are going on around us, and their influence spreading further than our voice can reach, you will not think it strange if we speak with warmth of the urgent call for more Missionaries, and grieve that the call is unanswered.

[*The Survey will be continued in the March Number.*]

Digitized by Google Original from HARVARD UNIVERSITY

Biography.

OBITUARY OF DR. LEES,

OF THE UNITED BRETHREN'S MISSIONS IN SOUTH AFRICA.

To the Notices relative to the late Dr. Lees, which appear at p. 430 of our last Number, we add some particulars communicated by Br. Teutsch, under date of the 18th of April.

My heart is full of sadness, on account of the heavy loss which we have just sustained, by the removal of our dear Br. Lees; who departed on the 14th instant, about ten o'clock in the morning, in the most gentle and peaceful manner.

Our dear brother returned to us from Stellenbosch in rather improved health; and we were encouraged to hope for his continuance with us for some time longer. These hopes, however, were of short duration; as it soon became evident that his strength was gradually on the decline.

As I had the happiness of enjoying the confidence of the dear patient in days of health, I felt assured that I might presume upon its being granted me in seasons of sickness; and that I might therefore treat him, in turn, with perfect freedom. Accordingly, about a fortnight before his end, I addressed him to the following effect:—"Doctors are in the habit of telling their patients that there is still hope for them; but, as one to whom the care of souls is committed, I feel it my duty to express an opinion, that the present sickness is intended for your removal hence. Let us, then, converse together, as if we were assured that such is indeed the case." "Oh," replied he, "that intelligence does not alarm me in the least. The thought of my departure has long been familiar to me; and I am pleased to have an opportunity of speaking about it." He then mentioned several particulars connected with his temporal affairs; requesting me to inform his family of his departure, as soon as convenient after it should have taken place. Concerning himself and his own prospects, he expressed himself in the most touching and unreserved manner: declaring, that he had learnt to know himself as a poor sinner, but also to know Jesus as a Saviour, who had atoned for his sin, and on whose all-sufficient merits he could rely both in life and in death. This assurance of faith never forsook him during the remainder of his pilgrimage.

His desire to depart and to be with Christ was so great, that, on one occasion, when it appeared as if there was some improvement in his symptoms, he observed to me, "I am quite resigned to our Saviour's will, but I would rather die than live; for I fear to lose our Saviour again." He often prayed fervently, *Come, Lord Jesus, come quickly*—and such remained, to the end, the longing of this favoured disciple. Once he said to me, "When my last moment appears to be at hand, remember to lay upon me the blessing of the Lord and of the Church, in reference to my departure, and to unite in singing a few German verses." That moment we thought had arrived on the 12th; and I therefore performed the solemn rite, in the presence of his dear Wife and Br. Nauhaus: he rallied, however, and continued with us two days longer. Several times, indeed, we thought he was departing. On coming to himself, he used to observe, "I am still with you—I thought I was going to our Saviour." He had often much to suffer from oppression on the chest; and Dr. Zeederberg, of Cape Town, who latterly attended him, gave it as his opinion, that his disorder was an affection of the heart and lungs, and that his complete recovery was impossible.

His dear wife nursed him with unwearied faithfulness and self-devotion; and the knowledge of medicine which she had acquired proved of essential service. She was, indeed, wonderfully supported by our Saviour, under the anxieties and fatigues to which she was subjected; and which were the more trying to her constitution, as she was expecting her confinement in little more than a month.

Thus we have lost our valued physician and fellow-servant. His loss is mourned by us all, and felt by the whole neighbourhood; but by none more keenly than by myself, who have been hereby bereaved of a highly-valued friend: nevertheless, I do not repine at the happiness which he now enjoys; but fervently implore our Saviour that He would prepare

Digitized by Google Original from HARVARD UNIVERSITY

me, by his grace and Spirit, for a like happy translation into His everlasting and glorious kingdom.

On the 16th, was the interment of our dear Brother's remains; which have their resting-place beside those of the late Br. Schultz, in our Mission Burial-ground. The solemn Service was attended by many persons from the neighbourhood.

Sr. Lees is deeply afflicted and bowed down by her great loss, as you may easily conceive; but exhibits much resignation to the Lord's will. She lived most happily with her dear late husband, by whom she was deservedly beloved and esteemed.

I cannot help adding the remark, that I have seldom, if ever, seen an instance of greater willingness to leave this world, and to surrender all that it contained, however dear and valuable, than was exhibited by our late Brother. He had lately purchased a small farm about an hour-and-a-half distance from Genádendal, where he purposed building a School-house for the education of the children of the neighbouring Colonists, and which should likewise be used for a Preaching-place. The Lord has, doubtless, accepted the purpose of the heart for the work of the hands.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

Value of the Association System seen in the Success of the Creaton Branch.

Mr. Dudley calls special attention to the Creaton Branch of the Northamptonshire Auxiliary, as bearing decided testimony to the System pursued. He states:—

The district embraced by the Creaton Branch contains a population of 14,300. The number of Subscribers to the Society, residing in the district, in the year 1824, was 23; and the aggregate amount of their Contributions was 10*l.* 3*s.* 6*d.*: nor does it appear to have ever exceeded that sum in any one year. The number of Bibles and Testaments supplied to the district by the Northamptonshire Auxiliary in 1824, was 37; which number was more than the average of former years. The Creaton Branch was established in the year 1825; and was immediately followed by the division of the district into eight sections, and the organization of as many Bible Associations. The result, under the Divine Blessing, has been—

1. That more than 3500 persons have become Subscribers; of whom more than 1200 are Free Contributors.

2. That the aggregate amount of Receipts, within the last eleven years, has been 300*4l.* 11*s.* 4*d.*

3. That the amount remitted to the Parent Society, in Free Contributions, in the same period, has been 167*8l.* 9*s.* 7*d.*

4. That the number of Bibles and Testaments distributed has been 4147.

In these facts, we have conclusive evidence of the value of Bible Associations; not only as the most efficient means of insuring the supply of our local population with the Holy Scriptures, but of exciting and perpetuating an interest in the General Object of the Society Some worthy friends of ours, who have recently been exemplary in promoting the establishment of such Institutions, but who appear to have admitted doubts as to the possibility of carrying on a Bible Association after the population has been supplied, may derive encouragement from the zeal and liberality manifested by the Colliers and Agriculturists to whom I have referred. It would, indeed, be a novel as well as a melancholy consequence of the possession of the Bible, if it diminished the receiver's interest in the wants of others. The devout study of the Sacred Scriptures cannot but expand the benevolent principle. The love of man follows the love of God, as effect follows cause.

BAPTIST AND SERAMPORE MISSIONARY SOCIETIES.

Re-union of the Baptist and Serampore Missions.

The grounds and reasons, on which these two bodies separated in the year 1827, are stated at pp. 314--317 of our Volume for that year. The following Circular, lately issued, will give pleasure to all who love the Cause of Missions.

Digitized by Google Original from HARVARD UNIVERSITY

Painful Meetings, in the years 1826 and 1827, ended in the withdrawment of the Serampore Missionaries, and of many valued friends at home, from the Baptist Missionary Society. At length, without any dereliction of principle on either side, a Union has been effected among the friends of the Baptist Missions.

The arrangement originated with the Central Committee of the Society in aid of the Serampore Missions. These Gentlemen, with the concurrence of their friends whom they had summoned for the purpose to a Special Meeting at Liverpool, proposed that a Deputation from their number should confer with the Committee of the Baptist Missionary Society.

This overture having been accepted, a Meeting was held at Fen Court, on Thursday, December 7, at which a large number of the Committee had the pleasure of receiving the Rev. G. Barclay, of Irvine, the Rev. B. Godwin, of Liverpool, H. Kelsale, Esq. of Rochdale, and J. L. Phillips, Esq. of Melksham. It had been determined, previously, that the first hour should be spent in devotional exercises: accordingly, fervent and appropriate prayers were offered by Brn. Barclay, C. E. Birt, Godwin, and Cox. A free discussion of the subject which had convened the Meeting ensued, and continued several hours; when an adjournment took place, and the Deputation were requested to prepare for the Committee a statement, which might define the nature and extent of their proposal, by furnishing a list of the Stations and Agents to be connected with the Society, and the amount of expense to be incurred. This having been done, when the Committee resumed its sitting in the evening, and the Gentlemen of the Deputation had withdrawn, the Committee spent some time in deliberation; at the close of which, Two Resolutions were passed unanimously—one, expressing the conviction of the Committee, that whatever difficulties of a practical nature might surround the subject, there was no impediment arising from principle to hinder the proposed union—the other, appointing a Sub-committee to meet the Deputation on the following morning, and endeavour to arrange the details.

On Friday Morning, the Sub-committee, viz. Messrs. Dyer, Beeby, Bickham, Groser, Hinton, Steane, Dr. Cox, and Dr. Hoby, met the Deputation. It was then agreed, that whatever Books and Translations at Serampore are public property, should be transferred to the Society; and that the Lal Bazaar Chapel, Calcutta, having been originally intended for the use of all Denominations, and erected by the aid of the Calcutta Public, should be appropriated to some object congenial with its original design. Arrangements were made for announcing the Union; and the time for its practical completion was fixed for the 30th of April; that day being convenient in a financial point of view, as it closes the Indian Year.

These proceedings were ratified on the following Monday, by the Committee of the Baptist Missionary Society; and on the following Friday, by the Committee of the Society in aid of the Serampore Missions, at Liverpool.

But *it is the hand of the Lord that hath done this!* Providential changes have prepared the way for that, which the Spirit of Christ, acting in the hearts of His people, has consummated. Reverence and thankfulness become us, in reflecting on our present position. The arrangements now made will not only facilitate the progress of the Gospel in distant realms: their influence will be yet more important on the British Churches. They remove an obstacle to union of heart and co-operation of labour, and afford an earnest of future prosperity. *This is the Lord's doing, and it is marvellous in our eyes!*

CHINESE-AND-INDIA-FEMALE-EDUCATION SOCIETY.

The Proceedings of the Second Year of the Society were stated at pp. 452—454 of our Volume for 1836. Not holding its Anniversary in May, we have inadvertently omitted till now the

Summary of the Third Year's Proceedings.

The Society for Promoting Female Education in China, India, and the East was formed in the summer of 1834. Eight Agents have been sent out, under its auspices. Four more are accepted, and preparing for their departure; three of whom will probably have left England ere this paper has passed through the press.

Of the Four Ladies whose offers of service have been accepted, Miss Hulk, from Amsterdam, is to be Assistant to Miss Thornton, at Batavia. Miss Barker

Digitized by Google Original from HARVARD UNIVERSITY

is destined for Macao, as Assistant to Mrs. Gutzlaff, in the charge of a Chinese School which has been established under the auspices of this Society, and supported by funds produced by the sale of work sent out, aided by local contributions: this young Lady has made considerable progress in the acquirement of Chinese, under the instruction of the Rev. W. H. Medhurst, of the London Missionary Society: she has also studied the system of instruction pursued at the Blind Asylum, which it is thought may be introduced with advantage into China, where so many suffer from deprivation of sight. Miss Crosthwaite, the third accepted Agent, is destined to begin the labours of the Society in Ceylon, under the auspices of the Hon. Mrs. Stewart Mackenzie, the Lady of the new Governor, who has kindly promised to do all in her power to aid the cause in that island. The fourth accepted candidate has been known for many years to the Rev. John Tucker, Superintendant of the Church Missionary Society's Missions in Southern India; and it is intended that she should be placed under his direction, if he has any employment for her: his reply on the subject may be expected about November*.

The principal expenditure of the Society consists in the large outlay required for the outfit and passage of each of their Agents, together with their support and other expenses while preparing for their work. Another branch of expenditure is, the Grants of Money made to Schools, already established, in connection with the various Missionary Societies. The Committee consider the Orphan Schools, lately formed in different parts of India, peculiarly deserving of their support; as holding out the best prospect of permanent benefit to the rising generation of Hindoos, in consequence of the entire separation of the children from their Heathen Neighbours. In addition to Grants of Money, considerable assistance has been afforded by the Supplies of Work which are received from many parts of the country and forwarded to various Stations abroad, where they are sold to great advantage: through the kindness of several friends, the Committee have continual opportunities of sending out these boxes free of expense. The funds thus raised are placed entirely at the disposal of individuals on the spot, for the benefit of the Schools: for this reason, as well as the uncertainty of amount, and the length of time which must elapse ere an accurate statement could be returned, they do not appear as a regular item in the Receipts and Disbursements of the Society; but they form no inconsiderable portion of the assistance rendered to their own Agents and to other friends. A small reserve fund is vested in Exchequer Bills, to meet those contingencies, which, from sickness or other causes, may be expected occasionally to occur.

An Auxiliary Society for the West of London has recently been formed. Auxiliary Societies are also established at Aylesbury, Belfast, Bishop's Stortford, Brighton, Deal, Hackney, Liverpool, Plymouth, and Sheffield; and Working Parties are formed in various parts of the country. An independent Society was very quickly formed at Geneva, with which a friendly correspondence has been maintained; and which has now an Auxiliary Branch at Strasburg: and a Society has also been lately formed in Edinburgh, under the direction of the General Assembly of the Church of Scotland, which has selected Bombay and Western India as its field of labour.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	189	9	11
Donations	468	16	6
Congregational Collection	11	11	0
Associations:			
Annual Subscriptions	332	8	6
Donations	370	18	5
Legacy to Central School, Calcutta,	90	0	0
Returned by Miss Wakefield, on her Marriage	150	0	0
Sale of Books	17	5	7
Interest on Exchequer Bills	24	6	5
Total... £.	1654	16	4

Payments of the Year.	£	s.	d.
Training Expenses	34	15	0
Passage, Outfit, and all Expenses of Agents in India	535	5	2
Grant to School at Cairo	35	0	0
Grants to Schools in India and Ceylon	255	0	0
Paid Legacy to Central School, Calcutta	90	0	0
School Materials for various Stations	28	13	9
Salary, Poundage, Printing, and Sundries	211	3	5
Total... £.	1189	17	4

* It is with great pleasure that the Committee add, that a Lady, who has been one of their own number from the foundation of the Society, is about to leave this country, in company with two of their Agents, and bound on the same errand of mercy.

Digitized by Google Original from HARVARD UNIVERSITY

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

A CORRESPONDENT at St. Petersburg states some

Instances of the Value put on the Scriptures by Soldiers and Peasants.

"Why so anxious to do this heavy duty, Friend?" inquired a lady, of a soldier (in allusion to a particular kind of service). "The reason is," replied the man, "I always observed that the men engaged in this service brought away with them a great number of religious books; and though I knew not whence they came, I hoped that I might get some too:" he and his comrades were, of course, liberally supplied. After Evening Service, she entered the guard-room; and, seeing the men busily engaged in reading a Tract, asked if they had a Bible or New Testament: all answered in the negative: one of them added, "I had a Bible, but I lost it at the retaking of Warsaw, and I am sorry to be without a Bible; but I should not know what to do with it while on the march, if I had one"—"Oh," said another, "if I had only a Bible, I should find some place in which to put it"—"And I," said the the third, "If I had only a New Testament or a Bible, I would make room for it in my knapsack, although I should, in consequence, have to leave out my ration of bread." "Oh, then," rejoined my friend, "you shall not long want a Testament;" and, in a few moments, put him in possession of the Sacred Volume; which was so valued by the whole, that they slept none, but sat up all night, reading—what, through the Divine Blessing, may make them wise uuto salvation.

When out visiting my congregation to-day, I was interested in the following incident, communicated to me by a German Lady. She had been spending the summer at Isarsco-cello, a village about thirty versts from town; and used frequently to go to the neighbouring villages, to distribute Tracts. One day she entered a house, and proposed to purchase some fruit from the peasant. They adjourned to the garden; and while plucking the fruit, she inquired if any one of the family could read. "Yes," replied the woman, "my husband can: he is at work now, but will soon be home:" the peasant came home; and, seeing the Lady, accosted her respectfully; when the following conversation ensued:—"You have come home to dinner?" "Yes."—"Have you any bread in the house?" "Oh, yes."—"And have you got the Bread of Life?" "Oh, yes," said the man, quickly; and with a smile: "I know what you mean—here it is!" producing the Sacred Volume. "Well, I rejoice," said my friend, "that you have the book, and seem to value it." After some further conversation, the man said, "A good deal is now done for the poor: we are supplied with many good books. When I was young, I never thought of possessing a Bible: it would have cost 20 or 30 roubles—now, I have purchased this for four or five! Much, very much is doing for the good of the poor; but still—" the Lady knew, from his manner, that he was about to say that very few were willing to profit by the privilege; but he refused to proceed. After a pause, he said, "I was about to say something which I had better not." "Oh, do," said the Lady. "No," said he: "this same Bible says, *Who art thou that judgest another man's servant.* I have enough to answer for myself, without passing judgment on my neighbour."—Oh, what a contrast, thought I, to many whose religion seems to consist solely in talking of the motes in the eyes of their brethren, while the beams in their own are completely forgotten!

Western Africa.

CHURCH MISSIONARY SOCIETY.

REPORTS of the Mission, for the Two Quarters, from Lady Day to Michaelmas last, have been received. During the former of those Quarters, the Colony was afflicted with the awful visitation of the Yellow Fever. Through great mercy, none of the Society's Labourers suffered from this epidemic; but several of them were, in various degrees, enfeebled by attacks of the common fever.

We shall select, at present, some passages from these communications, which shew the difficulties arising to the Missionaries from the state of many of the Liberated Negroes, with the encouragements which they receive from the conduct of others.

Digitized by Google Original from HARVARD UNIVERSITY

Rudeness and Intemperance of many of the Liberated Negroes.

Mr. Young, at Freetown, writes—

March 24, 1837: *Good Friday*—I held Divine Service at Gibraltar Chapel in the morning. It was very pleasing to see all the shops closed, and all labour and traffic laid aside. The people were seen resorting to their different places of Public Worship, to keep holy-day. A company of the Settlers were performing a country-dance, a short distance from my house; to whom I went down. After many efforts to get a hearing, the drumming and shouting ceased. I said, "I am not come to make palaver (quarrel); but is this the way you keep the day holy?" A woman replied, "We are all drunk: we will not hear you." Another said, "We have been drinking yonder"—pointing to a neighbouring house—"and nobody troubled us." One said, "We will flog you, if you do not be off." Another gave me a push. One would dance with me. Another said, "O, go home." I replied, "You are speaking to your own condemnation: you ought not to do so: you ought to keep this day by humbling yourselves before God—confessing your sins—and imploring His forgiveness for the sake of Jesus Christ, who died for you upon the cross." A man said, "Do not get into a bad humour with us." I replied, "I am a messenger of peace: I am not come to make you palaver; but your rioting and drunkenness is provoking to the God of peace, whose dear Son you are neglecting." They then began their sport again; and I was obliged to leave them. However, they ceased altogether in about ten minutes after I had left them, and quietly dispersed.

May 10 — The sun was just going down, when I went into the public street, and spoke to many whom I met; and distributed Religious Tracts to those who could read. I met a man who appeared to be drunk, cursing and swearing. He came boldly up to me, saying, "I can read." I put into his hand the Seventeenth Homily of the Church of England, and begged him to read the title of it. He read, "Gluttony"; but stopped short, as if he were confounded at the next word. He lifted up his head, and observed to a person standing by, "I have got enough here." I hope I left him with conviction on his mind.

Mr. Townsend, at Kissey, reports—

May 12—I walked out this evening, to visit some of those, of whom there are too many, who still live in darkness, refusing the light of truth. I met one woman abusing a man very much, who was quietly sitting at work in his house. I asked why she did so: she said, because he had been making a greegree to kill her, or do her some bodily harm. I reasoned with her on the foolishness of supposing that any body could do her harm by a greegree; and, after a time, pacified her. She had a child with her, around whose neck she had placed a greegree. She had had three children before this one, she said, all of whom had died; and for fear that this should die also, she had bought the greegree of a Mandingo, to keep away death. I shewed her, as plainly as I could, that God alone could preserve life, and that she made Him angry, by her conduct, whom she ought to fear; but I could not make her take it off: she still clung to it, as a charm. Thus Satan rules over these people!—thus he keeps them away from Him, who is their only help!

Mr. Schön, at Hastings, has greatly exerted himself to repress intemperance: he writes—

June 8 — There was much drumming and singing, to-night, a few houses from my own. I wished to speak to the people, and therefore went to them about eleven o'clock. They were not a little surprised to see me; and some gave up drumming, and formed a large circle around me. On asking the occasion of their joy, they told me that one of their countrymen had died; and that it was for him they played, and to comfort his widow. I endeavoured to point out the folly and sinfulness of so doing—that it could not do any good to the man who was gone, nor to the poor widow, nor to themselves. I told them that they were sinning against God; who had declared, in His Holy Word, that drunkards—they had plenty of rum there—should not come to heaven; that their conduct would not bring God's blessing on them, &c. They listened quietly, and promised to give it up; and, to my surprise, did so instantly; and many left the place with me.

June 9—In the evening, I went again to the people, who had recommenced their play. They had too much rum in their heads, or at least a great number of them; and were therefore not so orderly while I spoke. Two put themselves for-

Digitized by Google Original from HARVARD UNIVERSITY

ward, to defend their conduct; in which they were rather prolix, but very regular; much trusting in their wit. All that they could say amounted to this: "We were born in another country: this fashion we learned from our fathers. Suppose our fathers go to hell, we cannot tell; suppose they go to heaven, we cannot tell, &c." I exposed the folly of such assertions, through many parables which they themselves brought up. When they saw the follies of their system, they defended themselves by saying that they did not teach their children the same; that their children learned English fashion; that they could read the Bible, and so on. When they could no more answer, and were laughed at by some, one, for the purpose of making an end to all, said, "Sir, it no fit for you to come to tell we so: suppose you have any thing to say, you must call Headman to your house, and must speak to him alone; and the Headman fit man to come to the company. No other person ever done like you; but suppose you like to give us two, three, or four dollars to buy rum all night, after six o'clock you no can hear us make noise again." Some of the people said that it was not their word which he said. However, I was glad that I had been enabled, through God's assistance, to speak against their conduct, and preach better things. It had some effect, for they soon gave up their noise.

In the midst of the opposition and enmity of many of the people, there are not wanting

Encouraging Indications among some Mahomedans and Heathens.

Mr. Young writes—

April 18, 1837—A Mahomedan blacksmith came into my School to-day. It is the first time I have seen a Mahomedan so curious as to visit a Christian School. I took him from class to class, to shew him the boys writing on slates from Scripture: he was much gratified by this plan of teaching boys to write; and frequently pressed my hand in his, as an expression of the pleasure afforded him by his visit. He observed, "The boys in my country"—the Foulah—"write from right to left; but your boys write from left to right." This way of teaching to write amused him much. He was with me nearly an hour, and paid much attention. When he was going away, he said, "I love you much, for your work's sake: you are a good man: God be with you, and bless you!" I replied, "The Gospel of Jesus Christ, which I teach, teaches me to love you also; and it teaches me that all mankind by nature are sinners against God; and that there is none good but one, that is God."

He thus relates an instance of the effects of earnest remonstrance with idolaters.

May 8—In the evening, I went out to visit the Natives at their houses. I found a man sick, and lying on a bed of earth, with a mat spread over it. He was suffering much from internal disease; but manifested much meekness and gentleness under his sufferings. I spoke to him of the real cause of all sickness and misery; shewing him that he, being a sinner, was not exempt from punishment. I then endeavoured to lead his mind to think of a Divine Saviour *that taketh away the sins of the world.* He desired me to pray with him; and expressed his thankfulness for my visit.

I afterward had some communication with three idolatrous Heathens; within the entrance of whose yard, and on either side of it, was a little hovel, containing much superstition. I endeavoured to reason with them on the objects of their worship; for in one of the hovels was a small idol of earth, ingeniously shaped after the bust of a man, and about six inches high. When men are closely reasoned with, it is everywhere found, that the Eternal God has not left Himself without witness in the breasts of mankind. These idolaters were conscious of the Great God who made them, and believed in future rewards and punishment. They said, "God made us, and all things: He is our great friend; He gives us all good things." I replied, "Then God made the ground on which we stand; but you deny Him, neither do you know Him: since you have made another god for yourselves, you dishonour Him." I was encouraged to proceed, as I found them partly open to conviction. I simply taught them the Gospel of Jesus Christ; and, using every reasonable persuasion, I ventured to ask the owner of the idol to give it to me; but they all, with one accord, began to plead the custom of their forefathers. I said, "You have already said that the Great God is your father, and your great friend. We ought to obey God rather than men; for God has power to cast both body and

Digitized by Google Original from HARVARD UNIVERSITY

soul into hell." After long reasoning, the owner of the idol took it up, and said, "I will now throw it away;" and he proceeded to accomplish his purpose. I again requested it. They all said, "It will dirty your hands." I then said, "I will go with you, and see you cast it away." We went together toward the sea-shore, and I saw him cast the idol away, among the rocks. He stood speechless for some time, as if wondering at himself. I returned with him to the others, and told them all to worship and serve the Living and True God. I have repeatedly seen these men before, and endeavoured to speak a word in season to them. Blessed be God, for the Gospel of His Dear Son; which is the power of God unto salvation, in turning many from darkness to light—from the power of sin and Satan, unto God!

In the following passage, Mr. Young relates a conversation with a Mahomedan:—

May 12, 1837—Three Mahomedans came to see me to-day. One of them professed to have the Pentateuch; and pulled out a thick book wholly written in Arabic, and asked me to refer to the Deliverance of Israel by Moses, in my English Bible. He read several passages in his own book, I thought very fluently; but found much difficulty in reading the same passages in the Arabic Bible which I put into his hands, as many of the characters were different from those in his. He said "Moses was a great Prophet, and God wrought wonders by him." This narration of the circumstances attending the birth of Moses, the pleading of Moses with Pharaoh for Israel, his leading Israel through the Red Sea, and the circumstances attending the giving of the Law, agreed, in substance, with the History in my English Bible. He said, "Joshua only is meant as the Prophet foretold by Moses in Deut. xviii. 13." He would not admit the Divine Mission of Jesus Christ; but spoke honourably of Him, as worthy of imitation. He said that he did not die; but God took him alive into heaven. I said, "To imitate Jesus Christ, is to walk in His ways;" and referred to the fifth chapter of St. Matthew, for the character of those persons who are His followers, giving him the Arabic New-Testament: he also read our Saviour's interpretation of the Moral Law. I asked him if he experienced any thing like it in his own mind. I was gratified with his account of the spiritual conflict in the true believer, described by St. Paul in Romans vii. He said, "Two things live in my heart: one stands so," lifting up his hand: "the other stands so," presenting his little-finger. "When the big one tells me to do wrong, the little one says, 'No.' I try to mind the little one."—I endeavoured to teach him that the Law of God is spiritual, and reaches to the heart of man. I was not surprised to find that he had another ground of hope for pardon and acceptance with God; and that, through his own works.

Mr. Schön writes—

May 15—This evening, in the street, I met three Mahomedans. I spoke to them, and we entered into conversation. I had some Homilies in my hand, headed with pictures, which they wanted to see. I shewed them to them, and told them who were the persons represented. A picture of the Prodigal Son I explained at large to them, shewing them the love of God to guilty man. With what I read they were much pleased; but at parting, they said that our Religion was the same as theirs. Thus their carnal minds could not see any beauty in that Religion which shews the love of God to repenting sinners, more than in their sensual and self-righteous faith.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BENARES.

THE following are further extracts from Mr. Knorpp's Journals: see p. 62 of our last Number.

Discussions with Mahomedans.

Aug. 8, 1836—I preached this morning at the Thaterce Bazaar; where a great congregation assembled around me. When I had done, a Mussulman asked whether we Christians also obeyed the revelations of the former Prophets—Moses, David, &c. I answered in the affirmative. "But why," he said, "do you drink wine, it being forbidden in those revelations?" I told him, that no command to this effect was contained in the writings of the former Prophets. "Well," he said, "if you say so, then I shall speak no longer to you." He then moved out of the crowd; but when he saw another Mussulman taking up this subject, he pressed into the crowd again, and wished to speak; but I told him to keep to his own words, and be silent; which he did, being rather ashamed. The other Mussulman asserted, that all other

Digitized by Google Original from HARVARD UNIVERSITY

revelations were superseded by the Korân; and adopting a simile frequently used by them—'Just as an earthly ruler, after his accession to power, publishes and promulgates his own laws; so God sends a prophet, and with him a revelation to mankind. When the ruler dies, another comes in his stead, and gives a new law, doing away with the one of his predecessor; so God sends another prophet, doing away with the former prophet's revelation.' I shewed the man the difference between an earthly ruler and Him who is from everlasting to everlasting—the same yesterday, to-day, and for ever. A third Mussulman broke out in anger, and said that the Korân is the only book to be obeyed. "Yes," said I, "if you prove to me its divine origin and universal claims. If the true way of salvation can be satisfactorily shewn from it, then I will to-day become a Mussulman."—"Well," he replied, "you have only to say, 'There is but one God, and Mahomet is his prophet.'" "But," I said, "this would not be satisfactory to any thinking man: this is no proof. The Hindoos cry out, 'Ram, Ram:' shall I, therefore, believe in the divine origin of their religion, and put my hope of salvation in it?"—The Mussulman said, "There is a difference: we believe in one God; but the Hindoos have many Rams." This was an unfortunate answer: all the Hindoos around him attacked him in a body, and charged him with lies, they believing that there is only one Ram, whom they call God. I allowed them to settle their dispute among themselves; and meanwhile was busily employed in distributing Tracts and Gospels to reading men, who eagerly asked for them.

Dec. 2, 1836 — After we had done preaching to the Hindoos, several respectable Mussulmans came up to me, and prayed me to come with them to their house for conversation. I went with them, and was politely accommodated with a chair. A large crowd assembled around. I asked them what they had to say, or desired to hear from me? "We want to hear something of the Christian Religion," replied the man who had invited me. I commenced with the subject of Salvation;—first, its necessity; and then I related the chief prophecies of the Old Testament in reference to Christ as the Saviour, together with their fulfilment. This gave topics for conversation, and nearly two hours were spent. The Sonship of Christ, the great offence and stumbling-block of the Mussulmans, was discussed at large, as they dwelt particularly on this point. His divinity was proved. It excited a strong desire in five men of respectability to possess the Gospel, the Psalms, and Isaiah, that they might inquire more into the subject, and see whether these things were so or not. For some time they contended that Christ wrought His miracles—as other prophets—by the command or power of God; but at last they desired me to prove that He did them by His own inherent power. Several passages of the Gospels were read. They then asked me for the above books, each for himself, as several had come from villages near Ghazeepore. I sent them three Gospels, two Isaiahs, one Psalm-book, two Genesis, and several Tracts. They then requested me to come again to them for more conversation; and invited me especially to come on the Lord's-day, to read and explain to them the Gospel; as they wished to hear more about it.

Dec. 3 — I purposed this morning to call on a Mussulman, who had fixed to-day for a dispute. I had scarcely arrived at the serai, when parties of respectable Mussulmans came to me, with requests for Gospels, and other parts of our Scriptures.

I explained to them, first, why Christ is called the Son of God, and the Son of Man; and then proved His Divinity from His character and His works. This occupied much time, as several of them put questions, and made objections; and some also cavilled. After this was settled, I told them that His Divinity is clearly stated in some passages of the Old and New Testament, and He Himself called God. The Mussulman, forgetting the commencement of the conversation, where he admitted the genuineness of the Scriptures, shouted out, "No; you must first prove that this is the True Gospel which you have in your hands: the Khalif Omar has burnt the genuine Gospel: you have it not." "Woe," said I, "to Omar! woe to all Mussulmans who have thus dealt with the Word of God, and burnt it!"—He recollected himself; and, to get rid of this subject, he wanted to take up the subject of the Holy Spirit, whom they assert was intended for Mahomet, and predicted by Christ. I asked him

Digitized by Google Original from HARVARD UNIVERSITY

how he could bring proofs forward, for his own prophet, from a book which had been burnt. "Stop here," I said: "I shall not dispute with you any longer: you must first repent of the blasphemies uttered to-day; and after that I shall speak to you again. The true Gospel is in my hand; and, thanks be to God! it has been preserved from the hands of Mussulmans, who, it is true, desired and endeavoured to get rid of it." To the surrounding Mussulmans, who were very indignant at the man for having been so foolish, I addressed myself thus: "Suppose that Omar, of whom it is said that he burned a famous library in Egypt, had really burned some copies, or all the copies of the New Testament in that country, of what consequence would it have been? The Christian Religion had spread far and wide, in almost all the countries of the world; and where it spread, the Holy Scriptures went along with it; and the copies of them were in the hands of the Christians, who sooner gave up their lives than the Word of God. The followers of Mahomet took possession only of a few countries, and would never have been able to burn all the copies of the New or Old Testament." The Mussulman left me, apparently ashamed.

Discussions with Hindoos.

April 12, 1836—This morning I preached at two places, to large crowds, with very little disturbance. Many Brahmins and Pundits heard us attentively. One of them, after having listened to my preaching a long while, asked for a Gospel; and said, "We are not displeased with the words and doctrines which you tell us: all is good; but when we hear the name of Jesus Christ, then we are frightened, and shrink back. His name only is an offence to us." I explained the meaning of 'Jesus Christ' to him; and told him why this was His name. "But do not," I said, "take offence at His name: look at the wonderful works which He performed: examine the words which He spake: consider the purpose for which He came into this world; and scrutinize His character, from His birth to His ascension into heaven. Is there, or has there been, one like Him; so holy, so full of love and mercy, mighty to perform the greatest miracles by His own inherent power, and also able to save all who believe in His name! Why do you fly from Him, and take offence at His name?" The Brahmin took a Gospel and a Tract most gratefully, and promised to read them, and to inquire into their contents. It was quite a delightful morning. The people would not leave me; and every man who could read, asked for books. I would have spoken longer to these attentive people; but it being nearly ten o'clock, it began to get very hot; and, in fact, my strength was exhausted.

May 9—A Brahmin charged us this morning with corrupting their people, by preaching to them our religion. I, at first, admitted the charge; but requested the Brahmin to allow me to examine into its truth. The crowd around me increased excessively: all were anxious to hear. "Permit me now," said I, addressing the Brahmin, "to state to you what we teach; and let me compare it with the instruction which you give to the people; and then it will be obvious which corrupts the people—I, or you." After a short introduction, I commenced with the Ten Commandments, explaining them. When I had done, I asked the Brahmin what he thought of my corrupting his people by such instruction. Without speaking a word, however, he went away, quite ashamed; all the people quietly remaining, to hear more.

May 20 — I had a very interesting morning in the city. Several Hindoos were quite convinced of the folly and falsehood of their own religion, and left us strongly impressed. One of them observed, "We are all blind, and need to be taught the right way. Oh that we could see and believe what you tell us!" "Yes," replied another, "all our books are the product of man's imagination and device." I told them, "You acknowledge that you are blind, and that your religion is false; but that is not enough. A blind man takes hold of one who can direct him in the road: do you the same. Here is God's Word: read it, examine it, believe in it, and it will direct you to the True God and true happiness, to the forgiveness of sin, and to Christ Jesus, who is Himself the Way, the Truth, and the Life." After this, a Brahmin entered into a conversation; and asked whether that which speaks in man, were not God Himself. I went with him through the usual arguments. Several, however, took him by the arm, to force him away; saying, "You will not gain the argument." This, however, did not frighten him away. "I must inquire into the truth of their

Digitized by Google Original from HARVARD UNIVERSITY

doctrines," was his answer. A wizard came up, shaking and tottering with old age, and broke up our conversation. He took the Brahmin a little aside, and, bawling out, said, "Ask them to shew their God, and we will believe: however, they cannot do it: but I can make Vishnu or Mahadeo appear to any one, in any shape or form." He was asked to do so. He replied, "Not here: come to my house: there I will prove the divinity of our gods."—"If you cannot do it here," I replied, "you cannot do it at home."—Cursing us, he went away.—During this time, a very old man had taken his stand quite close by us; and never lost sight of me. He appeared to have received some comfort from our conversation. I asked him whether he had understood any thing. "Yes; all," was his answer. I said, "There is only one Saviour, Christ Jesus, who shed His blood for your sins: believe on Him, and you will be saved, and go to heaven." "I believe," he replied.—I felt much for the old man. He is very infirm, and fast sinking into the grave.

May 25, 1836—An old Brahmin made some objections, this morning, to parts of a Tract which Tryloke read. As we were sitting in a verandah, hired for preaching, I requested the old man to sit down with us, which he did. His objections were answered to his satisfaction; and a conversation of a very profitable nature ensued, on the principal topics of our Religion. I observed also, on my left side, a Pundit with whom I disputed the day before yesterday. He was very friendly, and recognised me. I offered him a seat; but he was going to perform his ablutions in the Ganges. He listened most attentively for a long while, and appeared altogether changed. A wicked man near him endeavoured to draw his attention from us, by talking to him; but he was not inclined to give ear to him. This very man, full of malice against us, broke out at last with the most foolish expressions; such as these: "I am God; I am a Brahmin; and all must obey Brahmins and the cow; and who does not, is accursed. Who is Christ? Where did he come from? and where is he now? Bring him here, and we will believe." He then went off in a rage.

Sept. 14—A Brahmin of great respectability requested me, some days ago, to pay him a visit, that we might have a full discussion of Christianity. This afternoon was fixed for the purpose; and, consequently, I repaired to his house. The leading doctrines of our Religion were brought under consideration; and more than two hours passed very agreeably. The Brahmin behaved remarkably well, and paid much attention. The doctrine of the Trinity was objected to by him; but, after some explanation, he seemed satisfied. To the miracles of our Saviour he opposed those performed by some of his own religious Devotees, which he seriously attested as truth. However, in answer to this, he was told, that although some men may have performed wonderful actions, yet they have not done it in their own name or power; but every one believes them to have worked by God's power, and in His name. Here is the difference. Christ performed His miracles instantaneously, before many witnesses, by His own inherent power, and at the pleasure of His own will—"*I will; be thou clean*," &c.: and not only that, but He also gave His Disciples power to do the same wonders and miracles in His name; and they did so, performing many miracles. Besides, Christ was a spotless character, and no sin had defiled Him; which could not be said of any of the Devotees of Hindooism. These two arguments he granted; and said that they weighed a great deal in favour of Christ's divine nature. When it was late, the discussion was broken up, and another day agreed upon for a further consideration of our Religion. We parted very good friends. I offered him a Tract and a Gospel to read; but he would not accept them; saying, "I will first hear the contents of your books from you, and then I shall examine it myself, by reading your books."

November 16—The Chuprassee (police-officer) of the Court here—Sydpore—who was frequently with me when I was here last year, came again to me this morning, with his brother-in-law. He had heard that I had arrived here, and seemed much pleased. I pretended, at first, not to know him; but he told me all that had passed last year; and said that I had given him a Gospel and the Ten Commandments. The Commandments, he said, he had pasted at his house-door, and the Gospel he had read all the year round. The people of the village had teased him much, and persecuted him, for always reading our books; and noised his name abroad, as having become a Christian. "Since I received a book from you," he

Digitized by Google Original from HARVARD UNIVERSITY

continued, "I have given up idolatry, and acknowledged Jesus Christ as my only Master and God. All the gods of my Shasters are created, and cannot, therefore, be God; nor is there any way of salvation contained in them. I wish now to become a Christian." I examined him, to see whether he had really read any thing of the book I had given him; for last year he could only with great difficulty read the printed characters of the Nagree. I first questioned him on St. Luke's Gospel, when he told me the whole Parable of the vineyard given over to husbandmen; but he did not understand its meaning. He also mentioned several other things contained in the Gospel. I questioned him, also, about the Commandments; which he knew by heart. I then gave him a book in Hinduwee, to hear him read; when, to my utter astonishment, the man read very fluently. I now entered into a conversation with him, and explained to him the nature of Christianity. He again expressed his wish to be fully instructed in our Religion; which was also the desire of his brother-in-law.

Feb. 8, 1837—My Reader is ill, with fever and headache. I went to the Ghaut called Barrea; where I spent a very interesting forenoon, in preaching and conversing. With several Brahmins I had long discussions, on the nature of God, the state of man, and redemption by Christ. One of them, when going away, after having disputed a long while, said, "Well, every one must do according to his religion: yours is good; but we cannot accept it." I prayed him to allow me to give my answer to this. "No," he said, "I must go to bathe; I cannot stand any longer; you have a hundred answers to one of my questions." Another Brahmin, who had listened to my preaching and discussions for two hours, when one of his friends began to start another discussion, said, "Oh! what will you do? This Padre has read all the Shasters, and refuted all the Pundits this morning: you will not gain any thing." The poor man was quite frightened: but, as all was quiet, I continued to speak to the crowd.

Feb. 11—We again preached this morning, in the west end of the city. As soon as we arrived there, the Hindoo who had formerly invited us to his verandah called us, and requested us to sit down. Here we first read a Tract, and had long conversations with Hindoos. Not far from this place we found a large open spot, and here we preached again. Tryloke read the first chapter of the Sermon on the Mount; and when he had finished, I addressed the people on the different subjects contained in it. All were quiet and attentive. A Hindoo again put the old question about killing and eating animals. He considered it sin; and I answered him on his own ground. "You believe," I said, "that in every living creature there is a particle of the Deity, in the elephant as well as in the insect. Who is it, then, that kills and is killed? One fish devours another." "Yes," answered a Hindoo, "it is true; for one creature lives by eating the other." The man would not give an answer. "Well," I continued, "you are a Hindoo; you do not eat animal food; but you eat grain, and drink the water of the Ganges. Only examine your grain, and the water you drink, and you will find that you daily devour small creatures which possess animal life; consequently, you do that which you find fault with yourself." "Well," said he, "according to our Shasters, he who eats meat—animal food—is a giant, as well as he who drinks any intoxicating drugs." "Well," I said, "this would apply admirably to Bramha and Mahadeo, for they both drank intoxicating drugs; and one of Vishnu's incarnations swallowed human blood."—These poor people have no idea about sin. Tryloke and myself endeavoured alternately to shew them what is sin indeed.

Necessity for prompt Exposure of Sophisms.

Some passages from the Journals of the Rev. C. B. Leupolt will further illustrate the necessity of meeting, with promptitude and acuteness, the sophistical and frivolous remarks of those to whom the Missionaries preach.

June 30, 1835—Besides preaching, I have distributed Gospels and Tracts. Several intelligent Natives put questions; and with one of them I had a long conversation. The topics discussed were, forgiveness of sins, and the cleansing of the heart. Having never, as it appeared to me, conversed with Missionaries, he was candid enough to avow his sincere belief in the efficacy of washing and bathing in the Ganges. Having objected to what he said, I endeavoured to shew him the

Digitized by Google Original from HARVARD UNIVERSITY

nature of sin; but not comprehending my statement, he asked, "What is sin?" "The transgression of God's commandment."—"Well; and this can be made good by washing and bathing in the Ganges." "I doubt that very much; for the washing of the flesh and the cleansing of the heart are two different things. The soul of man is a spirit, and can only be cleansed by spiritual things: to cleanse a body, material things are necessary; and to cleanse a spirit, spiritual things."—"I cannot understand you."—"What is your soul?" "A spirit; for I cannot see it."—"Can you wash your spirit with water?" "No; neither did I say so."—"Very well; but if man sins, what then is polluted, the body or soul?" No answer.—"Suppose one takes a false oath, will he commit sin?" "Yes."—"But will his body, by his taking a false oath, become larger, or green, or yellow; or will it become dirty?" "No."—"What then is polluted, the body or the spirit?" "The soul; and it will go to hell."—"You see, from this, that the soul is polluted by sin; for it is the actor, and the body, but the instrument: hence the soul ought to be cleansed from sin; but the soul being, as you say, a spirit, how can it be cleansed by water? It is impossible: hence all your washing and bathing is vain; for the water of the Ganges, though it will cleanse the body, will never cleanse the soul." They all agreed with me;—and I then shewed the way of salvation by Christ, and how both soul and spirit are cleansed and sanctified. Having spoken for about two hours, and feeling rather exhausted, I went home.

Nov. 16, 1836—A Hindoo, a most subtle reasoner, and one who is well acquainted with the Scriptures, was present. Seeing him, I said, "O my friend, I fear, I fear, I fear!"—He said, "What do you fear?" "I fear," I replied, "that you harden your heart."—"There is a saying among our sages," said he, "that a thief suspects every one to be a thief; and a good man thinks every one to be a good man."—"Very true," I replied; "but do you think that the doctor must actually have a fever himself, in order to believe that a man is taken with fever, if he perceive all its symptoms?" He said, "No." Upon this, without entering any further into dispute, I boldly declared the Eternal Truth—that there is but one Name by which we can obtain salvation, and that is the Name of Christ. I felt that it was not my word, but the Word of God; and I heartily entreated him, and the people who had collected, to be reconciled to God.—This man has usually answers ready; but this time he had nothing to say, but listened attentively for upward of half-an-hour. When I had finished my discourse, I went into the Chapel, and preached to an attentive crowd, on Matthew iii.

Dec. 16—I went to the Chapel, and made John read a Tract; but scarcely any would listen. When he had done, an old Brahmin began to raise objections. From his statements, it immediately appeared that he was a Vedant. His arguments were subtle, and calculated to deceive himself and others. I endeavoured to take him on plain ground; and whenever he quoted Sanscrit, I called on the people to tell me whether they understood him; and as the answer was generally in the negative, I desired him to express himself in plain language. He did so; and his statements being reduced into one, it amounted to this—that life, that animation, in the universe, is God—the acting and animating power in man is life, and therefore God—all that man speaks and does is done by God. "And if man speaks a lie," I asked, "who is the liar?" The learned Pundit replied, "God."—This was what I wished him to come to; for now the people took my part; and a respectable Hindoo said to the Pundit, "Do you really suppose that God is a liar?" He replied, "Yes."—The Hindoo said, "Pundit, God is not a liar; but he that says so is one. God is not a liar; but you are one."—This opened the door to me to preach the Gospel.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. Octavius Hadfield and Mr. William Porter embarked at Gravesend, on board the "John," Captain Smith, Feb. 12th, and sailed the following day. Mr. Porter is destined to New Holland, and Mr. Hadfield to New Zealand.

Wesleyan Miss. Soc.—The Rev. James Goodrick sailed from Gravesend for the Cape of Good Hope on the 12th of February.

Additional-Curates' Soc.—This Society, at first named the "Clergy-Aid Society," is now known by the more distinctive appellation of the "Society for promoting the Employment of

Digitized by Google Original from HARVARD UNIVERSITY

Additional Curates in Populous Places." It employs none but Clerical Agency. It is patronized by Her Majesty. Seventeen of the Bishops subscribe annually upward of 1400*l.*

Church Pastoral-Aid Soc.—In the last Circular, the following report is made of the Society's proceedings:—

Aid has now been voted to 110 Parishes and Districts, for the maintenance of 100 additional Clergymen and 23 Lay-assistants. The aggregate population of these Parishes and Districts is about 967,600 souls; in whose spiritual care, before the aid of this Society, only 123 Ministers were employed; the Incumbents having in charge, on an average, 8790 souls, with an average income of 159*l.* a year each. Fifty-four of the Incumbents have not a glebe-house or parsonage.

Prize Essays on Christian Missions—Two Hundred Guineas are offered for the best Essay and Fifty for the second best on the *Duty, Privilege, and Encouragement of Christians to send the Gospel of Salvation to the unenlightened Nations of the Earth.* The offer is made, in the name of the Contributors, by Dr. M'Gill, Dr. Chalmers, and Dr. Duff: and "in order at once to demonstrate," to use the words of the proposers, "the Catholicity of the present design, and inspire universal confidence in the rectitude of the decision, the following Gentlemen have been requested and have consented to become Adjudicators: Rev. David Welsh, D.D. Prof. of Church History in the University of Edinburgh; Rev. Ralph Wardlaw, D.D. Glasgow; Rev. Henry Melvill, B.D., late Fellow and Tutor of St. Peter's Col. Cambridge; Rev. Jabez Bunting, D.D. President of the Wesleyan Conference; and Rev. Thomas S. Crisp, Pres. of the Baptist Col. Bristol." The subject of the Essay is thus defined:—

During the last forty years, many excellent Sermons, Tracts, and Pamphlets have appeared on the subject of Missions to the Heathen; but the want of a comprehensive work, embracing all the topics directly and collaterally involved in the general theme, has long been felt and very generally acknowledged. It has occurred to a few friends of the Missionary Enterprise in Scotland, that this *desideratum* in our Christian Literature might be supplied by means of friendly competition, were the theme of Christian Missions proposed as the subject of a Prize Essay.

Dispensing, for the present, with the consideration of the causes which may instrumentally have retarded the progress of Christianity throughout the world, and with the investigation of the most-approved methods of practically conducting Missions abroad—the grand object of Missions, viz. the Regeneration of a lost world, through the all sufficient Atonement of the Lord our Righteousness and the Renewing of the Holy Ghost, must be distinctly unfolded and vindicated from the Sacred Scriptures. The Duty, Privilege, &c., must be illustrated as enjoined or sanctioned by Divine Commands, Evangelical Motives, and explicit Prophecies; as well as recommended by a review of the Beneficial Effects of Christianity on the civilisation of the world, and the reflex influence of the Missionary Enterprise in improving the spiritual tone and condition of the Reformed Churches. Under the head of Duty, must be comprehended the obligation to advance the Kingdom of the Redeemer by means of Prayer, Counsel, Pecuniary Contribution, and Personal Services. Answers must also be furnished to all the most plausible Objections, which have, from time to time, been urged against the Cause of Missions.

Poor-Law Unions—The progress made in the establishing of Unions, up to the time of the Third Report of the Commissioners, appears to be as follows:—

The unions of parishes embrace a population of 11,347,215, out of 13,897,187, the whole population of England and Wales in 1831. The outstanding parishes in England are 1301, containing a population of 2,525,098; and 28 in Wales, containing a population of 24,874. Of the agricultural counties, Cumberland seems to be the only one containing a large proportion of parishes ununited: it has 88 out of 203 parishes not yet united, and a population of 85,648 out of 169,681 Lancaster has a population of 382,617 out of 1,336,854 not yet united—Derby, 105,459 out of 237,170—Middlesex, 708,948 out of 1,358,330—Warwick, 145,358 out of 336,610—and the West Riding of York, 331,485 out of 976,353.

WESTERN AFRICA.

Wesleyan Mission Soc.—Mr. and Mrs. Dove and Mr. Badger (p. 15) arrived in Sierra Leone on the 19th of November.

SOUTH AFRICA.

Church Miss. Soc.—Mr. Hewetson and his family (p. 76) arrived at the Cape on the 8th of December.

London Miss. Soc.—The Rev. John Locke, with Mrs. Locke and the French Missionaries (pp. 342, 343, of our last Volume) arrived at the Cape on the 4th of August.

B. F. School Soc.—Miss Rickards and Miss Matthews, who had been trained at the Central Schools, sailed with Dr. Philip and his companions (p. 29) on the 25th of November. They are to assist Miss Buzacott (p. 24) in promoting Female Education.

MEDITERRANEAN.

Wesleyan Miss. Soc.—The Rev. T. N. Hull and Mrs. Hull have arrived at Malta. Mr. Browning left on the 11th of December.

INDIA WITHIN THE GANGES.

Bishop of Bombay—The Bishop held a Confirmation at Gibraltar; and arrived at Malta on the 11th of January. On the 13th, his Lordship confirmed 119 persons in the Government Chapel—the first performance of this Solemn Rite by a Protestant Bishop in Malta. The Bishop embarked immediately afterward, under a salute from the batteries, on board H. M. Steam-Packet "Firefly," for Alexandria, in his way to Bombay.

Church Miss. Soc—The Rev. Fred. Wybrow (p. 342 of our last Volume) arrived at Calcutta on the 12th of November—The Rev. T. H. Applegate, who removed (see p. 431 of our last Volume) from Palamcottah to Mayaveram for the benefit of Mrs. Applegate's health, has himself departed to his Rest: he died on the 9th of November, from an abscess in the liver, after severe suffering.

AUSTRALIA.

Church Miss. Soc.—The Rev. James Günther (p. 384 of our last Volume) arrived at Wellington Valley, from Sidney, on the 8th of August.

WEST INDIES AND GUIANA.

Church Miss. Soc.—Mr. King and Mr. Redford arrived in Trinidad on the 8th of December, and the Rev. W. J. Woodcock and his companions in Jamaica on the 11th of that month: see p. 520 of our last Volume.

Wesleyan Miss. Soc.—Mr. and Mrs. Gee arrived in Antigua on the 12th of December, and Mr. Hunkin at St. Kitt's on the 13th: see p. 557 of our last Volume.

Digitized by Google Original from HARVARD UNIVERSITY

Missionary Register.

MARCH, 1838.

SURVEY
OF
THE PROTESTANT MISSIONARY STATIONS
THROUGHOUT THE WORLD,
IN THEIR GEOGRAPHICAL ORDER.

(*Continued from p.* 106 *of the Number for February.*)

China, and India beyond the Ganges.

A VOYAGE of Research has been performed in these Seas, which deserves special notice under this Division of our Survey. The Brig "Himmaleh," a fine vessel of 200 tons, belonging to the American Merchants Olyphant, King, Talbot, and Co., of Canton, was fitted out by those Gentlemen, for the purpose of visiting the Islands and Coasts of the Archipelago. This voyage was undertaken on the suggestion of the Missionaries, and in concert with them. The object of its promoters was, to ascertain the moral condition of the people, to distribute books wherever readers should be found, and to obtain information as to the most eligible places for the establishing of Christian Missions. The Rev. Edwin Stevens, of the American Board, and Mr. G. T. Lay, Agent of the British and Foreign Bible Society who had recently arrived, proceeded in the "Himmaleh" to Singapore. They embarked at Canton on the 3d of December, and arrived at Singapore on the 15th: Mr. Stevens was almost immediately attacked by fever, and departed to his Rest on the 5th of January. On the 30th of that month, the vessel proceeded on her voyage; Mr. Stevens's place being supplied by the Rev. J. T. Dickenson, of the American Mission at Singapore: the Rev. Samuel Wolfe, also, of the London Missionary Society, embarked on board her, as stated at p. 64 of our Number for January last, with a view to the restoration of his health; but in vain, as he also died. The "Himmaleh" revisited Singapore on the 23d of June; and was about to return to Canton, in order to proceed on a Voyage of Research to the northern coast of China. The "Singapore Chronicle" remarks on this subject:—

> The planning and execution of such extensive, costly, but beneficial objects, for which the "Himmaleh" was built, form somewhat of an epoch in the History of Civilization—when private individuals undertake long and expensive exploring voyages into the distant and savage regions of uncivilized men, solely to ascertain the condition of their fellow-beings, and their capacity for improvement; and to bring them under the notice of Associations, established for the express and benevolent purpose of disseminating instruction and the light of Christianity among the Heathen, who inhabit the numerous Islands.

The Rev. John Dyer, of Malacca, has been for some time engaged, as our Readers are aware, in the preparation of moveable metallic type for printing the Chinese: the same object has been lately taken up in Paris. These are indications of rapidly-increasing facilities in that mode of benefitting China, which seems, at present, most open to Christians.

It will be noticed in several parts of this Division of the Survey, as it has

Digitized by Google Original from HARVARD UNIVERSITY

been and will be elsewhere, that the Medical Practice of Missionaries is operating beneficially in furtherance of both the temporal and spiritual good of the people. To this subject, the attention of the College of Physicians in London has been drawn, by the President, Sir Henry Halford: at a late Meeting of the College, he read a paper, recommending the union of Medical with Theological Knowledge in the preparatory studies of Missionaries, and pointing out the great advantages which had resulted and would result from such union. Sir Henry stated, that, in China and other Asiatic Countries, progress had been made in the knowledge of medicine by the instrumentality of Missionaries.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

To Macao there have been forwarded 50 Portuguese and 50 English Bibles; with 200 Mandchou Testaments, it appearing that inquiries had been made of Mr. Gutzlaff for the Scriptures in that tongue. In the third language of China, in which the Society has been permitted to aid the translation and printing of the Scriptures, the Mongolian, Mr. Stallybrass has transmitted to England copies of the portions printed by him. No opportunities have as yet offered of effecting a circulation of either the Mandchou or the Mongolian Version—Pp. 90, 91.

The arrival at Singapore of Mr. G. T. Lay, the Society's Agent, has been stated. The Missionaries Evans and Dyer, of Malacca, thus speak of the field of labour which opens before him:—

> The appointment of an Agent, to travel about the Archipelago, we hail with exceeding great joy: there is not a single town of importance throughout this vast Archipelago, in which Chinese Emigrants are not to be found by thousands and tens of thousands. So far as the Chinese themselves are concerned, such an Agent would be everywhere well received; and thousands, and tens of thousands, of volumes of the Scriptures might be annually circulated through his instrumentality. The impediments to the circulation of Christian Books in China are confined to China Proper: in the colonies, Christian Books are received by the Chinese, always with avidity. We do not know any portion of the globe more suited to an agency of this kind, than this vast archipelago; and we are disposed to view the appointment as a further development of the plan of Divine Providence for the conversion of the myriads of China.

RELIGIOUS-TRACT SOCIETY.

China being open to the introduction of Books, to almost any extent, if prudent measures be adopted, the Committee have directed 175*l.* to be applied, out of the money unappropriated at Canton, in aid of Mr. Gutzlaff's efforts—A beginning has been made in Japanese Tracts. One by Mr. Gutzlaff, on the "Life of the Saviour," is described at p. 463 of our last Volume. Another, on the "Revelation of God," has been sent by him to the Society, and will be printed. The great jealousy of the Government of Japan will render the circulation of Books a work of great difficulty—The appeals from Malacca have led the Committee to grant 250*l.* for Chinese Tracts, and 108 reams of paper for Malay Publications, with 7000 English Tracts: the sum of 100*l.* has also been granted out of the Fund at Canton for reprinting the Tracts of Leang-afa—To Pinang, sixty reams of paper have been sent for Malay Tracts, and 6900 Tracts; with a consignment of Books for sale of the value of 100*l.*, and authority to appropriate 50*l.* out of such sales to the publication of Chinese Tracts—Annual supplies of English Tracts are sent to the various parts of the Chinese Archipelago, for circulation among British and American Sailors—To the American Missionaries in Burmah, 200 reams of paper have been sent; with 8600 Tracts and Children's Books, for the Military and Europeans. Part of a former grant of paper was taken by the Missionaries to their new Station at Sudiya, in Assam—P. 91.

AMERICAN TRACT SOCIETY.

The Society remitted, last year, 13,800 dollars to the Missions in this Division of the Survey: viz. for China, 4000 dollars; for Singapore and the Indian Archipelago, 3000; for Siam, 2000; for the Shans, 800; and for Burmah, 4000.

The Society announced, in December, the receipt of the following Twelve Tracts, prepared by the Rev. C. Gutzlaff:—

The True Doctrines about God—Self-evident

Digitized by Google Original from HARVARD UNIVERSITY

(Internal) Proofs of the True Doctrine—Principles of Repentance, in Dialogues—Little Faith, little Happiness, or True Faith, in Dialogues—Whole Duty of Man—Way of Redemption—History of Moses—Life of Joseph—Precepts of the Gospel—God, the Lord above all--Precious Doctrines of Jesus—Account of the Miracles of Jesus.

The Committee add—

All the above Tracts are neatly printed in Chinese, in large octavo, averaging about seventy-two pages each. A brief description of the contents of each Tract, furnished by Mr. Gutzlaff, indicates that they are skilfully constructed, adapted to fasten the reader's attention, and evangelical and impressive.

Useful Knowledge Society—The Formation and Objects of this Society were detailed at pp. 87—89 of our last Volume. The Second Anniversary was held at Canton on the 10th of March. The difficulties which the Society has to encounter were brought forward in the Report. These consist chiefly in the repulsiveness of the Chinese Government, and in the want of well-qualified Agents. The Government opposes every effort made by foreigners for the attainment of a more social and intellectual intercourse with the people; and, in consequence, great insecurity attaches to every measure for printing and publishing there any Works by the Society. A sufficient number of writers is also wanting, able to compose such Works as the Committee are desirous to see written in the language of China: those who are able to write that language intelligibly, are very few; and a variety of other engagements allows them but little leisure to supply the wants of the Society. The Rev. E. C. Bridgman remarked, however, that encouragement might be derived from the past, that whereas a few years since the number of foreigners engaged in the study of Chinese in that part of the world did not exceed five or six, their numbers are now greatly increased, and are still increasing.

EDUCATION SOCIETIES.

CHINA.

Morrison Education Society—Under this appellation a Society was formed at Canton, soon after the death of Dr. Morrison; when a Provisional Committee was named, and the sum of 4860 dollars contributed. The first Public Meeting was held Oct. 28, 1836. A Board of Trustees has been appointed. The design of this Institution will appear from an extract of the Circular issued by the Committee:—

If we except the Pastors and Teachers who visited Formosa with the Dutch, about two centuries ago, Dr. Morrison was the first Protestant Missionary who ever reached the Chinese Empire. Chiefly by his labours, the Sacred Scriptures have been translated into Chinese; and a foundation laid for diffusing, among one-fourth of the human family, that True Religion which is one day to pervade the whole earth. Though his chief object was to benefit the people of China, yet the good which he has conferred on others, especially on those who speak the English Language, demands of them a tribute of grateful acknowledgment, and urges them to *go and do likewise*.

As a knowledge of the Chinese Language has been of great advantage to foreigners, so an acquaintance with the English will be of equal or greater advantage to the people of this Empire. For the purpose of conveying this benefit to the Chinese, and of aiding the work which Dr. Morrison commenced, it is proposed to erect, in an Institution characteristic of the object to which he devoted his life, a testimonial more enduring than marble or brass, to be called the "Morrison Education Society." The object of this Institution shall be, to establish and support Schools in China, in which Native Youth shall be taught, in connection with their own, to read and write the English Language; and, through this medium, to bring within their reach all the varied learning of the western world. The Bible and Books on Christianity shall be read in the schools. Already a Chinese educated at the Anglo-Chinese College, in Malacca, has been advanced to the station of Governmental Interpreter at Pekin: and our posterity, if not ourselves, may see the Chinese, at no very distant day, not only visiting Europe and America, for commercial, literary, and political purposes; but, having thrown away their antipathies, their superstitions, and their idolatries, joining with the multitudes of Christendom in acknowledging and worshipping the True God.

The Trustees thus state the outline of the Plan which they propose to pursue:—

1. They will obtain, as speedily as practicable, a Tutor from the United States; and will seek for one who is young, enterprising, well acquainted with the business of Education, and who is himself desirous of making it the great object of his life.

2. From the British and Foreign School Society, they will endeavour to procure whatever aid and counsel that excellent and noble Institution may be pleased to afford. It is hoped that at least one Tutor from England may be early associated with a coadjutor from America.

3. They will take measures to ascertain the actual State of Education in China, by inquiring how many of the whole population, male and female, are able to read and write—the age at which they commence learning—the manner in which, and the length of time, they are instructed—the expenses for tuition, books, &c.

4. The same inquiries will be instituted respecting the Chinese who have emigrated from

Digitized by Google Original from HARVARD UNIVERSITY

their country, and are residents in the Indian Archipelago, and elsewhere.

Chinese-and-India-Female-Educ. Soc.—The Society has circulated some communications from Mrs. Gutzlaff, from Macao, of which the following are extracts:—

Dec. 14, 1836—We have twenty-three children. Pray send us Teachers. I greatly need a Female Helper; and if she would help me indeed, I should be grateful to our best Friend who had put it into her heart to come, to you for kindly helping her to come, and to her for coming. My girls sew and hem neatly. Our Chinese Master goes on well, and Mr. Gutzlaff says the children get on well. Make haste and send a Helper; there is so much to do, and nobody to work. Let your young friends have no rest, till they come. May the blessing of God come with them, and remain with us, and you, and yours.

March 15, 1837—You cannot tell the yearnings of my soul for Assistants. Can you send me several? If they will work, I will strive to be mother, sister, and friend to them.

I have followed the instructions which I received in reference to the Chinese Girls, but I much need aid in this matter. There is a great deal to do here—thousands of children to be trained, and a solitary Teacher. I hear there is a box on the way: it is long coming. To dress, feed, and educate twenty-six children, residing always with us, and to pay the Chinese Teacher and Writing-Master for them, occasion considerable expense.

Boxes of Work have since arrived; and part of the contents been sold for 40*l.* Miss Barker sailed in August, to assist Mrs. Gutzlaff.

Mrs. Dyer's Chinese Female Schools—It will have been seen, at pp. 173, 343, of our last Volume, that these Schools, four in number, now at Malacca, are in a prosperous state.

BURMAH.

The British Resident, Colonel Burney, has done much to promote Education in Burmah. He introduced the Lithographic Press into Ava, and has greatly interested the upper class in the study of English. Johnson's Dictionary, in English and Burmese, begun by the late Dr. Price, was about to be completed and printed at Calcutta.

Mr. Blundell, also, the Commissioner of the Tenasserim Provinces, has greatly promoted Native Education. A sum of money having been allowed for the purposes of Education by the Supreme Government, it was appropriated by him to the establishment of Schools at Maulmein, Tavoy, and Mergui. In the School at Maulmein are upward of 100 Boys and Girls, of various castes and countries: all speak, and most of them read and write, Burmese; but English is made a prominent branch of instruction: frequent and open examinations seem to have removed all fear and jealousy from the Natives; and the young men of the place flock to the School, eager to learn a language which they believe to be the key to all knowledge and power.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

Canton—1807—Alex. Stronach, John Stronach, who embarked for Calcutta, on their way to China, on the 7th of August.—The persecution of the Native Christians has been unrelentingly pursued. The Assistant, Kewhagang, has been compelled to flee to Malacca; where Leang-afa yet remains. Mr. J. R. Morrison continues his best endeavours to forward the designs of his honoured Father; but he finds that present circumstances render it impracticable to extend Christian Labours in Canton beyond the preparation of Works for the press, the instruction of their own domestics, and occasional conversations, accompanied perhaps, sometimes, by a present of a Christian Book—Pp. 91, 472: and see, at p. 302, Notices relative to Dr. Morrison's Chinese Library; at pp. 348, 349, Mr. Medhurst's Appeal, at the Society's Anniversary, in Behalf of China; and at p. 364, notice of the connection of Frontier Conversions with the Evangelization of China.

In reference to Mr. Medhurst's visit to Canton, the Directors take occasion to state their views of the Mission:—

Since the departure of Mr. Medhurst, the Directors have not been able to make any successful efforts bearing directly on the inhabitants of this mighty Empire. Much of their attention and time have been devoted to the consideration of the best means of introducing among the inhabitants of China the knowledge of the Living God. The visit of Mr. Medhurst to Canton, and his voyage along the coast, have secured for the Directors much valuable information; which has been increased by personal intercourse with their esteemed brother since his arrival in this country.

The subsequent proceedings of the Chinese Government, in the issue of prohibitory Edicts,

Digitized by Google Original from HARVARD UNIVERSITY

render it, perhaps, in some degree doubtful whether similar efforts can be proseeuted at present to an equally encouraging extent: the voyage of Mr. Medhurst will, nevertheless, materially assist the future operations of the Society in this part of the world.

The Edicts of the Emperor may demand the destruction of any Christian Books found among the people; and the progress of the Missionary may be interrupted by the interference of the petty officers of Government, who are considered as personally responsible, in case of any assemblage of the people taking place for other purposes than those recognised and approved by the laws: but it is not probable that they will be able to repress the desire of the great mass of the inhabitants to obtain information from their visiters; and, although it may be wholly impracticable to maintain a stationary position in the country, occasional visits will, it is believed, be gladly welcomed by the people, and involve no danger to the Missionary.

Singapore: a British Island at the southern extremity of the Malay Peninsula: inhabitants, as reported by Mr. Squire at p. 328 of our last Volume, are, in round numbers, Chinese 14,000, Javanese 900, Malays 9500, Coromandelers 2300, Hindoos 600, Bugis 2000, Europeans and Indo-Britons 260, Native Christians 425, Armenians and others 125: the males exceed the females as three to one, this disproportion being mainly caused by the Chinese leaving their families in their own country—1819—The death of the Rev. Samuel Wolfe was stated at p. 64 of our last Number—An English Service had been held on Sunday Mornings, in the absence of any other provision for Public Worship at the Station—Mr. Wolfe had instructed twenty-five children in Chinese and Malay—He had been actively engaged in distributing books among the Chinese, who very gladly received them: all the Junks visiting Singapore were supplied. The Malays did not so readily receive them—P. 92.

Malacca: inhab. in 1828 were 33,806; including 229 Europeans and Eurasians —1815—John Evans, Samuel Dyer; Leangafa, Kewhagang, Nat. As., with one Portuguese Assistant. The Society's Malay Missionary, the Rev. Josiah Hughes, has terminated his connection with the Society. Mr. Dyer writes, "Leangafa is a great acquisition: I never before went among the people with so much pleasure: he is quite an Evangelist."—In the exercise of the MINISTRY, a Chinese Service is held every Sunday Morning; when upward of 200 attend, the majority of them still Heathen, but encouraging success has been granted: other Chinese Services are held in the week; with Morning and Evening Worship in the College Hall, well attended: there is a numerous Bible Class, which is attended by all the Schoolmasters, and in which the members appear to take great interest. Four Chinese and one Siamese have been baptized. Since Mr. Hughes's retirement, efforts among the Malays have necessarily been restricted within a narrower compass: every opportunity, however, is embraced of enforcing on them the truths of the Gospel—In Portuguese, Divine Service is held on Sunday Afternoons: there are a few candidates for baptism. English Service is maintained on Sunday Evenings, and on a Week Evening. A Monthly Missionary Prayer-Meeting has been established—The department of EDUCATION affords strong encouragement. Chinese Scholars are, 220 boys in 4 Schools, and 120 Girls in 6 Schools: of the Girls' Schools, 3 are supported by the Mission, and 3 by the sale of articles sent out from home. In 6 Malay Schools, there are 120 Boys and 60 Girls. The progress is very satisfactory—the Students in the ANGLO-CHINESE COLLEGE have increased to 70: their pursuits are divided between Chinese and English Literature, with religious instruction. Six of the senior students, supported by the Society, are preparing for the Ministry: several others have been baptized—Extra workmen have been employed at the PRESS, to supply the increased demand for Chinese Books. There were printed, in the year, 54,728 Tracts and 11,970 Portions of Scripture: these Portions form 573 copies of the Scriptures complete: three times the number might have been distributed. Four founts of metallic moveable types for the Chinese are prepared; two for the American Station in Siam and the Straits, and two for the Society's presses at Malacca and Batavia. English Books have been sold here to a considerable extent—P. 92; and see, at pp. 363, 364, an account of the Baptism of Five Students of the College.

Mr. Dyer writes in reference to these Chinese Publications:—

Never were our books better adapted to accomplish the desired end than at present. Leangafa's Tracts, at least many of them, are beautifully simple: the later Tracts, from the pen of the Missionary at Batavia, are most readily understood by the people. The revision of the Chinese Scriptures is going on, under the most favourable auspices. Gospel Truth is now brought into more immediate contact with the

Digitized by Google Original from HARVARD UNIVERSITY

London Missionary Society—

Chinese Mind than has ever been the case before. I do not mean barely to assert these things: I do not merely pass my own judgment: I appeal to the illiterate and uneducated Chinese—the poor emigrants from China: they point to certain books, as most easily understood, and these are the very books of which we are now speaking: and I appeal to the well-educated and well-informed: I appeal to the Chinese Classics themselves. Never were our books more idiomatic than at present.

On the general state of the Mission, he says—

Never since I have been in India, have I viewed our Ultra-Gangetic Missions in a more favourable light than at present. The gloom, which so long hung over us, is passing away, and light is springing up around. I am delighted exceedingly; and never felt more happy in our truly-blessed work than at the present moment.

It is added, in another communication—

Your Missionaries have not for many years, if ever before, experienced such happy days at Malacca.

Pinang: an Island off the coast of the Malay Peninsula: inhab. in 1833 were 40,322—1829—Thomas Beighton, Evan Davies—English, Chinese, and Malay Services are continued. Vital Religion increases among the Europeans. Mr. Davies has applied himself to the study of Chinese; and has, in company of Mr. Beighton and other friends, made extensive researches, in comparatively unknown parts of the Island, into the state and wants of the scattered Chinese: the result of this investigation forms an urgent appeal for additional Labourers among a people, who, though wretched and debased, are not insensible to their need of instruction, and are fully prepared to receive it—Scholars: 143 Malay in 6 Schools, and 40 Chinese Boys and 39 Girls in 4 Schools—There have been issued from the Press, in the year, 8000 Malay Publications; and 4000 copies of a Sheet Tract, by Leangafa, entitled "In whom shall we trust?" which has excited great attention. In Malay, 8222 Publications have been distributed, 5600 in Chinese, and 3124 in other languages. Every house, within a circuit of several miles round the Station, was visited in the year, and Portions of Scripture left at each.—P. 92.

AMERICAN BAPTIST MISSIONS.

CHINA—We can yet report nothing of Mr. Chuck and Mr. Reed, who were to proceed to China by way of Siam—P. 93.

SIAM—*Bankok*—1833—Jones, Dean, Haswell, Ingols, Missionaries; Davenport, Printer—P. 93.

The details of the Mission have not reached us; but some communications from the Missionaries very painfully shew the nature and working of the great obstacles to its success, presented by the depraved habits of the people.

BURMAH—This Mission proceeds with prosperity at the Stations enumerated at pp. 93, 94 of the last Survey. We are not able to give the details of each Station; but shall lay before our Readers some intelligence relative to the Karens, among whom the Missionaries have their chief success, which cannot fail to gratify. One of the Females of the Mission, having been obliged to return for a season to America, met a number of Ladies in Philadelphia, and gave them the following view of the success of the Mission among the Karens:—

As the fruit of their labour, the Missionaries have had the happiness of seeing Four Hundred Natives giving evidence of piety, besides upward of 100 English Soldiers. Several have died in the hope of a blissful immortality.

A number are now engaged in preaching the Gospel to their countrymen, and are valuable aids to the Missionaries: 100 dollars a-year is an ample sum for the support of a Native Preacher; and they will live on considerably less, for the sake of carrying the news of a Saviour to their perishing brethren. Sometimes some of the Native Christians will get the means of supporting their families a month in advance, by their own efforts; and will then go out in the neighbouring country, distributing Tracts and conversing with the people. Though they are very poor, they are anxious to make every effort to promote the spread of the Gospel, and frequently sacrifice little comforts for this object: their food is at best simple, being generally rice and curry; but I have known these dear people deny themselves of the curry, and live occasionally on rice and salt, that they may have a few cents to aid in sending out Tracts or Preachers, in building a Zayat, or for some similar object; and they will carefully save their half-cents and quarter-cents for the same purpose.

I commenced a Weekly Female Prayer Meeting, some years ago, at Maulmein; which all the female members of the Church regularly attend. To give all an opportunity of being present, and time for offering their petitions and making any communications which they may wish, the Meeting is held through the day; and several attend at a time, and then give place to others. One will take care of the children of several others, that they may attend; and afterward her own are taken care of by another: thus all are found at the Meeting in the course of the day, and all take part in the exercises. From the time of their first joining

Digitized by Google Original from HARVARD UNIVERSITY

the Church, they are always ready to try to pray in our Meetings: there is no backwardness —no fear. And here, if they have any difficulty or trial, they make it known, and ask for counsel; and if any misunderstanding or hard feeling has taken place between any of them, it is talked over and settled, that no disturbances may arise. As I had told them that many, who contributed to send them the Gospel, had children who were not Christians, they agreed to pray for their conversion. My dear Friends, could you hear these Burman Sisters, so lately sunk in the utmost degradation, praying for the conversion of your children, your hearts would be melted.

The Native Christians, generally, males as well as females, are much in the habit of prayer: it seems to be their delight. Owing to their manner of living, and the slight structure of their houses, they have not convenient opportunities for retirement in the day; and it is not uncommon for them to spend hours in the night, in pouring out their hearts in prayer. On my bed, I have frequently heard, more or less distinctly, from different directions, several voices thus engaged. They are not ashamed to have it known that they pray; and if they are so circumstanced as to have no other opportunity, they will kneel in one corner of the room, with their back toward the persons in it, and pray there.

When any of them are going out as Preachers or to distribute Tracts, they come to the Missionary, who gives such advice as he considers necessary, and unites with them in prayer: they pray over the Tracts for God's blessing on their distribution, and then go out two and two. The Preachers are sometimes absent for a month. From some of these excursions they will return disheartened: they have been opposed—ridiculed—stoned—and have seen no good results from their labours. The Missionary encourages them—prays with them—tells them that they must not always expect success—and soon they are desirous of going again; when, perhaps, they will return highly encouraged, bringing others with them to get books and hear more about the New Religion. These Christians are always endeavouring to persuade their unconverted friends to embrace the Gospel. When three or four meet, their conversation is not about their own affairs or unprofitable matters, but the interests of their souls. If a few are labouring together in an occupation which allows of conversation, those of the party who are Christians, are sure to be urging on the others the subject of Religion; and will, perhaps, bring a neighbour, thus interested, to the Missionary's house at Evening Worship.

Their Christian affection for one another is very conspicuous; especially in the seasons of Communion at the Lord's Table. They are very careful to receive that Ordinance in the exercise of brotherly love; as well as to seek preparation of heart in every particular, for its proper observance. They would not think it possible that Christians could sit down together at the Lord's Supper, with unkind feelings toward one another, or any misunderstanding which would disturb their harmony as brethren. If any little difference has occurred between any of their number, they are sure to seek a reconciliation before the communion season arrives: and they seem, during the week previous to the celebration of the Ordinance, to endeavour to get into a suitable frame for it.

It is cheering to our hearts, and would be to yours, to see such humble, devoted Christians, as these dear converts are. I long to return to them; and to that land of darkness where there are so many perishing for the bread of life, and so few hands ready to bestow it.

Recent communications shew that the Work of Grace is enlarging among the Karens. The converts are full of life and zeal: they attend the preaching of the Gospel with diligence. Prayer-Meetings are frequently held, and the people press to them with eagerness. Mrs. Judson spent most evenings in reading the Scriptures with them, and in questioning them on the different subjects; when they always appeared ready to answer her questions. They are earnest in seeking the conversion of others: when Burmans have business with them, they invite them to attend their worship, and often prevail.

The women are not less devoted. They also have, as the men, Prayer-Meetings: these Meetings are held at day-break, and are attended by great numbers. The wives of the Missionaries direct them. These Christian Women have a just view of their duty as Mothers: they were formerly cruel to their children, without ensuring their submission: now they are full of tenderness, and have brought their children into due subjection. They have formed a Maternal Association, of about 50 members, with the view of adopting means to secure to their children a good education. They conduct themselves not less properly as Wives than as Mothers.

About 200 Karens partake of the Lord's Supper, whenever administered; and, almost daily, souls are roused from the sleep of sin.

A great awakening has taken place among the Karens. At Mata, special Meetings are held for the benefit of those who are inquiring what they shall do to be saved. After one of these Meetings, many felt such need of consolation and prayer, that they begged more time might be given for some special Meetings. The people assembled in great numbers on this occasion, and a gracious influence from on High was felt among them: many appear to have been effectually stirred up to seek Salvation, and many to have been quickened and edified.

The Printing Establishment at Maulmein is on a very efficient scale. Two

Digitized by Google Original from HARVARD UNIVERSITY

American Baptist Missions—

presses are constantly at work. The call for Books is even distressing: 100,000 copies of the "Golden Balance," contrasting Gaudama with the True God, were in the press. All classes, from the Royal Family downwards, have read Tracts and Portions of the Word of God.—Pp. 93, 94.

AMERICAN BOARD OF MISSIONS.

Canton—1830 — Elijah C. Bridgman, Peter Parker, M.D. The death of the Rev. Edwin Stevens was stated at p. 121. An English Service is increasingly attended and beneficial. Dr. Parker has devoted his time chiefly to the Dispensary. Mr. Bridgman has been engaged, as usual, in preaching; and in the revision of the Chinese Scriptures, the preparation of Tracts, and the editing of the "Chinese Repository." During the year, there were sent to Singapore, for the Press at that Station, the whole of the New Testament, with Genesis and Exodus, in Chinese; and the Gospel and Epistles of St. John, in Japanese: 20 Tracts were also prepared, 17 of them by Mr. Gutzlaff—The Press at Canton has been principally employed on the "Chinese Repository," and other printing in English, amounting, exclusive of that Work, to more than 300,000 pages — Pp. 95, 431: and see, at pp. 460—463, a view of the State of the Mission, in September 1836; from which it appears, that it is laid under great restrictions, but that the Eye Infirmary has acquired much celebrity: details are given relative to the Means of gaining Access to China, to Mr. Bridgman's Preparation of Works for the Press, and to the State of the Press both English and Chinese.

Macao—Sam. Wells Williams, Printer —Mr. Williams had met no interruption, at the last dates, in printing Mr. Medhurst's Fokien Dictionary: about 60,000 quarto pages had been finished —Two Weekly Meetings for Prayer, the Monthly Concert, and a Bible Class, are maintained—P. 95.

In reference to the religious state of the Europeans at Canton, the Missionaries write, in March of last year:—

We have increasing satisfaction in the observance of the Sabbath by Europeans, and the good attendance on Divine Worship. It is delightful to see the Chapel well filled with attentive hearers of the Word of God. One of the oldest residents remarked that the present observance of the Sabbath was unprecedented in Canton. One of the largest commercial houses has excused its clerks from doing any thing on this day, desiring them to attend the Chapel. The number of hearers has been, a few Sabbaths, not far from eighty. A Bible Exercise, on Sabbath Afternoons, a Religious Service every Monday Evening to implore the Divine Blessing on the Empire, a Weekly Religious Meeting every Friday Evening, and ordinarily the Sacrament of the Lord's Supper on the first Sabbath Evening of the month, have been observed. These are occasionally attended by pious Captains and Christian Strangers.

These privileges awaken our gratitude, and are Means of Grace of inestimable worth.

The Board thus speak of the difficulties and hopes of the Mission:—

In one important respect at least, Chinese Missions are making progress: they are acquiring and diffusing a knowledge of the country, people, government, laws, religion, and language of China; and they are gradually multiplying the means of assault on the blind, atheistical superstitions of that Great Empire. Mr. Bridgman is preparing a history of our own country, to be published by the Society for the Diffusion of Useful Knowledge in China.

Since the Imperial Edict consequent on the voyages up the coast, no block-printing can be done at Canton, and it has become difficult te exert a direct religious influence on the Chinese. The number of spies and officers of Government on the watch, makes it somewhat dangerous for a Chinese to receive a book from the hands of a Missionary. The difficulty of operating on the Chinese within the bounds of the Empire imparts a greater interest to the Million of Emigrants without these bounds; who may be freely approached, and many of whom are annually returning to their homes in the different provinces.

Mr. Bridgman has been requested by the Committee to withdraw from the editorial responsibility of the Chinese Repository; that work having accomplished at home its principal object in respect to the Christian Community, and the present exigencies of the Mission requiring that those who have a knowledge of Chinese should devote their whole time and strength to labours in that language.

Proposals have been circulated at Canton, by Dr. Parker and Mr. Bridgman and other Gentlemen, for forming a *Medical Missionary Society*, with the view of affording to such persons as shall come out as Medical Missionaries to China the means of assistance and information on their first arrival: so that their services may be made immediately available; while, at the same time, they may be put in the way ef learning the language, for the purpose of qualifying themselves to practise in parts of the country to which foreigners have not hitherto gained free access.

Bankok: the capital of the Kingdom

Digitized by Google Original from HARVARD UNIVERSITY

of Siam: supposed, by Mr. Robinson, to contain 500,000 inhabitants, of whom about four-fifths are Chinese—1831—Stephen Johnson, Charles Robinson; Dan. B. Bradley, M.D.—P. 95.

In a Joint-Letter of the Missionaries, dated Nov. 10, 1836, they give the following view of the Station:—

We are located in three different parts of the city—Mr. Robinson on the east side of the river, about two miles south of the palace, near our Baptist Brethren — Mr. Johnson on the same side, within half-a-mile of the palace—and Dr. Bradley on the west side of the river, nearly opposite. Within three or four miles on either side of us is a dense population of no less than ONE MILLION of souls, of various nations and languages; a great majority of whom, however, are Chinese. We have visited the principal places within 30 miles, and found the country full of inhabitants, generally eager to receive books. Both above and below the city are great numbers of Burmese and Peguans, probably not less than 50,000; who have no Tracts, and no one to teach them the Way of Salvation.

Two of our number have also visited Chantaboon, a place about 160 miles south-east from Bankok, and near the borders of Cambojia, having a population of about 10,000. In the vicinity of Chantaboon are a number of villages, containing from 1000 to 5000 inhabitants. Here the Brethren were freely permitted to preach the Gospel to many thousands who never before heard it, and to distribute a large number of Tracts. Mr. and Mrs. Johnson remained at that place about six months, with the family of Luang Nai Sit, a son of the Prah Klang, at whose earnest request the Brethren visited that place.

The different departments of the Mission are thus noticed:—

In the CHINESE department, a large number of Tracts and copies of the Scriptures has been distributed: the whole number of Chinese Books distributed by us from the commencement is not far from 20,000 volumes: our Baptist Brethren have probably distributed about as many more. Mr. Johnson has established a Day School, with a Native Teacher, among the Chinese at the principal settlement of those speaking the Fokien Dialect, which he almost daily visits for the purpose of giving it a diligent inspection: Christian Books exclusively are used in the schools. On the Sabbath, particularly, the parents and others are invited to attend to hear the preaching of the Gospel. Mr. Johnson also contemplates soon establishing a Dispensary near his school, for the benefit of the Chinese in that quarter: such an establishment is much needed; and it may afford an opportunity to collect a congregation, and to preach the Gospel to many who would not otherwise hear it. He has for some time conducted social worship in Chinese, for the benefit of those who may wish to attend. The number of Fokien Chinese in this city is estimated at from 20,000 to 50,000.

In the SIAMESE department we have, as yet, been able to do but little by the distribution of Tracts, for they could not be obtained: what few we had have been received with eagerness: about 4000 copies are all the books which have ever been printed and circulated in Siamese in this country: we have, however, just published 1000 copies of a Tract of eight pages; and have three other Tracts ready for the press; but we have no printer.

In the MEDICAL department, much has been done for the relief of the bodily, and we hope something for the spiritual maladies of many. Upward of 3800 different individuals of all classes, from all parts of the country, have received medical aid. These we have supplied with Tracts and Portions of the Scriptures, so far as we were able; often employing our Teachers a great part of their time in copying select portions of the Word of Life for them. For some time, Dr. Bradley has daily opened the Dispensary with prayer, followed by such religious instruction as circumstances would permit. He has, also, had social worship in his family in Siamese. Regular preaching on the Sabbath for nearly a year has been conducted by Mr. Robinson in Siamese at the Dispensary. From 100 to 200 are usually present. A Female Prayer-Meeting is held every week among the females visiting the Dispensary. It is an interesting fact, that 3800 have received religious instruction, and most of them for a considerable length of time; and have carried the news of what they have heard into all parts of the kingdom. A knowledge of medicine is immensely important in all these countries, to gain access to the people.

With regard to SCHOOLS among the Siamese, our circumstances have been such, that we have not yet been able to do as much as we could wish. We had anticipated much difficulty in obtaining scholars, especially females; but we have been agreeably disappointed: Mrs. Bradley has a number of girls under her care; and we doubt not that as many children of both sexes as we could superintend, could be obtained, if we had suitable accommodations: many Chinese are desirous to learn English. A number of schools for boys might immediately be established, were there any one to superintend them.

The Board add—

Sixteen or Eighteen Ordained Missionaries and Five Missionary Physicians are requested by the Mission, for Siam and its dependencies; and there are certainly reasons enough for sending them, if the means and men are furnished.

Singapore—1834—Ira Tracy, James T. Dickinson, Matthew B. Hope, M.D., Joseph S. Travelli; Alfred North, Printer; Stephen Tracy, M.D., temporarily stationed here: he arrived, with Mr. Hope and Mr. Travelli, in December 1836—The Dispensary which had been established was kept open till the Missionaries became convinced that it occupied time which could be more profitably employed: the sick are permitted, how-

Digitized by Google Original from HARVARD UNIVERSITY

American Board of Missions—

ever, to call at the houses of the Missionaries, where they receive such medical treatment as their cases require. Religious Meetings continued to be held there so long as it was kept open, and were afterward held at the Printing Office: Daily Worship is there attended by about 25 persons employed in the Office—Eleven Chinese block-cutters, a copyist, and 8 or 10 Printers, were employed last year. Blocks for the revised New Testament were completed, and also for 12 Tracts by Mr. Gutzlaff, some of which were large: the printing is estimated at about 100,000 copies, containing 2,500,000 pages. There is reason to apprehend that the proportion of intelligent readers, in these parts, is smaller than has been supposed—The Schools have to surmount great difficulties, from the extreme indifference of parents to the education of their children, and from the fear of the religious influence which will be exerted on them—Pp. 95, 96.

The obstacles and discouragements in the way of the Mission are feelingly described by the Labourers:—

There seems to be less probability of our being able soon to accomplish much for the benefit of the inhabitants of Singapore, than we had supposed before coming hither, and for some time after our arrival. The Chinese will take our books gladly; but we sometimes see their leaves used for waste paper: they frequently assent to the truth with their lips, but we have too abundant evidence that it is only with the lips: they are lovers of money, careless of the future, and almost or quite entirely indifferent about religion. The Malays and Bugis are generally unable to read, and are bigoted Mahomedans.

The indifference of the Chinese make it difficult to fix their attention on the suject of Religion, and still more so to make them feel their guilt; and if we go among the Malays and Bugis, their extreme ignorance and bigotry present equally discouraging difficulties. If we turn our attention to the rising generation, we find the Native Teachers so unfaithful, and so poorly qualified for their work, that little good can be expected from schools under their care only, even if we could retain the scholars for years; and our endeavours to procure children to live on the Mission Premises have, thus far, been attended with little success. A few boys, Malay, Bugis, and Caffree, have been obtained; but it seems very difficult to obtain girls of any nation, or Chinese boys. These boys are very few, considering the number of Chinese here; and are, therefore, thought the more of by their parents. Only a small proportion of the Chinese here are married, not more than one in ten. The Malays and Bugis are afraid their children will become Christians, if they come under our influence.

Our prospects of usefulness abroad are, for aught we know, as encouraging as we had anticipated—except as they are affected by the fact, that the Malays and Bugis are almost all unable to read, and care little about the education of their children; and that our hopes of obtaining pupils for our school from Siam are nearly or quite cut off by the law, which we are told is in force there, prohibiting any person born in Siam from leaving the country.

We can print books in any language which we choose, and send them in any direction. We can study to good advantage most of the languages spoken in the surrounding countries; and, when able, translate the Scriptures and prepare books for them. We can teach in safety any children who may be sent to us, or whom we can obtain here.

In these ways we would labour with all the strength given us; confidently hoping, that, however many the obstacles in our way, it will eventually appear that our labour has not been in vain.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

The Missionaries Lockwood and Hanson proceeded from Canton to Singapore, according to the intention stated in the last Survey; but were induced to remove from that Station to Batavia, in the prospect of more immediate usefulness, while equal facilities would be afforded to them for the acquisition of Chinese and for intercourse with people of that country. The Rev. William J. Boone, M.D., with Mrs. Boone, sailed from Boston, on the 8th of July last, in the "Louvre," for Singapore—P. 96.

Some passages of the last Report will explain the views of the Board in reference to the Society's Chinese Mission:—

Mr. Boone will at Singapore examine the facilities for permanently pursuing the objects of the Mission; and, if needful, make personal observation at Canton and Macao. Messrs. Lockwood and Hanson will have ascertained the claims of Batavia; and thus it will be sought, after due time, to concentrate the power of the Mission at the place judged most suitable. From that point, occasional excursions, for observation and other purposes of the Mission, may be made by one or more of its members.

Having thus commenced the China Mission, the objects to be pursued, beside accurately attaining the language both written and spoken, are—1. The distribution, and ultimately, if justified, the preparation of Tracts; eventually leading to a Printing Establishment—2. The promotion of Christian Schools; and, in connection with them, a High School, of decidedly religious character, in which Native Teachers may be trained for the service of the Church—3. Dispensary Labours.

Mr. Boone has acquired a full medical preparation; but the Board earnestly

Digitized by Google Original from HARVARD UNIVERSITY

invite the services of some one whose sole attention has been given to the Medical Profession; as they believe, that, at this moment, a pious and competent Physician might, by Divine Assistance, immediately exert a more powerful influence than any other individual in preparing the way for the more direct efforts of Missionaries.

SERAMPORE MISSIONARY SOCIETY.

No Report has appeared relative to the Missions at Akyab and Chittagong—P. 96.

CHURCH MISSIONARY SOCIETY.

Mr. E. B. Squire and Mrs. Squire arrived at Calcutta in the beginning of November 1836; and left for Singapore in the following month, which place they reached on the 11th of January—Pp. 96, 216: and see, at pp. 325—328, a Communication from Rev. C. Gutzlaff, the Entrance of Mr. Squire on his Station, the State of Education and the Amount of the Population at Singapore, with the Want there of Spiritual Instruction; and, at pp. 541, 542, Remarks, by Mr. Squire, on the Chinese, Malays, and Indians.

India within the Ganges.

THE "Continued Support of Idolatry by the Government of India," and its "Denial of Equal Religious Toleration," were set forth, with painful evidence, in the Introductory Remarks (pp. 97—102) to this Division of the last Survey. We are grieved to state, that the case has become more fearful as the last year has passed away.

In the pages just referred to, the narrative of proceedings on the part of those who seek the redress of these grievances was brought down to the Quarterly Court of E. I. Proprietors held at Christmas 1836; when it was unanimously resolved to recommend to the Court of Directors to adopt further measures to enforce the neglected Despatch of Feb. 20, 1833. The subsequent proceedings of the Court were noticed at pp. 303, 383, and 430.

The Memorial of the Christian-Knowledge Society, mentioned at p. 430 of our last Volume, had been presented in August; and was accompanied by a Letter from the President, the Archbishop of Canterbury, to the Chairman of the Court of Directors. A Memorial of the Church Missionary Society was adopted at the first Meeting of the Committee after the Quarterly Court of the 27th of September: it is printed at pp. 443—445 of our last Volume, and was accompanied by a Letter to the Chairman from the President, the Earl of Chichester. At the last Quarterly Court of Proprietors, held on the 20th of December, it appeared, from the replies of the Chairman to questions from Mr. Poynder, that no answers had been returned to either of the Memorials, nor to either the Letter of His Grace or to that of the Noble Earl. Mr. Poynder, in consequence, gave notice of the following Motion for the Quarterly Court next ensuing:—

That the next Quarterly Court do take into consideration the answer of the Governor of Madras, addressed to the Venerable the Archdeacon of Madras, bearing date the 25th day of April last, conveying the judgment of the Governor-General in Council on the Memorial transmitted by the Governor of Madras to the Supreme Government, and undersigned by the Venerable the Archdeacon of Madras, 13 Chaplains of the Company, 37 Missionaries, and 152 Civil and Military Officers of various ranks and stations, complaining that the Christian Servants of the Company are compelled to perform services incompatible with their sacred obligations, and also that Christianity itself is dishonoured in the eyes of the Natives by the official sanction and encouragement afforded to those superstitions of Idolatry which are destructive to the soul, and involve apostacy from the Only True God; which Memorial was

Digitized by Google Original from HARVARD UNIVERSITY

forwarded to the Governor of Madras by the late Bishop of that Presidency on the 6th day of August 1836. And, also, that the same Court do take into consideration a Memorial to the Governor in Council of Bombay, signed by the Venerable the Archdeacon (now the Bishop) of Bombay, the Chaplains of the Church of England, the Missionary of the General Assembly of the Church of Scotland, and various Civil and Military Servants of the Hon. Company, praying that the Orders of the Company, as expressed in their Despatch to the Supreme Government, dated the 20th February 1833, may be carried into effect, requiring that, "in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, our Native Subjects be left entirely to themselves."

The Proprietors and Directors of the East-India Company may be assured, that God hath bestowed on multitudes in this land a deep and indelible sense of Love and Duty to Him to whom *the Heathen are given for an inheritance, and the uttermost parts of the earth for a possession*—and that they will never cease to use all lawful means, in dependence on His blessing, to bring those on whom the awful responsibility rests of governing India with a view to the advancement of the Kingdom of the Lord, to act, themselves, as true Wisdom and their own personal obligations require. The apparent determination of the Directors to reject all appeals have not prevented the great and influential bodies, the London, Wesleyan, and Baptist Missionary Societies, from presenting urgent Memorials: the Directors of the London Missionary Society pray—

That, considering the fearful responsibility inseparable from the exercise of power, undoubtedly permitted by the Most High, for the moral and social advantage of those placed under its influence; and considering further the obstructions raised to the free and peaceful propagation of Christianity in India, they respectfully, but earnestly, entreat that measures may be taken, without further delay, for securing the effectual execution of the Orders already sent out by the Court to the Supreme Government of India; viz.

That the interference of British Functionaries in the interior management of native temples, in the customs, habits, and religious proceedings of their priests and attendants, in the arrangement of their ceremonies, rites, and festivals, and generally in the conduct of their interior economy, shall cease.

That the Pilgrim-tax shall everywhere be abolished.

That in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our Native Subjects be left entirely to themselves.

The Wesleyan Committee add their urgent entreaty to the Court—

To adopt such measures as may secure, at the earliest possible period, the execution of the several Orders transmitted in the Despatch to which reference has been made; including especially the immediate relinquishment of all Revenues hitherto derived from Idolatrous services, and an entire cessation, on the part of the servants of the Hon. Company, from every practice which implies—and which the thoughtful Heathen Natives cannot but feel and consider as implying—the participation, or contented acquiescence, of the British Government, in the demoralizing and irreligious superstitions, by which they are so lamentably enslaved and debased.

To the Wesleyan Memorial, the Secretary replied—

I am commanded to assure you, that the subject has for a considerable period received, and that it will continue to receive, the attentive consideration of the Court.

The Committee add—

Earnestly do we pray, that the result of the "attentive consideration" of the Directors may be the speedy and effectual termination of the enormous and aggravated evils, of which the Memorials of our own Society, and of other Ecclesiastical or Missionary Bodies, have so justly complained.

The Letter of the Earl of Chichester to the Chairman of the Company treats the subject with so much force and wisdom, that we gladly subjoin this Monition of a Christian Nobleman to the Merchants of his country:—

Digitized by Google Original from HARVARD UNIVERSITY

SIR— *London, October* 24, 1837.

As President of the Church Missionary Society, I have been requested by the Committee to transmit to you the accompanying Memorial — and, feeling deeply interested in the question to which it relates, I beg most respectfully, but most earnestly, to call your serious attention to its prayer.

You must, I am sure, be aware that the present state of the public mind in India is one which demands a peculiar degree of caution and vigilant attention, in directing the course of Moral and Religious Instruction now in operation.

The people are rapidly shaking off the trammels of a degrading superstition; and are engaged in the pursuit of knowledge, with an avidity unexampled in the history of mankind.

With these favourable circumstances for intellectual cultivation, there prevails also that tendency to innovation and civil insubordination, which is the result of all great and sudden changes of opinion, when unrestrained by a strong sense of moral obligation.

Persuaded, Sir, that you will concur in this description, I would further submit this important consideration.

If the Christian Religion be true, then it is not only the best but the only means for impressing upon the Natives those truths and motives, which can best secure them against a moral and civil anarchy; at once destructive to their own prosperity, and to the stability of their political connection with this country.

It must surely then be a paramount obligation on the Government, on the ground of political expediency, to support a sound and efficient system of Christian Education; and to remove, as far as possible, any obstacle which may impede its progress, by producing upon the native mind an impression that we are insincere in our profession of that Religion which we wish them to embrace.

Much has been already done to clear the British Government from the imputation of being accessary to the upholding of Hindoo Superstitions. But the practices to which the Memorial alludes, constitute, I fear, a most mischievous remnant of that double policy, which has hitherto thwarted the benevolent efforts of British Christians for the Conversion and Civilization of India.

It is in vain that we send them Christian Bishops and Missionaries, while our Executive Government, by an open connivance at practices which as Christians they profess to abhor, expose both themselves and the Christian Population to the charge of insincerity or indifference on matters of Religion; and thus weaken that moral ascendancy, which it is no less their interest than their duty to maintain.

I would then humbly submit, that, on the ground of political expediency, it becomes the British Government to give the most open sanction to Christian Education throughout India; and to disconnect itself altogether from any implication in the Idolatrous and Superstitious Practices of that country.

But we cannot forget the higher motives and more solemn obligations which result from a sense of Christian Duty, when we consider, that, in proportion to the means which we possess, is our accountability to God for an honest and diligent use of them, in proclaiming that Gospel which has been graciously revealed to ourselves.

I would respectfully plead these considerations in support of the Memorial which I have the honour to transmit; and will only add, that the valuable services of the Church Missionary Society, and the wise and judicious manner in which its proceedings have been hitherto conducted, seem to claim for their suggestions your kind and favourable attention.

I have the honour to be, Sir,
Your obedient humble Servant,

Sir J. R. Carnac, Bart. M.P. (Signed) CHICHESTER.
Chairman of the Court of Directors.

Our Readers will cordially acquiesce, we doubt not, in the judgment formed of this Letter by our contemporary the "Watchman:"—

IT is an able and interesting document, embodying most Christian and Statesman-like views of a question, which is now exciting a much more than ordinary degree of attention—the Sanction given to Idolatry by the Government of India. His Lord-

Digitized by Google Original from HARVARD UNIVERSITY

ship's method of stating the subject places the evil consequences of such sanction in a very impressive point of view. It has been usual to dwell more especially on its tendency to fortify the Idolatrous Natives in their attachment to the superstitions of their ancestors; but his Lordship principally directs attention to the important fact of the rapid diffusion of education in India, and to the disastrous results which must be anticipated, if we offer to the minds of the inquiring Natives, as they become delivered from the thraldom of their own false system, such manifest evidence of the insincerity of our own religious profession.

It is well known, that the Religion and Science of the Hindoos are so intimately blended in one system, that one of the sure effects of the diffusion of true science among them, is, to destroy their confidence in both the one and the other: their own Religion and Science resting on the same foundation, and being taught by the same authority, when the one is proved to be erroneous, the other cannot longer be maintained. If, then, while this educational process is rapidly going on among the Natives of India, the Government, by sanctioning Idolatry, furnishes proof of the little regard which it pays to the claims of Christianity, it may be reasonably expected that the people, as education teaches them to cast off the trammels of their own system, will pass into a state of Infidelity. This is already the case, to a lamentable extent. A great number of the Hindoos who have received a European Education are now Infidels; and this result may be fairly ascribed, partly to the want of sound religious instruction in the Government Schools, and partly to the impression which our sanction of Idolatry makes on the minds of the educated natives that we are insincere in our profession of the Christian Religion.

It has been objected, that, in the efforts to obtain freedom for Christians from attendance on superstitious or idolatrous ceremonies, no mention is made of the hardship of compelling Native Soldiers, whether Mahomedans or Hindoos, to march in military funeral processions, while a Christian Religious-Service is performed. Most certainly, that compulsion also ought to be removed. A sincere desire to deal justly in this case would speedily lead to such an arrangement of military discipline, as not to wound the religious scruples of any soldier. It is stated in the "Oriental Christian Spectator," that, at Bombay, the Governor-in-Council has commanded the discontinuance of what is called the "Dafter Poojah," or "Worship of Office-implements," performed on festivals in certain of the Courts of the Presidency; and that the use of "Shree," or "Salutation to Gunesha," in public Government Documents, has been abolished in various Courts. "Some of the great objects," it is said, "of the Memorial against the countenancing of Idolatry are thus, it appears, in a fair way of being accomplished."

The Bishop of Calcutta, who has ever stood forth with determined zeal in enforcing the sanctity of the Lord's Day, draws, in a Charge delivered at Bombay, a melancholy picture of the INDIAN SABBATH of most of the professed Christians:—

The SABBATH is ill kept, so far as I have seen, in most parts of India—the worst kept perhaps of any part of Christendom, or at least of Protestant Christendom. The hour-and-a-half of Morning Public Worship, given with listlessness, are supposed to discharge the obligations of the day. Business, or visits, or idleness fill up the vast remaining void. Workmen are employed, whom Christian dependants are sometimes compelled to superintend. Our domestic services and festivities go on as on other days. We fail to present to the Heathen the edifying spectacle of the Day of religious weekly repose. We forget that the Sabbath is coeval with the creation of man—that the Hindoo and Mussulman and Parsee have as much claim, so far as we are concerned, in its rest as ourselves. They at least come under the classes of our *man-servants and our maid-servants and the stranger that is within our gate.*

In nothing doth Revelation manifest more of her benignant and gracious character, than in taking off the yoke of labour every seventh day; and allowing man and beast, in all parts of the universe, to breathe from toil. The Sabbath is the grand external

Digitized by Google Original from HARVARD UNIVERSITY

symbol of Christianity. It is the platform on which Sacraments, Public Worship, Sermons, Catechizings, are erected. Without it, man, though in profession a Christian, is in fact a Heathen. To the great mass of mankind, religion is impossible, if the Sabbath be lost.

Affecting details relative to the late Bishop Corrie and Mrs. Corrie appear at pp. 216, 265, 305—311, 345—347, and 385—387 of our last Volume; and notices of Bishops Carr and Spencer, at pp. 303, 471, 520, 556: see also p. 120 of our last Number.

Bishop Wilson arrived at Calcutta (p. 431) on the 14th of March, after an absence of nearly a year and a half, occupied in the Visitation of the Western and Northern parts of the Diocese. On the 17th, he preached a Sermon from Heb. xii. 7, 8. in the Cathedral, on the Death of the venerated and beloved Bishop Corrie, to the largest audience perhaps—said to be 1300 in number—in an Indian Protestant Church, to which there ever was an opportunity afforded of preaching *the glorious Gospel of the Blessed God.* On the 24th of June, the Bishop held an Ordination in the College Chapel; and, on the 29th, a Confirmation in the Cathedral, to which 274 Europeans and Eurasians, and 92 Natives, were admitted. Krishna Banerjea was admitted to Deacon's Orders: he had been in charge of the Church Missionary Society's School at Mirzapore; and studied some time in Bishop's College previous to his Ordination: the Bishop has appointed him to labour in Calcutta, on the Begum Sumroo's Fund.

A Church-building Fund, established in 1834, has attained an influence which is widely felt. The general impression on the minds of the Trustees is that of cheerfulness and encouragement. "They are sanguine enough," they say, "to anticipate, that, ere many years have passed, there will not be a considerable Station in India without a Building dedicated to the honour of Almighty God, and set apart for the Public Worship of our Protestant Episcopal Church." Nine Churches and one Chapel are in progress at nine important Stations, for which the Fund is pledged to the amount of nearly 24,000 rupees; and Local Contributions, with Government Grants, have supplied 30,000.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—The Report of the Auxiliary has not been received. Grants, of 200*l.* and 500*l.* respectively, have been made to the Auxiliary—The Association, in 1836, its Fifteenth Year, distributed 4386 copies; making a total of 48,085: the Receipts of the Year, including a Balance of 635 rupees, were 2361 rupees, and the Expenses 247; the Balance of 2114 rupees being paid to the Auxiliary on account of copies of the Scriptures—P. 121.

The Society received no communications from the Serampore Missionaries during the Year; but the Committee extract a passage from the Life of Dr. Carey, lately published, as naturally connecting with the assistance, amounting since 1817 to 13,500*l.*, afforded to that body of Missionaries:—

I am sure the work of God must prevail, and I think it cannot be long first: for God having graciously brought the Gospel here, and excited some to attend to it in a hopeful manner, is a kind of pledge to me that He will not forsake His work; and though caste, and a great number of superstitions, are great obstacles, yet I know there are only TWO real obstacles in any part of the earth, viz. a want of the Bible, and the depravity of the human heart. The first of these God has begun to remove, and I trust the last will be removed soon; and when the Spirit is poured down from on High, all superstitions will give way.

In reference to a subject stated in the last Survey, the Committee remark—

Your Committee—having considered of whom the Society is composed, and that there are in its bosom many who as conscientiously object, with reference to New Versions, to the use of terms exclusively signifying immersion, as others conscientiously plead for such a rendering, and that it was utterly impossible for them to decide the controversy, whether theologically or philologically considered—determined to adhere to the course taken in the English and many other Versions; which they were the more encouraged to do, seeing that it leaves all, in their ministerial instructions, free to give that view of the subject which they deem the correct one.

The Committee of the Association state—

Perhaps the most encouraging feature in the operations of the year has been the very numerous applications made by Native Youth, themselves; especially those who are receiving,

Digitized by Google Original from HARVARD UNIVERSITY

Brit. and For. Bible Society—

or have received, an education in the various English Colleges and Schools in Calcutta and its vicinity. It was with difficulty FORMERLY, that we could prevail on the Natives to accept and read the Scriptures—NOW, they are not only willing to receive them, but solicitous to obtain them for their own private use, as well as to read in their respective Schools; and it is a fact, that some of the pupils of those Schools where the reading of the Scriptures is particularly prohibited, are so desirous of reading and understanding the New Testament, that they assemble for that purpose in their own private dwellings. For this and for similar purposes, the Association has had the pleasure and the privilege of supplying the Scriptures to the pupils of English Schools of all grades, from the Hindoo and Hooghly Colleges and the various Mission Schools, down to the small Morning Schools which are kept up by such Native Young Men as are occupied during College Hours in attending to their own studies.

Bombay—1813—The Issues of the year ending Sept. 25, 1835, were, 3572 copies; and in that ending Sept. 25, 1836, they were 10,647; making a total from the beginning of 16,272 Bibles and 74,739 Testaments—Two Grants of 500*l.* each, and 300 reams of paper, have been made to the friends at Bombay, to encourage them to extend their labours—The Eighteenth Report bears gratifying evidence of the great care exercised by the Auxiliary with regard to the Translations under its direction. Separate Books of Scripture, in *Mahratta*, to the amount of 39,000 copies, and 10,000 in *Goozerattee*, had lately left the press or were in the course of printing—P. 121.

The quickness with which the Natives learn to read when their own alphabets are used; the variations in the powers of which being unfrequent, and regular when they do occur—the readiness with which they receive the Scriptures—and the advantages which they derive from the perusal of them, must be apparent. The curiosity and interest of the people are, to a considerable extent, awake; and, undoubtedly, on the increase. Strong as the priestly power is said to be in India, it has never yet, except perhaps for a short time in localities noted for their particular bigotry, interdicted, and it has never yet prevented, the free circulation of the Word of God. The Government now, happily, offers no resistance. [*Report of Auxil.*

Madras—1829—The Issues of the Year were 22,090 copies, making a total of 173,836: of this total, 161,447 were in the native languages—The Receipts of the Year amounted to 6774 rupees—Grants have been made, by the Parent Society, of 500 reams of paper and 500 *Syriac* Bibles. Among the *Tamul* Population, 19,373 Portions of Scripture have been distributed; and 38,000 have been printed for their use. A Sub-Committee is occupied with the revision of the *Malayalim* Version. The Rev. John Hands, of Bellary, the translator of the *Canarese*, has finally returned to Europe, but the Society has an able co-adjutor in his successor. In the *Teloogoo*, vigorous efforts are making to revise the Versions already prepared by the late Rev. Messrs. Pritchett and Gordon—P. 121.

The Report of the Auxiliary Committee opens with an encouraging statement—

They rejoice to record, that the funds of the Society are flourishing; that its friends are undiminished in number; that the work of translating, printing, and distributing the Word of God is proceeding in an increased ratio to former years; and that, so far as they can learn, the effects produced by the dissemination of the sacred seed on the moral wilderness around, are such as to give ample encouragement to go forward in this labour of love. Hitherto hath the Lord helped us!

And the Secretary writes—

Rejoice with us, that the openings for the distribution of the Word of God are growing wider and wider in these parts, and that the demand is far outstripping the supply!

The Rev. Charles Mead, of Travancore, on a late visit home, apprised the Society that it was in contemplation to form a Native Auxiliary Bible Society, for the southern part of the Peninsula. He states—

There are not less than 20,000 Protestant Christians, and an immense number of the Romish Church, beside the Heathen Population of South Travancore, Tinnevelly, and Madura, with no fewer than 12,000 children in the Mission Schools under the care of the two Church Societies', the American, German, and London Missionary Societies' Labourers in those provinces. To meet, in some degree, the demand now made for the Tamul Scriptures, the aid of the Bible Society is urgently required. While we wish to continue to unite with the Madras Auxiliary in every possible way, and to adopt only the Version approved by that Society, we have found that they cannot supply us with a sufficient number of the Sacred Books for our Congregations and Schools; and those at all acquainted with the country know how impossible it is to convey books over so large a space (not less than 400 miles), with any thing like regularity, despatch, or safety.

A great work is undoubtedly commenced in the Southern Districts of the Indian Peninsula, which you may effectually promote and accelerate. Those who have long borne the burthen and heat of the day will be much refreshed and encouraged, if you will afford them the means of more widely diffusing the Sacred Volume among the Natives under their care, who have placed themselves in that situation with the avowed and earnest desire of knowing what they must do to be saved.

Digitized by Google Original from HARVARD UNIVERSITY

The Committee have promised 500 reams of paper, with 500 English Bibles and Testaments, as soon as the Auxiliary shall be established.

CHRISTIAN-KNOWLEDGE SOCIETY.

Calcutta—The Society made Grants of Books to the Diocesan Committee, for the years 1835 and 1836, of 500*l.* value each; with 200*l.* for a Mission House at Barripore—Bishop Wilson applied a third Grant of 500*l.*, made by the Society in March 1835, chiefly in rendering seasonable assistance at very many of the places through which he passed in his late Visitation, from Travancore by the Western and Upper Provinces to Calcutta, of which he has given a detailed account to the Board—The Portuguese Schools, containing 90 Boys and 50 Girls, have been transferred to a fund established by Bp. Middleton in connection with St. James's Church—P. 122.

On the 4th of February, the Bishop assisted in the formation, at Cawnpore, of a "Christian Translation Society for Upper India." This Society is connected with the Christian-Knowledge Society, and especially for the furtherance of that branch of its designs which involves the translation of Moral and Religious Works into the Eastern Tongues.

Bombay—The Board quote the following passages from the Charge delivered by the Bishop of Calcutta at this Presidency:—

I observe, from your Returns, that the Schools for religious and useful learning in the Archdeaconry are numerous. I would beg of you to carry out the system to its fullest practical extent, where it may still be defective. I need not say that the more impressive the religious instruction in the Native Schools can be made, the better. The fidelity and tenderness of a pious Christian Master double the value of the lesson. Mere notions, learned by rote at school from Heathen Masters, with all the associations and habits of the child left to be formed on native usages as before, is an evil, to be abated at least everywhere, and as far as possible avoided.

I have great pleasure in learning that Districts have been alloted by the Government of Bombay to the Presidency Church, to that of Bycullah, and to Colabah and the Harbour, and that the occasional duties are assigned to the respective Chaplains. This is a great step toward parochial order, and all the comforts and blessings which result from the affectionate relation of the pastor and his flock. I have lately concurred with the Supreme Government in a similar arrangement for Calcutta, where it was yet more needed. Madras has long been under the same regulation. Wherever there are large populations, and several Chaplains and Churches, the like course will, I trust, be pursued.

March, 1838.

Madras—The Board granted, on the pressing request of the late Bp. Corrie, the sum of 200*l.* toward the erection of a New Church at St. Thomé, the original European Settlement in the Presidency, and containing an immense population of all classes: a Grant of 600*l.* has been also made for the erection of Mission Houses, and another of 200*l.* for the purposes of the District Committee—The Issues of the Year were 1174 Bibles, 496 Testaments, 1261 Prayer-Books, 14,107 Books and Tracts, and 21,052 Numbers of the Saturday Magazine—In the Vepery Schools, 499 boys and 301 girls were under instruction, and 1891 boys and 215 girls at the Out-Stations, making a total of 2906. In the English Boys' School about 60 attend; and in the Girls', 30—At Tanjore, a Preparatory School has been formed, in order to supply the Seminary at that Station; as it has been found difficult to get properly-qualified boys for Seminarists—P. 122.

PRAYER-BOOK AND HOMILY SOCIETY.

The Rev. John Tucker writes from Madras—

The want of the Common-Prayer Book is severely felt here. This dearth is not unfrequent. Many of them are required for our Missionary Stations; but besides them, the increasing efforts which are making to bestow a religious education on the East-Indian Community, and a general English Education, together with the study of the Scriptures, among the Natives, increase our obligations to meet the demand.

At Cottayam, there is, at times, a considerable demand for Prayer-Books. Two of the Homilies have been printed in Malayalim, and others were shortly to follow.

RELIGIOUS-TRACT SOCIETY.

Calcutta—The "Christian Tract and Book Society" has so greatly enlarged its operations, that the Tracts printed by it in the year were equal in number to three-fourths of the whole previously printed: 138,109 were distributed, making a total of 638,109: the Receipts amounted to 6873 rupees.

To meet the constant call for English Books, consignments have been made by the Parent Society to the extent of 628*l.*: to assist in the dissemination of Religious Truth among the Military and their families, 647,949 Tracts and Children's Books have been sent to various Societies; and for the printing of Tracts for the Native Population, 1618 reams of paper have

Digitized by Google Original from HARVARD UNIVERSITY

Religious Tract Society—

been granted: these various supplies have called for the appropriation of nearly 1300*l.* The Committee have circulated an urgent Appeal (see pp. 277, 278 of our last Volume) made to them by the Rev. W. H. Pearce, in the name of the Calcutta Society, for greatly-enlarged support: they have devoted 1000*l.* to the purpose, in addition to their usual annual supplies to India; and they invite special contributions to three objects, forcibly advocated in the Appeal, viz. 1. Books for Native Christians; 2. English Works for the libraries of the Colleges established by the Committee of Public Instruction at Calcutta; and 3. Books for Schools for Native Youth, in which the English Language is taught.

To the following places, the grants respectively specified have been made, being part of the totals above mentioned:—*Calcutta:* 500 reams of paper, 21,000 English Tracts and Children's Books, consignments for sale 340*l.*, and 135*l.* for the publication of Pilgrim's Progress and Baxter's Call—*Chinsurah:* 4000 Publications—*Berhampore:* 7400 English Tracts—*Benares* and *Chunar:* 56 reams of paper and 7500 Tracts, with casts of cuts for the Pilgrim's Progress—*Meerut:* 7300 English Tracts and Children's Books, with considerable consignments for sale. The sum of 37*l.* 18*s.* was collected for the Society, after a Sermon in its behalf by the Rev. Mr. Proby—*Orissa:* 94 reams of paper: 38,000 Tracts were printed in the year—P. 122.

Bombay—Four New Tracts were adopted by the Auxiliary in its Eighth Year: 38,700 Tracts were printed, and 37,197 circulated. English Books were sold to the value of 1056 rupees. The Receipts amounted to 3186 rupees. Grants have been made to the Auxiliary of 148 reams of paper, 9000 English Tracts, and Books for sale of the value of 100*l.* To *Surat*, 48 reams of paper have been granted: about 50,000 Tracts were printed in the year—P. 122.

Madras—In its Seventeenth Year, the Auxiliary issued 125,455 Tracts, being more than a tenfold increase on its circulation of 11,700 in its First Year, and making a total of 878,106. Nine new Publications have appeared. The Receipts amounted to 6041 rupees. Grants have been made of 148 reams of paper and 17,600 English Tracts. The produce of sales has been remitted home, to the amount of 200*l.*—*Bellary:* in the Fourteenth Year of the Auxiliary, nearly 30,000 Canarese Tracts were printed; and 29,223 in Native Languages and 3863 in English were circulated: three New Tracts were published: 32 reams of paper and 4600 English Tracts have been granted—*Bangalore:* 24 reams of paper, with 12,300 English Tracts, and Books for sale, have been sent—*Nagercoil* and *Palamcottah:* the Thirteenth Report of the Native Tract Society states the printing of 37,000 Tracts, and the issue of Six New Tracts: the Receipts were 1243 rupees, but the Payments 1973: more than a thousand persons were present at the Anniversary: 72 reams of paper have been forwarded—*Neyoor:* Eight New Tracts were issued in the year: 11,500 Tracts were printed: 600 or 700 Natives, who had renounced Idolatry, attended the Anniversary: 32 reams of paper and 4500 Tracts have been granted—*Cottayam* and *Allepie:* 25,000 Tracts were printed and 34,600 distributed in the year: 92 reams of paper and casts of wood-cuts have been sent—Pp. 122, 123.

The attention of the Committee having been frequently called to the great want of suitable religious books in the native languages of the East Indies, for the use of converts to the Christian Religion, they have corresponded with friends connected with the Tract Societies at Calcutta, Madras, and Bombay, and have encouraged them to translate such of the larger publications of the Society as may appear to them most suitable for the edification of Native Christians in their respective districts. The propriety of this step will be seen from the following statement of one of the Calcutta Missionaries. "There is a general thirst for information. The spirit of inquiry has been roused, and must be satisfied. The enemies of the Gospel are not idle: neither are they wanting in zeal; but are ever on the alert to read and put into the hands of the Natives books of a profane and infidel character. But we bless God that the people are still more anxious to read books of a religious nature. They are very eager to obtain Tracts; and every time I go out to preach, I distribute a large number. The Gospel is listened to attentively."

AMERICAN TRACT SOCIETY.

The Remittances of the Society, last year, to this Division of the Survey were as follows: Northern India, 1000 dollars; Orissa, 1000; Telingas, 500; Mahrattas, 1000; Southern India, 1500—P. 123.

EDUCATION INSTITUTIONS.

CALCUTTA.

The advocates for Native Education are divided, it appears, into three par-

Digitized by Google Original from HARVARD UNIVERSITY

ties: the first espouses the principle of diffusing the knowledge of European Learning and Science in the English language and character: the second asserts the superiority of the Vernacular dialects and character as vehicles for diffusing knowledge among the Natives: the third advocates the dissemination of instruction in the Native Languages expressed by the Roman Character.

In speaking of the State of Education in India thirty years ago, Dr. Marshman thus contrasts with it its present condition:—

The course of general education, for even European Children, was far below its present state: an acquaintance with little more than the mere elements of common knowledge was all which could be relied on in this "City of Palaces"; while an acquaintance with the Holy Scriptures—the Charter of Life to mankind—was by some scarcely deemed an essential part of education: and as to the INDIGENT part of its Christian Population, this city presented a prospect perfectly sickening to the heart of every good man. But, at the present time, not only is the general tone of education so raised, that the advantage of sending a child to Europe merely for education is become almost problematical; but a knowledge of the Sacred Scriptures is deemed so important, that the instructor, who, with whatever talents or acquisitions, should presume to offer his services to the public, without making this a component if not an essential part of his plan of education, must lay his account with ultimate disappointment, as to every hope of success.

Committee of Public Instruction — To the Colleges and Seminaries, 14 in number, previously established, others have been added; carrying the number, it is stated, to 27, with 6000 pupils: see p. 278 of our last Volume. Each Institution is under the charge of a Committee of the Europeans and Native Gentlemen of the place. In the year, 140,083 rupees were expended on the English Seminaries, 85,056 on the Oriental, and 29,132 on contingencies; the proportion of patronage extended to the Students appearing thus to be in the ratio of 140 to the Students of European Learning to 85 to those of Oriental. At the close of 1836, there were 3398 Students in the 20 Institutions then in action; consisting of 1881 Hindoos, 596 Mahomedans, 77 Christians, and 844 of other Creeds or not ascertained. A Library is in preparation for each Institution: the books already ordered for this purpose will cost 2700*l.* The "proficiency of the Students is, in every case," the Report states, "encouraging; in some instances, surprising." The Committee avow that they are deeply sensible of the importance of encouraging the Vernacular Languages, and have always considered the Order under which they are acting, to appropriate their funds chiefly to English Education, as not precluding them from this course. On this subject they observe—

We conceive the formation of a Vernacular Literature to be the ultimate object to which all our efforts are to be directed. At present, the extensive cultivation of some foreign language, which is always very improving to the mind, is rendered indispensable by the almost total absence of a Vernacular Literature, and the consequent impossibility of obtaining a tolerable education from that source only. The study of English, to which many circumstances induce the Natives to give the preference, and with it the knowledge of the Learning of the West, is therefore daily spreading. This, as it appears to us, is the first stage in the process by which India is to be enlightened. The Natives must learn before they can teach. The best-educated among them must be placed in possession of our knowledge before they can transfer it into their own language. We trust that the number of such translations will now multiply every year. As the superiority of European Learning becomes more generally appreciated, the demand for them will, no doubt, increase; and we shall be able to encourage any good books which may be brought out in the Native Languages, by adopting them extensively in our Seminaries.

The Governor-General in Council expressed his unqualified approbation of the course adopted by the Committee; and especially of their intention to continue the encouragement which had previously been afforded to the Vernacular as well as to the English Languages. Mr. H. T. Prinsep, as Secretary to Government, signs this Minute; while he is the only Member of the Committee who declined signing the Report, and charges the Committee with a deviation from what he considers "the well-defined principle contained in the Government Order of March 1835"—that of devoting exclusively to the teaching of English all the funds appropriated by Government to the purposes of education—Pp. 123, 124.

A rigid adherence to the view which Mr. Prinsep takes of the Order is strongly opposed by many. A correspondent of the Calcutta Christian Observer writes—

The present system (English language and English character) is neither popular nor national. An ulterior object is suspected, and the real leaders of the people stand aloof. The zeal of those Natives and Students who support the New System is certainly well sustained by the promise of service and the like; but it will not do. The time has not yet come.

Digitized by Google Original from HARVARD UNIVERSITY

Education Institutions—

In proof of this, he appeals to a petition of Mahomedans against the system, supported by the almost-unparalleled number of 18,171 signatures; and the eagerness with which an Elementary Treatise on Geography and Astronomy, in the native language and character, demonstrating the Copernican System, had been received by all classes of the people.

Calcutta High School—At the Seventh Annual Examination, 25 prizes of Books were awarded: the improvement was decidedly great. The Scholars are 135. In the year, 5 were advanced to Bishop's College. The Receipts of the Year amounted to 14,868 rupees, and the Payments to 15,371. This School is eminent as a Preparatory School; and, as a stepping-stone to Bishop's College, it possesses a high claim to notice. Its tone is decidedly religious.

Calcutta Free School — The children maintained and educated are 248 boys and 146 girls. Important benefits result from this School: the children are rescued from destitution, ignorance, and vice; and are brought up in the fear and love of God, and prepared to earn their own livelihood. Of the help thus rendered to Females, it is said—

We rejoice to see useful arts taught in the Female Department; for we are sure, that, in whatever ratio the Female Character can be elevated by education and honest industry, in a much greater ratio will the Man be raised through their indirect instrumentality. No country in the world shews more distress among the widowed part of the community than Calcutta does; but thus, in early life, putting those whom it may please the Almighty to reduce to that forlorn condition in the way of honestly relieving their necessities, is charity indeed!

Benevolent Institution—In the Girls' School, the number on the list is 50; and in that of the Boys, 162: of the Boys, 100 are Eurasians or Europeans, 52 Hindoos, and 10 Mahomedans. In the instruction, no difference is made on account of nation, sect, or colour. The proficiency manifests an advance beyond that of any former year. Mr. Penney went from the British and Foreign School Society, nearly 27 years ago, to take charge of this Institution; and still continues his labours —P. 124.

Infant-School Soc.—This Society was formed in June 1833. In October 1834, Mr. and Mrs. Perkins arrived as Teachers. A few months afterward, a School was opened among the lower classes of the Native Portuguese, with 60 children from 2 to 7 years of age: it was the wish of the Committee to render this a Model School. A second School was opened in Calcutta, a third at Chinsurah, and a fourth at Vizagapatam. Six Young Men have been trained by Mr. Perkins as Teachers. The Receipts amounted to 4900 rupees, and the Payments to 6023: the greater part of the balance has been liquidated by a donation from the Bishop, the Patron and warm Friend of the Society. It has been objected to the System, that it is unsuitable to the country; but the Committee repudiate this objection, as contradicted by their own experience.

It is stated by a Correspondent of the "Christian Intelligencer," in reference to one of the Schools—

No one could visit that School, and behold how the very things, which, apart from instruction, are most baneful to children—the love of noise, of music, of imitation—were seized on by this system, and made the means of conveying, in the most pleasant manner, the most valuable lessons; and giving a desire for knowledge, for truth, and for order, in the earliest stages of infancy—no one, we say, could behold all this, and not desire that the System might spread from Cape Comorin to the Himalaya Mountains.

Of an Examination held in the Town Hall, it is reported by the same Correspondent—

The readiness with which the questions in Reading, in Geography, in Arithmetic, and in Natural History were answered was truly surprising. The pronunciation of the English was beyond any thing which the different English Schools have yet produced in more-advanced boys; and the cheerful and eager manner in which all was gone through shewed that it was a matter of pleasure rather than of discipline, and not less conducive to health than to mental and moral improvement.

Ladies' Native-Female Ed. Soc.—Mrs. Wilson, on leaving the Central School to take charge of her Orphan Refuge, bears her testimony that the School is "well established, had gone on successfully for more than eight years, and proceeds like clock-work: the business," she adds, "of keeping 300 children well is very laborious in this exhausting climate." Miss White continues in charge of the School: "she is much devoted," Mrs. Wilson testifies, "to her work, and to the poor Natives whom we endeavour to benefit." Miss Thomson, from the "Chinese and India-Female Education Society," destined to Chinsurah, has taken Miss Wakefield's place in the School, that Lady (now Mrs Chapman) having relinquished her situation,

Digitized by Google Original from HARVARD UNIVERSITY

after more than indemnifying the Society for the expense incurred on her account; and she still pays great attention to the School, as a voluntary labourer. Miss Thomson had formed an Infant Class of 30 little children, who seemed greatly delighted. Mrs. Chapman, who has undertaken the Secretaryship of the Society, very assiduously visits the Central School. A Sale was held in January of last year, which produced 2300 rupees. An Examination took place after the Sale, which proved highly satisfactory: the children were decidedly improved: about 360 were present: they read with fluency, and their answers gave proof of great care in endeavouring to make them understand the import of their lessons. These Schools have been the means of bringing several of the Native Scholars to a knowledge of the Truth, as well as of very materially weakening the prejudices of the Native Population with regard to Female Education: yet it must be confessed, that, while Native Boys are anxious to learn and cheerfully resort to the Schools opened for their reception, Girls have scarcely any desire to obtain instruction. At Howrah, Culna, and Kishnaghur, the Schools flourish. Nuddea, close to Kishnaghur, is the centre of Hindoo Wisdom and Pride: the Committee are anxious, therefore, to establish Schools at that place—The Misses Eden, mentioned in the last Survey, are sisters, not daughters, of the Governor-General—Pp. 124, 125; and see, at pp. 514—516, notices of the Beneficial Influence of the Central School.

Female Orphans' Refuge—At the last Return of numbers which we have seen there were 104* Orphans in the Refuge. The Receipts, from January 1833 to July 1, 1836 amounted to 25,024 rupees; of which nearly 8000 appear to have been produced by Sales of Work received from England or prepared in India: the Payments, for the same period, were 22,625 rupees. It is calculated that 120 Orphans may be fed, clothed, and educated for 400 rupees per month, the Superintendant and two Assistant-Mistresses included. For this sum Mrs. Wilson has to depend, under God, on the benevolence of the Christian Community; and, at present, the Institution requires an extra sum of 5000 rupees, for a small substantial Chapel, the lower part of which may accommodate the Christian Servants, School Teachers, and Villagers, with a Gallery over for the use of the Orphans: a further sum, of 2000 rupees, is also wanted, for the construction of half-a-mile of road from the Barrackpore Road to the Refuge —Miss Carter, proceeding to Cawnpore from the Chinese and India Society, visited the Refuge, and says of it: "My earnest prayer is, that I may follow Mrs. Wilson as she follows her Blessed Master. You can form no idea of this deeply-interesting Establishment, her dear little Orphans look so contented and happy." Mrs. Chapman, of the Ladies' Society, writes in February of last year: "The Refuge continues to flourish. It is like a little Eden in the midst of the wilderness. It is one of the most cheering spots to be found, I think, in India." We referred, in the last Survey, to the high character given of this Institution by Bp. Wilson: it should have been said, by the Calcutta Corresponding Committee of the Church Missionary Society—P. 125.

Mrs. Wilson thus speaks of her own wishes and designs in relation to her undertaking:—

It has been frequently asked for what purpose the Female Orphans are training; and as I have a particular object in view respecting them, I desire to remark distinctly—They are being taught, that they may go forth with their Husbands as Teachers to their neglected ignorant country-women: it is not intended that they should leave the Institution until they marry: within the last 18 months, 13 of the Wards have married; two to Servants of the School, five to respectable Villagers, and six to young Catechists. I have great comfort in taking on myself the entire responsibility of providing for the Orphans already in the Asylum; adding, from time to time, as many more as may require a home. These Girls will be brought up to do all the work of the Institution; and their food and clothing will be always according to their native habits, which are the most economical possible. The Children are employed six hours a-day in the School, three hours at a time; and are taught Bengalee and English, with plain and fancy needlework: the work is sold for the benefit of the funds.

CHINSURAH.

Hooghly College—This Institution was opened at Chinsurah, Aug. 1, 1836: within four days, not fewer than 1500 Students were entered. It is remarked in the "Friend of India"—

We scarcely recollect a parallel case in any Nation; but in India, it is totally unprecedented. Wonder partly ceases, when it is remembered that the College will embrace the whole course of study, from the most elementary lessons of

* By an error of the press, at p. 493 of our last Volume, the number of Girls then in the Refuge is reported to be 1000, instead of 100.—*Editors.*

Digitized by Google Original from HARVARD UNIVERSITY

Education Institutions—

childhood, up to the highest point of intellectual culture to which circumstances will allow of its alumni being carried: were it otherwise, a crowd of students like this flocking to a College, would prove a previous very wide extension of common education: as it is, the fact justifies such an inference only to a partial extent. Our experience of the native passion for novelty, too, warrants the apprehension that the College Lists will, before long, contract to more moderate length. Nevertheless, after every deduction which can be made, the fact is one of surpassing interest. In respect to the education of the people, and their redemption from superstition and moral degradation, it is, without doubt, THE FACT OF THE YEAR 1836.

The following observations on the Cause of this great influx of Students, and the probable Results, will be read with interest:—

The announcement of this Fact has led us to inquire as to its Cause; which is not, we imagine, to be found in any single thing. It must be remembered, that, within the narrow compass of Hooghly, Chinsurah, and Chandernagore, some of the earliest European Settlements in Bengal were formed. The factories, which long flourished in those towns, created an intimate connection between the foreigners of different European Nations, and the manufacturing and agricultural population in the neighbourhood, from which the present native families of distinction principally derived their wealth and consequence. Within this limited space, too, there have long existed three distinct bodies of European Functionaries—the British, Dutch, and French—with their several Courts and Establishments; and the official intercourse maintained between them and the Natives cannot have failed to go far to wear away the aversion of the Natives to foreign intimacies.

But, after all, it will remain unquestionable, that the astonishing success of the College in attracting Students is chiefly the result of previous more humble efforts in public education. The Government Vernacular Schools, conducted in succession by Mr. May, Mr. Pearson, and Mr. Mundy, and latterly maintained by the Society for the Propagation of the Gospel, together with those instituted by the same zealous labourers, and by Mr. Lacroix, in connection with the London Missionary Society and the Netherlands' Missionary Society, and assisted perhaps by the indigenous schools connected with Serampore about 15 years ago, have imparted an intellectual character to the population of the Hooghly District, to which we are confident there is no approach in any other part of the country beyond the precincts of Calcutta. We have no small proof of this in the subscription list of the "Sumachar Durpun", in which Hooghly has a preponderance four or five-fold over any other Zilla in Bengal.

In those Schools, thousands upon thousands have received such an education, as by its practical character has eminently fitted them for respectability and success in their several avocations, and in many cases to rise with ease above their original place in society. They have, at the same time, been disabused of much of the folly of Hindooism; and have obtained glimpses, at least, of the fair and pleasant fields of General Knowledge. Many of them have become as familiar with the narratives of the Sacred Scriptures, and their pure, divine morality and truth, as the generality of Christian Youth; and although not converts to the Gospel, they have felt the power of its light to throw shame upon the deeds and doctrines of Heathenism. No wonder, then, that the younger members of the generation so benefitted, who have still some time to spare for further instruction, should eagerly resort to the New College; or that those who are too old to be students themselves, should send their children and their younger brothers and relatives to profit by its superior advantages.

BOMBAY.

We have collected no other information relative to Education at this Presidency than what will be found under the head of the Church Missionary Society and that of the Church-of-Scotland Missions.

MADRAS.

The efforts of the principal Natives for the improvement of their community are thus described by the Rev. John Tucker:—

The chief men in this neighbourhood are not, like those of Calcutta, men of rank and influence and information: they have acquired property, and this gives them weight. Their efforts after moral improvement are comparatively feeble, but by no means to be despised. They have established a Literary Society and Reading Room: they visit and consult European Gentlemen, who are anxious for their advancement; and are at this moment contemplating, by the aid of one or two Europeans, the establishment of a College for the Education of their Youth in English Literature and the various Sciences.

The rapid advance of Christian Education at Madras, and the opening of a Fund at home with the view of aiding in this design, were stated at p. 216 of our last Volume. On this subject the Rev. John Tucker writes—

Religious Education has made a considerable advance during the last few years; and we have much to cheer us, and to be thankful for in this respect. The "St. George's District Day and Infant" and "Vepery Infant Schools"—the Native-Education Society School—and the St. Andrew's School—have all been instituted, and are all prospering to the full extent of the expectations of the projectors of them. The "Native-Education Society" has, moreover, been made the instrument of great good, in establishing the fact, that the Natives have no real objection to the introduction of the Scriptures. The Government are preparing to set up Schools, and, it is expected, will permit the Scriptures to be taught in them. God is opening ways on all sides for us to make known Salvation in Christ to these our fellow-subjects, but none take pity! Pray let this fact, as I believe it to be, occupy

Digitized by Google Original from HARVARD UNIVERSITY

your mind— that if Christian Friends in England were true to their Master, THE GREAT BULK OF THE POPULATION WOULD BE IN THEIR HANDS—of the population of South India. If six or eight Young Men were to come out now, really competent to teach, well-educated, and of good character, they would immediately be engaged, and placed over Schools. The Scriptures would be read, and who can estimate the influence of each School? These Schools would raise up Schoolmasters for all the principal places; and thus would tell on the whole population, and that in a way entirely distinct from Missionary Work. Surely we are bound to strain every nerve and run every risk.

Bp. Corrie's Grammar School—An Institution, called the "Parental Academy," had fallen into decay, but was revived, soon after the arrival of the late Bishop, under the name of the "Madras Grammar School:" it was specially cherished by him; and has, since his lamented death, borne his name. At the last Return of scholars there were about 138: of these, 21 Boarders and 91 Day-Scholars are Europeans or Eurasians; and 9 Christian Natives and 15 Heathen Natives and Day-Scholars. All receive a solid, religious, and useful education in connection with the Church of England. The Receipts of the First Year, ending June 30, 1837, including a Monthly Grant of 125 rupees from the Church Missionary Society, amounted to 14,313 rupees, and the Payments to 13,337. Of an Examination, in the presence of the Commander-in-chief and other Gentlemen, held a little time before Bp. Corrie's death, Mr. Tucker says—

I believe every one acknowledged that the scene was new in Madras. I do not speak so much of the actual answers given by the boys, as of the activity of mind and interest felt by the whole School, so widely different from the listlessness which prevails, from want of advantages, among almost all born and brought up here.

The "Madras Conservative" states—

The success which has attended this School has borne ample testimony to the foresight and firmness of our late admirable Bishop. This Institution, which has scarcely been in existence a year, could command, we believe, ten times its present number of pupils, if it were capable of receiving them.

Female Education—The "Chinese and India-Female Education Society" have sent two Teachers to Madras, Miss M. Craven and Miss Spiers, who arrived there in December 1836. Miss Craven has been appointed to assist Mrs. Pettitt at Palamcottah. Miss Spiers has undertaken the superintendence of the Military Female Orphan Asylum, containing 400 inmates, nearly 300 of whom are under the age of 15 years.

The Rev. John Tucker is anxious to establish a Boarding and Day School for the daughters of the Eurasians; from which, by degrees, a body of intelligent and active Teachers might, by the blessing of God, be raised up for the next generation. The necessity for such a School is thus stated by Mr. Tucker:—

The Native-Female Education now going on, is, either that under the direction of the Ladies' Committee of the Native-Female Education Society, whose operations are confined to Madras; or that conducted by the Wives of Missionaries at their different Stations. The girls educated under the Committee are, with scarcely an exception, of low caste; usually of the lowest caste: and it would be scarcely less absurd to suppose that the education of 400 girls in St. Giles's would carry its influence into the wealthy and fashionable establishments of Regent's Park, than to imagine that these poor children and the labours of their teachers tell upon the respectable part of the Native Community: the whole of the females of the respectable Native Families in Madras are entirely excluded from all which can in any way be called education. The labours of the Missionaries' Wives are most valuable; but, of course, they can carry on education to a very limited extent: we thankfully welcome every female from England; but we can never hope to receive more than a scanty supply of Teachers.

It is, then, to a well-conducted Female School for European and East-Indian Young Ladies in Madras, that I conceive we must look for Teachers in future.

The Chinese and India Society has just sent another Agent, Miss Austen, to Madras; but has not yet found a Lady of such experience as might qualify her to conduct the Boarding School in contemplation.

Of the Missionary Female Schools at Out-Stations, Mr. Tucker says—

Mrs. Pettitt is greatly cheered and encouraged by the assistance and society of Miss Craven. At Cochin, Allepie, and Cottayam, there are four schools; all of them well conducted, and doubtless having an important influence in their respective neighbourhoods. The whole are supported by private contributions, excepting one at Cottayam, which receives assistance from the Church Missionary Society. At Nagercoil, also, there is an excellent Female School. All these are in Travancore; and I have no hesitation in speaking so favourably of them from my own personal knowledge.

Digitized by Google Original from HARVARD UNIVERSITY

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

SERAMPORE MISSIONS.

Our Readers will have seen, from pp. 108 and 109 our last Number, that an arrangement has been agreed on, between the Committee of the Baptist Missionary Society and that of the Society formed at home in aid of the Serampore Missions; whereby, as it appears, the various Serampore Mission Stations in India, and such Books and Translations at Serampore as are public property, are to be transferred to the Baptist Society. Nothing has yet appeared respecting the future management of the College: the average attendance of the Students, at the latest dates, was 81. Mr. Leechman had sailed for England to recruit the funds, and Mr. Mack for the restoration of his health: two able Tutors are employed, during their absence, in carrying the Students forward—Pp. 96, 126—128; and see, at pp. 102, 103, Obituary Notices of W. A. Reilly, a Student in the College.

BAPTIST MISSIONARY SOCIETY.

Calcutta—1801—W. Yates, James Penney, James Thomas; C. C. Aratoon, De Monte, As.; Soojautullee, Pitambar, Nat. As.—Out-stations in the vicinity, *Seebpore*, *Howrah*, and *Sulkeah*, on the west of the River, opposite to Calcutta, lying in the order here mentioned from south to north; with *Chitpore*, north of Calcutta, and on the same side of the Hooghly: see the Plan of Calcutta at p. 535 of our Volume for 1832: these places are supplied by George Pearce and J. D. Elli—District Out-stations, to the south of Calcutta, *Kharee* and *Luckyantipore*, are visited from Calcutta. Mr. W. H. Pearce, after the labours of nearly 20 successive years, is recruiting his health in England—Pitambar was absent for some time, on a voyage to Mauritius: the planters of that island sent for a large number of the Natives of India, engaging their services as free labourers for a term of years; with the view, both of increasing the cultivation of sugar, and of becoming more independent of the Negroes: it is said that from 10,000 to 15,000 proceeded thither. A benevolent Gentleman offering to support a Native Missionary among them, Pitambar, with his wife and another Native Female, embarked, under the superintendence of the Rev. Marie Ferdinand Gros, a Missionary from Geneva, who also was proceeding to Mauritius to labour among the Negroes. The Authorities on the island would not allow of these labours: Mr. Gros, in consequence, proceeded to Europe, and Pitambar returned to Calcutta.

In *Calcutta*, the Native Chapels are crowded with attentive hearers: the communicants are 24. Tracts and Portions of Scripture are distributed at the close of the Services; and, on the days when the Chapels are not open, different streets and suburbs of the city have been visited, and conversations held and Tracts distributed at the homes of the Heathen. The Gospel is diligently proclaimed, as opportunity offers, to Hindoos and Mussulmans, by the way-side: the stale and oft-refuted objections still made by some of the auditors, with their general levity and indifference to truths of eternal moment, call loudly for renewed and earnest prayer in behalf of these miserable multitudes. Mr. Aratoon labours among the Armenians: he has prepared Tracts for them, and has sent these Tracts to all parts where Armenians have settled: he is now aided in his labours by two of his young countrymen, brought to the knowledge of the Truth by means of Missionaries who laboured for a time at Bagdad: he is anxious to visit Armenia, in the hope of benefitting his Nation—Mr. Yates's revised edition of his Bengalee N. T. had proceeded as far as the Epistle to the Hebrews. As the Missionaries judge it wrong to transfer the word "baptize" from the Greek into their Versions, but think it their duty to translate it by words implying immersion, they are about to prepare Versions of the New Testament for themselves in the other principal languages of India, either by new translations, or by revisions of such as are already executed: their immediate aim is, the publication of the whole Bible in Bengalee; and of the N. T. in Sanscrit, Hindoostanee, Hinduwee, and Modern Armenian; this last having been undertaken by C. C. Aratoon, himself an Armenian, and anxious for the salvation of his Nation—In the absence of Mr. W. H. Pearce, the Printing Office is superintended by Mr. Thomas: 7 presses are in constant employ—either on literary, and other works, for individuals and public

Digitized by Google Original from HARVARD UNIVERSITY

bodies, producing pecuniary advantage to the Mission; or on the Scriptures, Tracts, and School-Books, having in view the moral and spiritual good of the Native Population. Punches and matrices are supplied from the Type Foundry, to Missionary Presses in various parts of India —P. 128.

At *Seebpore*, and at the Southern Out-stations chiefly visited by Mr. G. Pearce, there were 54 Communicants, and 12 Candidates for Baptism. The Girls in the Boarding School for the Female Children of Native Christians, under the charge of Mr. and Mrs. Pearce, amounted, in January of last year, to 41; and more would be gladly received, if funds could be raised: 10 of these children manifested serious concern for their souls, and six of them have been baptized: the elder Girls instruct the females in the neighbourhood — At *Howrah*, Mr. Ellis, who removed from Chitpore on account of its insalubrity, still remains in charge of the Boys' Boarding School, having removed it with him from Chitpore: it had, at the last dates, 50 pupils: their general improvement was gratifying, and their character and conduct particularly so: a number of Christian Youths were waiting for admission, but could not be received from want of funds, till one friend undertook to support 10 and another 5. Mr. Ellis had 6 Students for the Ministry under his care; and says of the School, that it is full of promise, particularly for a supply of Native Missionaries—At *Sulkeah*, 7 Natives have been baptized, but one of them proved to be a deceiver — While Mr. Ellis continued at *Chitpore*, Five Services were held weekly: 4000 Tracts were distributed in the year, with a large number of Single Gospels. It is much to be regretted that Mr. Ellis's removal has unavoidably led to the discontinuance of the English and Bengalee School, which was supported from funds raised by a few Ladies in Calcutta: upward of 250 Hindoo Youths received instruction in English during the year—P. 128.

The Southern Out-stations continue under the care of Mr. G. Pearce, assisted by Mr. De Monte and several Native Teachers—At *Luckyantipore*, the work has prospered. Mr. De Monte spent much time here. A system of instruction on week-days, from village to village, where the Christians reside, has been attended with the happiest effects. About 20 families have been added from the Heathen to the Christian Community. The Lord's-Day Congregation has averaged from 120 to 150. A large and substantial Chapel has been erected. Five persons have been baptized. The adjacent villages and markets have been constantly visited: the Word has in general been heard with attention—Of *Kharee*, the report is not so favourable; but, latterly, a better spirit has prevailed. The Station is so distant and unhealthy, that the care of it necessarily devolves almost entirely on the Native Assistants —There are, in these Southern Villages, 175 families containing 450 individuals under instruction: a few years since these were all sunk in gross Idolatry. A European Missionary is required among them, but the insalubrity of the climate would prevent this, even if one could be spared. Kharee is a salt marsh, exposed to the malaria from the jungle: Luckyantipore is a little better, not being a salt land; but it is more marshy than Kharee, and fruitful in agues and fevers. The district, from its vicinity to the jungle, is exposed to the ravages of boars, buffaloes, and tigers: in one month, 17 persons were carried off by tigers — Pp. 128, 129.

The Committee state, in reference to the point in discussion with the British and Foreign Bible Society—

It is already known that the Committee of the British and Foreign Bible Society have declined to render any pecuniary aid to Mr. Yates's Version, as prepared in conformity with his own convictions as to the rendering of certain words describing one of the positive institutions of the Saviour. A few contributions have, in consequence of that decision, been forwarded by friends in this country, with the view of making up the deficiency; but Providence has kindly opened a seasonable and unexpected source of supply, in the liberal kindness of brethren, connected with our own Denomination, in the United States of America. Having considered themselves called on, by recent movements on that side of the Atlantic, to form a New Bible Society, on the simple principle of encouraging the most faithful Versions of the Inspired Volume which can be procured, they hastened to present, as their first offering to the Sacred Cause, a generous donation of 2500 dollars, upward of 500*l.* sterling, in aid of our Calcutta Version. A second donation of equal amount has been very recently voted for the same object. We feel deeply indebted to our American Brethren for this unsolicited liberality; and recognise in it, as well as in the great success which has attended the establishment of their own Institution—the American and Foreign Bible Society—an encouraging proof, that God will command His blessing on a faithful regard to the dictates of conscience in our attempts to serve Him.

Digitized by Google Original from HARVARD UNIVERSITY

Baptist Missionary Society—

Cutwa: 75 miles N of Calcutta—1804—W. Carey; with 6 Native Teachers—The work has gone on as usual. Communicants are 35, and are much respected by their neighbours. Baptisms, 2; which make a total of 110 baptized by Mr. Carey. The Fairs have all been attended: great numbers of Books and Tracts have been circulated, and crowds have heard the Gospel: many of the surrounding villages have been visited: the people are, in general, attentive to the Word—P. 129.

Mr. Carey gives the following outline of the labours carried on here:—

On the *Lord's Day* we have two Services in Bengalee at home, at which the Native Christians, servants, and others from other parts, attend. On *Mondays*, some of the Christians go to the villages; and, in the afternoon, we attend a Place of Worship in the town. On *Tuesdays*, some of the Christians go out; and some attend a Place of Worship, at another town about five miles off. On *Wednesdays*, some go out; and others attend a Place of Worship in the town. On *Thursdays*, the Christians go out. On *Fridays*, some go out to villages; and others go to the Dewangunge Market. On *Saturdays*, some go out; and others attend at the town market. Every day is commenced by worship in Bengalee, at which many strangers often attend: in the rains, we have worship every evening at the river side, if nothing hinders; at which times we have often large numbers of attentive hearers, mostly composed of strangers from boats. At all these opportunities, two of us speak: we commence by singing, which generally brings the people together: the joy and pleasure which I have had at these times are not easily described.

This is the general outline of our work: of course we have hindrances. Besides this, we have three and sometimes more Annual Fairs to attend to; and, at such times, we are all pretty well employed for three or four days in preaching and distributing Tracts, when thousands hear the Word. I have no Boys' Schools: I had 10, with great numbers of Scholars; but, alas! they are all given up for want of funds! Mrs. Carey has a Female School which has lately been reduced from 200 to about 30 girls for want of funds: she attends herself about three hours daily. Our want of funds for schools is distressing.

Soory: 45 miles N W of Calcutta—James Williamson; with Nat. As.—No return of numbers is given; but Mr. Williamson writes in March of last year:—

When I first came hither, few of the Native Christians were supporting themselves by their own labours: now, however, all who are able earn their own livelihood; and their Heathen Neighbours, seeing this, ask us with an air of disdain, "Who will become Christians, to plough and dig the earth?" that is, in regard to worldly circumstances, to be no better or even worse off than before. Some of our Native Christians are employed as Itinerants in the Mission; others as Teachers in our Schools. Some are writers or servants of the Court under Government; and others, servants in private families. A few support themselves by cultivating the soil, and one or two are employed as day-labourers. Some of the youth who are obtaining a superior education will doubtless be fitted for higher situations in due time. Besides a common education, the Christian Girls are taught needle-work; and a few of them are able to earn a comfortable living by their own industry.

We have undertaken several journeys among the surrounding Heathen. One of these journeys was in a new direction, among the jungle people near the Hills, where none of us had ever been before.

Monghyr: 250 miles N W of Calcutta—1810—Andrew Leslie, W. Moore—Ten Natives have been baptized—In the cold months, Mr. Leslie, and his Native Assistants, have visited various large towns, from 40 to 100 miles distant: great attention was paid to the preaching in some places; but, in others, violent opposition endangered the safety of the labourers. He renewed his visit, at the beginning of last year, to the people of the Rajmahal Hills: soon after his return, he was seized, as on occasion of his visit in 1834 with the late Maira, with the jungle fever; and a Native who accompanied him was also severely affected. Several relapses so reduced Mr. Leslie, that it appeared probable at the last dates, in July, that he would be obliged to have recourse to a sea-voyage. He was the more reluctant to be absent from the Station, as Mr. Moore was about to leave Monghyr in order to live with his brother-in-law at Simlah, 1200 miles distant. The Journey to the Hills was very satisfactory: the people heard with fixed attention: the Chief, an intelligent and open-hearted man, implored him to send a Teacher—P. 129.

Diyah: 320 N W of Calcutta—1809—John Lawrence. It should have been mentioned in the last Survey, that Mr. G. F. Anderson died in England, Dec. 26, 1836—Communicants, 14; chiefly British Soldiers. Preaching has been continued in the Chapels and the Bazaars; but no success has been granted among the Natives. "The Gospel meets," Mr. Lawrence writes, "with their malignant opposition and ridicule, or is heard with stoical apathy"—P. 129.

Patna: 10 miles from Digah: inhab. 200,000—1832—Henry Beddy—Mr. Beddy has suffered severely from bilious

Digitized by Google Original from HARVARD UNIVERSITY

fever. So far as practicable, Preaching has been continued every morning during the week, as well as on the Sabbath: but he mourns, as Mr. Lawrence does at Digah, over the moral death of the vast multitudes around him. He derived not a little support from the sympathy and zealous co-operation of several European Christians resident at Patna—P. 129.

It is with regret that I have nothing to communicate of a cheering nature. All things go on as usual. Our Services are variously attended: sometimes I have people who seem desirous of hearing and keeping the truth; and thus my expectations are, for a while, raised, but the real state of the people is awfully wicked, depraved, ignorant, and unconcerned. [*Mr. Beddy.*

In reference to these distressing but faithful disclosures of want of success, the Committee remark—

Experience renders all our Brethren careful, lest, by communicating prematurely their agreeable anticipations, they should be preparing for future disappointment. In this respect, especially, Christian Missionaries in India have been called to exercise *the patience of hope;* and the difficulties, with which they have been called to struggle, have been rendered more painful by the fear, lest the friends of the Gospel at home, when they see the harvest so long deferred, should grow weary of sustaining their efforts. "But oh, let them consider," exclaims our devoted brother, Mr. Daniel, "who has to bear the heaviest trial, in consequence of their expectations being so long delayed—they, who contribute a small portion of their substance once a year; or the Missionary, who daily, almost hourly, has these things before him, and who is in every quarter called on to experience heart-breaking feelings, while he says, *Who hath believed our report, or to whom has the arm of the Lord been revealed?*

GOSPEL-PROPAGATION SOCIETY.

CALCUTTA.

BISHOP'S COLLEGE — 1820 — W. H. Mill, D.D. Principal; G.W.Withers, S.C. Malan, Professors; Superint. of College Press, Mr. Ridsdale. The departure of the Principal from India called forth strong expressions of regret in a Valedictory Address from the Bishop and Clergy, enumerating his labours during his residence in India; and in another, from twenty-one Missionaries and Catechists, who had been under his care in the College. A Notice (see p. 302 of our last Volume) was circulated at home in reference to the expected vacancy; but the Board not succeeding in finding a successor to Dr. Mill, Prof. Withers will act as Principal during the vacancy, and the Rev. S.C. Malan has been appointed Junior Professor—In 1836, five Students left the College, as Catechists in the service of the Society; one, a Native, as a Catechist of the Church Missionary Society; and one was elected Second Master of the Martinière School, in Calcutta. On the 24th of June, at an Ordination held in the College Chapel, the Rev. Josiah Hughes (lately in connection, see p. 125, with the London Missionary Society) was admitted to Priest's Orders, and Mr. John Frederick Goldstein and Krishna Banerjea to that of Deacon. Mr. Hughes is appointed Missionary at Malacca, and Mr. Goldstein to Madras. Krishna Banerjea is employed by the Bishop in Calcutta on the Begum Sumroo's Fund—P. 130.

An opportunity has presented itself of forming a class of Native Students. Five Youths have been placed in the College by the Bishop, upon the Begum Sumroo's Fund, with a view to the commencement by them of a Native Ministry. These Youths are continued in their national diet and habits; with the view of counteracting the danger of their imbibing notions and feelings, from early association with Europeans, which would disqualify them for humble and contented labour among their countrymen. Of these Youths, the Bishop says—

I gave up a day to conversing with them, separately and privately, on the state of their minds; and the reasons of their reception of Christianity, and of their desire of devoting themselves to the Mission Work. It would have delighted the Society to hear the unaffected simplicity of these dear Youths—their deep and heartfelt sense of sinfulness before God—their abhorrence of Idolatry—their love to the Divine Saviour—and their gratitude to Almighty God, for calling them to the knowledge of Himself in His Gospel.

Prof. Withers adds—

Of their abilities, diligence, and dispositions, we have every reason to speak favourably. The cost of each for food and clothing may be estimated at about 25*l.* per annum: their rejection by their friends renders it necessary to supply them with clothing. This may, perhaps, induce some of the Society's friends in England to make special endowments for the education of such Students, as future Missionaries. Christianity will not, so to speak, be naturalized in

Digitized by Google Original from HARVARD UNIVERSITY

Gospel Propagation Society—
India till such a body exists, nor the ultimate purpose of this Institution be truly answered. It is to this, among its operations, that we look forward with peculiar solicitude and hope; in humble trust, that the blessing of God will vouchsafe to prosper it.

STATIONS and LABOURERS—*Howrah*: James Bowyer; W. Bolton, Cat.—*Tallygunge*: Daniel Jones; W. O. B. Smith, Cat.—*Barripore*: C. Edmnud Driberg; Henry Moore, Henry White, Cat.—*Berhampore*: W. Morton—*Cawnpore*: Jos. James Carshore—Twenty Native Christian Teachers and Twenty Heathen Schoolmasters are employed.

MISSIONS and SCHOOLS—There are 12 Places of Worship at the three Home Stations of *Howrah*, *Tallygunge*, and *Barripore*. Pastoral visits are paid during the week by the Missionaries, and the Native Teachers instruct the Catechumens: many families of the Heathen have enrolled themselves among the Catechumens, where a long trial of sincerity awaits them previous to baptism: 143 persons were baptized in the year.

The large Circle of Schools at Chinsurah has been given up, in consequence of the restricted means of the Parent Society, and the extensive measures of Government for the education of the Natives. The Society has now under its care 1200 Heathen Children, in 21 Vernacular Schools; beside 3 English Schools and 3 Christian Seminaries.

The Bishop speaks well of Howrah and Barripore. Of Tallygunge, which he has frequently visited, he says—

It includes about 20 Villages in a circuit of 16 miles. There are Six Congregations: Ragapore numbers 210, Jangera 150, Rajarampore 60, Shojnaberry 40, Hoogulcurry 40, Mitreabad 30. Four bamboo edifices are erected for celebration of Divine Worship, or are in building; one by the Native Converts.

Since I last wrote, October 1835, an increase of between 300 and 400 Inquirers and Catechumens has taken place. They come forward in various degree of promise for instruction. There are altogether 700; of whom more than 200 have been baptized, and about 80 are communicants.

There are schools for Heathen Children at Ballygunge, Kalee Ghaut, Burauw, and Tallygunge, containing 350 children altogether; besides, what is most interesting, a Native Christian School of 22.

The particulars which I noticed in my Letter of September 1835, as proofs of the practical effects of Christianity, are true still. I actually opened my notes, and read, not to Mr. Jones, but to a very sensible and pious Lay Gentleman resident at Barripore, and a great friend of the Cause, these heads; and put the question, "Are these things true now?" His reply was in the affirmative. I cannot conceal from the Society the joy which I felt at the declaration; for now four or five years have elapsed, and the work appears permanent, as well as rapid in its progress.

At the same time, I tremble. I see now so much more of the native character, or rather of our corrupt and ruined nature, every year; and I observe such fearful vacillations and unsteadiness, under great temptations, in many hopeful converts; that I do all I can to throw around them the vigilance of the Missionaries, and to keep them under their paternal eye. We bless God, however, from the bottom of our hearts, for His mercies; and implore His grace to strengthen the feeble beginnings of spiritual life, and intellectual and moral habits, in these dear people. It is a wonderful work, the real conversion of a soul to God, whether in India or in England; and as I grow older, I am more jealous of myself and others, and more anxious to use those means which God ordinarily blesses to produce heavenly tempers and heavenly lives.

At Jangera, on Epiphany Day of last year, 29 adults and 40 children were baptized: the adults had been under a course of instruction, most of them for two years. At Barripore, two days after, on the 8th of January, 32 persons, of whom more than 20 were adults, were baptized by the Rev. C. E. Driberg: some of them had been under instruction for three years, and none of them less than one, and had been repeatedly and closely examined. It is justly remarked in the "Calcutta Christian Intelligencer," in reference to the numerous baptisms which take place—

The frequency of applications for admission into the Christian Church from the ranks of Heathenism imposes a serious responsibility on the Christian Minister. Unable to read the heart, he is left to judge of the sincerity of the Catechumens from their outward walk. With reluctance he is compelled to delay the rite to him who applies apparently in faith; but the injury inflicted on our Infant Indian Churches by too lenient admission should ever be present in his sight.

Of the Mission at *Berhampore* no report appears. Of that at *Cawnpore*, Mr. Carshore states that he had baptized 11 Adults and had 2 Candidates. He has under his charge 60 souls: the Sunday Congregation averages 45, and the Week-day 35. In the cooler weather he visits, with his Catechist, the neighbouring towns and villages, and frequents some crowded Fairs. Dr. Mill has translated the Sermon on the Mount into Sanscrit; and has compiled "Christa Sangita," a Life of Christ, in Sanscrit verse: Mr. Carshore says of these works—

The Sanscrit "Sermon on the Mount," as

Digitized by Google Original from HARVARD UNIVERSITY

formerly, but more especially the whole of the second part of the "Christa Sangita," were in great demand. Not only did the Mahrattas desire them, but Pundits from other parts of the country, who refused to take copies of our Scriptures in Hinduwee, most gladly and thankfully received them.

MADRAS.

STATIONS and LABOURERS — *Vepery*, near Madras: 1727: A. C. Thomson, A. F. Cœmmerer; C. S. Kohlhoff, J. C. Jeremiah, G. Y. Heyne, Cat. — *St. Thomé*, Madras: W. Taylor — *Tanjore*: 1766: J. C. Kohlhoff, Charles Calthrop, Thomas Brotherton; S. A. Godfrey, C. D. Horst, W. Holdsworth, Cat. — *Combaconum*: V. D. Combes — *Trichinopoly*: D. Schreyvogel — *Dindigul*: William Hickey — *Madura*: John Thomson — *Nazareth*: J. L. Irion — *Moodoolor*: D. Rosen — *Palamcottah*: Charles Hubbard — *Ramnad*: E. Kohl — *Negapatam*: T. C. Simpson — *Cuddalore*: E. J. Jones; W. A. Godfrey, Cat. —Pp. 131, 132; and see, at pp. 267—269, a Brief Memoir and Obituary of the Rev. Dr. J. P. Rottler.

The Stations are here placed as they may be conveniently visited. Tanjore lies about 250 miles S by W of Madras; and Trichinopoly 37 miles W, and Combaconum a few miles NE of Tanjore. Proceeding SW to Dindigul, and thence S to Madura, and further S to the Province of Tinnevelly in which Nazareth and Moodooloor and Palamcottah are situated, we are brought almost to the extremity of the Peninsula: a return up the eastern coast carries us, in succession, to Ramnad, Negapatam, Cuddalore, and Madras.

In a Letter from Bishop Corrie of the 10th of January, within a month of his decease, he stated, that, on the 8th of that month, the Missionaries Brotherton, J. Thomson, and Cœmmerer had been ordained Priests, and Mr. Kohl a Deacon; and that, at the same time, Mr. Hickey, who had been employed for a year as a Catechist to the Portuguese Congregation at Vepery, and Mr. Taylor, who had been appointed by the Committee to carry on the Tamul Dictionary on which Dr. Rottler was so long occupied, were ordained Deacons. The Society resolved to avail itself, for the present, of the services of Mr. Hickey and Mr. Taylor; but defers the permanent adoption of them as its Missionaries, until the arrival of further information from India. The Bishop adds—

Mr. Coombes is removed to Combaconum, and Mr. Brotherton appointed to Tanjore; Mr. J. Thomson to Madura, and Mr. Kohl to Ramnad. Mr. Hickey goes to Dindigul, where many Roman-Catholic Families have conformed, in addition to the Protestant Christians before connected with the Society's Mission. These arrangements have been made with all the consideration which I could give to the state of the respective Stations, and in communication with the Committee.

On the subject of Labourers, the Board report—

Two candidates for Missionary Employment in India, Mr. Goldstein and Mr. Schmitz, presented themselves in the latter part of 1836, from the Missionary Institution at Berlin; and sailed, at the beginning of 1837, for Madras: and the whole number of Missionaries in that Presidency is — Ordained, sixteen; preparing for Ordination, two.

Mr. Goldstein was admitted to Deacon's Orders by the Bishop of Calcutta, as already mentioned. Of Mr. Schmitz nothing further is stated.

MISSIONS and SCHOOLS—The Society's operations in Southern India have been interrupted by the lamented death of Bp. Corrie. The Reports and Returns are imperfect.

Vepery—Attendance at Church is from 200 to 230. On one memorable occasion there were 156 Communicants—crowding round the Table of the Lord, without any distinction of Caste. Two Catechists minister to the Portuguese Congregation: the Communicants are 80—In 8 Tamul Schools for boys, there are 400; and in 7 for Girls, 264—In an English Boys' School there are 95, with an average attendance of 60: it increases daily, and promises well. In an English Girls' School, there are 30 scholars.

Vepery Seminary—In the Letter before mentioned, the late Bishop remarks—

Missionaries brought up in the country enter at once on their duties with a knowledge of the language and the people, which a Missionary from home will not acquire, with all possible diligence, in so little as two years. In this connection, the Seminary at Vepery is a subject of much interest. There are now six students under the tuition of the Rev. A. Thomson, assisted by Mr. Kohlhoff: two of these were brought up in the school, and four have been admitted into the Institution, between the ages of 19 and 21. Mr. Thomson's report of these, both for diligence and promise of piety, is thus far satisfactory; and I hope they may become, in about two years, efficient Catechists under our Missionaries, as a probation for Missionary Service. There are several applications from promising Youths for admission,

The Madras Papers notice the removal of Mr. Thomson from the charge of the Seminary.

Tanjore—The number of Native Chris

Digitized by Google Original from HARVARD UNIVERSITY

Gospel Propagation Society—

tians connected with this Mission is 3211: there are in its service 2 Native Priests, 33 Catechists, 42 Schoolmasters, and 17 Secular Assistants: the Catechists are assembled every month, to make reports and to receive counsel and instruction; which measure is productive of great benefit, as it keeps them active and vigilant—In 38 Schools there are 574 children: the progress is not satisfactory, though there are exceptions: their generally low state is, in part, occasioned by the parents requiring the children to tend their cattle; and, in part, by the inactivity of the Schoolmasters. The Missionaries write—

As regards the general state of the congregations under our care, we feel that we must speak of them with much caution. There is to be found among this large number of Professed Christians, many who are still strangers to vital religion; and bear only the name of Christians, without knowing any thing of the life and power of religion. But there are others, we trust, who are walking with God, and endeavour to please Him in all things.

Palamcottah—Mr. Hubbard, recently appointed to this Station, begins to make himself understood by the Natives. The state of Religion among them is not encouraging; but a large field opens before him for the seed of the Word. He rejoices that the Society, instead of deserting its old Stations, is re-enforcing its Labourers and extending its territory.

Cuddalore — Mr. Jones reports some particulars relative to this Station, which we extract:—

The humiliating and sinful precedence of one class before another is completely broken here. Nevertheless, a little shrinking, as from pollution, is observed. The question is not now openly agitated: closed doors, to avoid the shame of communicating with the lower class, were granted at the request of some, in the former part of the year; but I rejoice that this has been altered, at their own request.

Before each communion, the people were carefully instructed as to the nature of the Sacrament, and the dispositions in which it should be received. It is our custom at such seasons to explain the portions of Scripture relating to the subject, both in Expositions and in Sermons.

I have to regret that in a congregation so comparatively small as ours, there have been many flagrant instances of sin. Much patient teaching is required. The administration of reproof, healing disputes, and exhorting such as are thus brought before our notice, forms, as in every Native Congregation, a considerable part of the labour here.

We have frequent opportunities of talking to the Heathens of Salvation through Christ: sometimes we go to a village, and address the people. The Schools are visited weekly, and the Gospels and Catechisms expounded to the children. Our labours among Heathens have been generally confined to the villages near Cuddalore, in which we have schools; and our practice has been, when the schools are visited, to address such adults as gather around, or to go into the open parts of the village: at such opportunities we have had from 5 to 30 persons, adults, at a time, besides children. Tracts are left with those who will receive them. The attention which we have received varies much, even at the same village: sometimes we are met with the most chilling indifference, and at others pleasing attention and inquiry are excited.

Experience teaches, that all expectations should be calm and guarded, even in the most encouraging cases. We trust that all our labour is undertaken, depending on the grace of God—with a consciousness, at every step, of its need and efficacy; and with fervent prayers, that our Lord and Saviour will, by the aid of His Holy Spirit, make all our efforts conducive to the furtherance of the knowledge of His Gospel and the gathering of His people, and unto Him shall be all the praise. It may be added, that there is a Tamul Exposition in the Girls' School-room, on the Gospel, and prayer, for the servants and others, every morning,

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION.

The Corresponding Committee, in their Twentieth Report, thus feelingly lament the want of more abundant resources:—

In every quarter, and in every department, their poverty compels them to refrain from entering on those fields of usefulness and enlarged action which they see around them.

Calcutta – 1807, pecuniary aid rendered: 1816, Mission begun—Timothy Sandys, J. C. Thompson, J. T. Linké, Frederick Wybrow; H. P. Marshall, Cat.; Roop, Molwee Hyder Ali, Mohes Chunder Ghose, and 2 other Nat. Cat.; 11 Nat. Schoolmasters; P. S. D'Rozario, Printer—Mr. Hæberlin arrived in London in December, his health having failed. Mr. Linké removed hither from Burdwan. Mr. Wybrow, who is to act as Secretary of the Corresponding Committee, arrived in November. The Rev. John Nicholas Norgate has been appointed to this Mission — Mr. Sandys and Mr. Thompson have continued their labours in Calcutta; and were joined in the course of the year, by Mr. Linké, from Burdwan. Mr. Hæberlin laboured, till his return, partly in Calcutta and partly in the Villages. Their work is described as fourfold: Ministering to Native Christians, Preaching to the Heathen, Education of the Children of Native Christians, and Education of Hindoo and

Digitized by Google Original from HARVARD UNIVERSITY

Mahomedan Children. From 1825 to 1836, there were 422 baptisms: it is not stated how many of these were adults; but, during the last three of these years, 118 adults were baptized: on the 4th of January of last year, 40 adults were added; and, on the 21st of June, 14 more —Scholars: 70 boys in 2 Schools in Calcutta; and 470 boys and adults and 70 girls, in 15 Schools in Mirzapore. A Head Seminary has been formed for the reception of Native Converts, of good talents and acquirements, to be trained, under the blessing of God, for the work of preaching the Gospel to their countrymen: it was opened with five Students: no change is to be made in their diet or dress—The Press has been diligently employed: 30,000 Single Books or Portions of Scripture have been printed for the Bible Society, and 95,000 Tracts for the Tract Society — Pp. 132, 342, 430, 556; and p. 120 of the present Volume: and see, at pp. 279—287, 493—499, many details relative to this Mission.

Several Heathen Young Men came, while I was out, for Bibles; and, as I understand, got into a long discussion with Manub, one of the elder boys in the Christian Institution, respecting the claims of the Hindoo and Christian Shasters and Religion. One of the Young Men wished to prove the truth of Hindooism; and although all the three engaged in argument with Manub, who is much their junior, it afforded me much satisfaction to hear, from Mrs. Sandys, that the Christian Boy conducted the argument with calmness and propriety; whereas the three Young Men became highly excited, in their endeavours to find arguments to withstand him. [*Mr. Sandys.*

Burdwan: 50 miles NNW of Calcutta: 1817: John J. Weitbrecht; F. D'Rozario, Cat.; Sunder, Peter, Nat. Cat. *Bancoorah*, westward of Burdwan: James, Nat. Cat. *Culna*, eastward of Burdwan: 1825: Alfred Alexander, Cat.; Sunkhoor, Nat. Cat. *Kishnaghur*, further eastward: W. James Deerr, H. C. Krückeberg; Ramdhone, Nat. Cat.; and a Nat. Schoolmaster—The various labours have been continued at these Stations with diligence, and with an encouraging measure of success; as the communications from the Missionaries shew—There is no Return of Scholars from Burdwan: at Culna, there were 600 boys in 8 Schools; and in the same number of Schools at Kishnaghur, there were 585. Miss Jones, from the Chinese and India Society, has assisted Mrs. Weitbrecht, with the best effect, in the Orphan-Girls' School, since November 1835: she writes, "We have great encouragement in the conduct of the children: there is not one of them who has not been led to confess the vanity and inefficiency of their Idols. Oh that each of their hearts may be made a temple of the Living God!" An Infant School has been opened: Mrs. Weitbrecht writes in May last, "Our Schools are in a very pleasing state: the Infant School is particularly interesting"—Pp. 132, 133: and see, at pp. 287—289, an account of the Labours in the Burdwan District; at pp. 499—502, notices of Natives at Burdwan, both promising and discouraging, with the Notions of a Native Printer, and Instances of the Cruelty of Benighted Idolaters, and of the Shaking of Opinion among the Hindoos; and see, at pp. 543—548, notices of Bancoorah, with Instances of Violent Persecution of Native Inquirers at Kishnaghur and evidence of Increasing Attention there to the Word, and an account of Two Preaching Excursions from Burdwan to distant places.

Buxar: on the Ganges, 70 miles below Benares—1819—J. J. Moore; David Batavia, Nat. Cat. Mr. Moore removed hither from Gorruckpore: he had been admitted to Priest's Orders—On Sundays, from 30 to 35 Europeans attend English Service, and 25 Native Women attend Hindoostanee Service. There is Daily Morning Worship with the Native Christian Women, and Daily Preaching in the Villages—Scholars: 37 boys in 2 Schools —See p. 292.

Benares—1817—W. Smith, John C. Knorpp, C. Benj. Leupolt; Rob. Steward, Master of the Free School; Treloke, Nat. Cat.; 3 Nat. Readers—Communicants, 12—"Besides these employments in Education and the Translation of the Scriptures," the Committee say of the Missionaries, "they are constantly engaged in preaching in various parts of the city. While they appeal, with much earnestness and affection, to the consciences alike of idolatrous Hindoos and self-righteous Mahomedans, they may truly be said to be *bold to speak the Word of God with much contention.*" They add: "The statements of the Missionaries abundantly attest that the Gospel obtains increasing influence on the population of this great city." We refer to pp. 59—62, 114—119 of our last two Numbers for communications from the Missionaries on which the Committee remark, that "the devout and intelligent perusal of them cannot fail to lead the mind to an increased

Digitized by Google Original from HARVARD UNIVERSITY

Church Missionary Society—

interest in this branch of the North-India Mission, and to a fuller persuasion that these labours will *not be in vain in the Lord.*" Mr. Bowley comes over from Chunar, and joins his Brethren in both their local and distant labours—There is no return of Schools—P. 133; and see, at p. 289, notice of the Liberality of a British Officer.

We have been able to procure some places which we can call our own; and in which we can freely proclaim the Word of Life to lost sinners, without being continually interrupted by cavillers. But, besides this advantage, it affords us a still greater one—that of having places where we can spend whole days among the Natives; and I rejoice more on this account, than at being able to preach for an hour without being disturbed. I am convinced, that unless we associate more with the people than we have hitherto done—live more among them—give up the Sahibship—and become humble fellow cit zens with them; become to the Jews, Jews, and to the Greeks, Greeks; or, in other words, to the Mussulmans, Mussulmans, and to the Hindoos, Hindoos; we cannot, humanly speaking, expect much success. [*Mr. Leupoldt.*

Mr. Bowley, on one of his visits to Chunar, thus speaks of his preaching there on the Lord's Day:—

This morning, English Worship; and at noon, Hindoostanee Service in the Mission Chapel adjoining the street of the city, so that the place was crowded with Brahmins and Devotees, both men and women, who came for the express purpose. They were addressed from the text, *It is appointed unto men once to die, and after that the Judgment.* The people were all attention; and the whole scene was truly gratifying and encouraging. It indicates, that the time is not very distant when this people shall turn to the Lord. But they must continue to hear; and then, by the influence of the Spirit, faith will come, and Satan will be dethroned.

Chunar: a few miles from Benares—1814—W. Bowley; Runjeet, Thakoor, Nat. As. Mr. Bowley continues his labours at this Station, and in journeys to distant parts; *everywhere preaching the Word.* His Journals, extracts of which are given at pp. 290—292, and further passages of which will hereafter appear, lay open the cavils which the Heathen still make and his manner of refuting them, with indications of the influence of the Truth on individuals—In 5 Schools, there are 60 boys and 14 girls. "The Schools," Mr. Bowley says, "must be considered very important for Chunar; the inhabitants not caring to avail themselves of any other means of hearing the Word"—Mr. Bowley has prepared a translation of the Pilgrim's Progress in Romanized Oordoo, or Oordoo to be printed in the Roman Character. It will be highly acceptable to Christian Drummers who use no other character, and in the numerous Schools where that character is now taught—P. 133.

With respect to access to the Heathen, I consider Chunar, as a centre, inferior to no Station—especially for a Missionary's access to the country south-east of this place; where, in the short space of a fortnight, a circuit of 150 miles may be made, to scores of populous towns and extensive villages, which, but for this Missionary Station, might not have been thought of for the next quarter of a century. Besides, there is the great city of Mirzapore, one day's journey up the river, and all the places between this and the Annual Fair on both banks of the Ganges. [*Mr. Bowley.*

Gorruckpore: about 100 miles N of Benares: inhab. about 40,000—1824—Michael Wilkinson; W. Churrun, Dan. Doss, and other Nat. As. Mr. and Mrs. Wilkinson reached their Station, on their return from their visit home, Jan. 25, 1836. They were accompanied by Mi s Postans, from the Chinese and Indian Society: she is in charge of the Orphan-Girls' School. They were most gladly received. "We were soon surrounded," Miss Postans writes, "by the Native Christians, weeping for joy at their dear Shepherd's return. It was a very moving scene"—The congregation is sometimes upward of 200. The foundation-stone of a Church to hold 500 persons was laid Jan. 23, 1837. About 150 Christians reside on the Farm connected with the Mission: five adults were baptized, and joined the Christians at the Farm, and five more were about to be added: Divine Worship is there held in the School Room, until a Chapel shall be built—Scholars, 46 boys, 12 girls, and 10 Seminarists. Mr. Wilkinson found the Christian Seminary much improved, under the care of Mr. Moore. Three Orphan Girls died of small-pox, under which Miss Postans had herself suffered much: nearly 400 persons died of that disease. Of her Orphan Girls she says, "They read in the Testament, and translate pretty well: they make and mend all the things for 16 Orphan Boys, and have made a great many things for the Ladies here"—See p. 293 of our last Volume; and see, in the present Number, some Extracts from Mr. Wilkinson's Journals.

Meerut: 32 miles NE of Delhi—R. A. Richards, Cat.; Behadur Messeeh, Nat. Cat.—Morning and Evening Services are conducted by Mr. Richards: at

Digitized by Google Original from HARVARD UNIVERSITY

Baptisms, Marriages, or the administration of the Lord's Supper, one of the Chaplains attends. The Bishop of Calcutta held a Confirmation, in the Chapel, April 6, 1836; when 70 persons, prepared by Mr. Richards, received Confirmation: about 120 adults and 30 children were present: the Bishop expressed much pleasure at all which he witnessed —Mr. Richards supports a small Christian School at his own charge—A Church Missionary Association has been formed, to strengthen the hands and enlarge the resources of the Society—P. 293.

Kurnaul: 70 miles N of Delhi—1827 —Anund Messeeh, Native Missionary: see, at p. 293, the testimony of the Calcutta Committee to this worthy Labourer; of whose admission to the Ministry, the Bishop of Calcutta thus speaks—

After leaving Simlah, I first came into the scene of your pious labours at Kurnaul. Here I had the singular pleasure of admitting to the Holy Order of Deacon your celebrated Catechist Anund Messeeh — the first Ordination which has taken place in the Upper Provinces of India, in any of our Protestant Societies; and the first instance of a Brahmin Ordained to the Ministry of the Church, as Abdool Messeeh was the first of a Mussulman.

Bareilly: 142 miles E of Delhi—Peter Dilsook, Nat. Cat.; who continues the work of teaching and catechizing, under the direction of the Chaplain, the Rev. R. Arnold.

Agra: 800 miles N W of Calcutta—1813—Mr. Lovett, Schoolmaster; Fyz Messeeh, Nat. Cat.—No Report.

Expenditure, in the Year, expressed in Rupees.

Calcutta, 16,819: Culna, 2904: Kishnaghur, 5896: Burdwan, 7055: Buxar, 2424: Gorruckpore, 5449: Benares, 12,558: Chunar, 3187: Allahabad, 935: Agra, 792: Bareilly, 181: Meerut, 2020: Kurnaul, 450: Chittagong, 100.

Summary of the North-India Mission

(As given in the Thirty-seventh Report).

Stations, 13—Missionaries, 13—Native Missionaries, 2—Catechists, 6—Native and Eurasian Teachers, 41—Attendants on Public Worship, 1111—Schools, 54—Scholars: boys, 3781; girls, 63: youths and adults, 14: sex not specified, 662: Total, 4520.

The Schools and Scholars of the Thirty-sixth Year are here repeated, due Returns of the Thirty-seventh not having been received.

In the various Stations of this Mission, and in many other parts of North India, there is a growing thirst for knowledge of every kind. The spirit of inquiry, moreover, concerning the Christian Faith, and the desire for copies of the Christian Scriptures, are evidently much on the increase. [*Report.*

WESTERN-INDIA MISSION.

Bombay — 1819 — Michael Sargon, Catechist and Superintendant of Schools —The Sixth Report of the Auxiliary states, that, at the end of 1816, there were two English and Mahratta Schools with 76 boys, one Portuguese and Mahratta with 93, six Mahratta with 290 boys and 17 girls, and one Hebrew with 37 boys and 5 girls: Total, 10 Schools, containing 496 boys and 22 girls: it is stated:—

The Schools are advancing gradually, under the attentive care of Mr. Sargon. Improvements in the mode of tuition have been introduced experimentally, by dividing the boys into a greater number of classes — defining strictly the instruction to be given in each class —and fixing the time in which a boy should be expected to acquire such instruction; the Master not to receive pay for boys who are not sufficiently advanced within the time, nor until they are able to perform the lessons required for promotion.

Nassuck: a place of pilgrimage in the Deccan: the seat and centre of Brahminism, and occupied chiefly by Brahmins: inhab. 30,000—1832—C. P. Farrar, John Dixon, Charles Cæsar Menge, Christian F. Warth; with many Native Assistants—The arrival of Mr. Menge and Mr. Warth heightened both the wrath and the fears of the Brahmins: a house, adjoining the chief bazaar, had been engaged for them, and they at once entered on their labours: the Brahmins had recourse to both intimidation and cajolery to drive them from their residence; and were the more determined in this matter from the locality of the house, which is opposite a wealthy temple, and overlooks all the rites of the Brahminical Superstition performed on the river: but "the Missionaries remain," the Committee say, "in their new abode; to be, probably, for a time, *a reproach and by-word among the Heathen*, but to be, doubtless, ultimately *known and read of all men, as the living Epistles of Christ*"—Of the Ministerial Labours carried on, the Bombay Report states, that the Missionaries "preach almost daily during the greater part of the year at Nassuck; daily for a week, a fortnight, or a month together, in several large towns; and incessantly *in season* and *out of season*, on tours of daily progression." In addition

Digitized by Google Original from HARVARD UNIVERSITY

Church Missionary Society—

to the Journey of Mr. Farrar, detailed at pp. 111—118 of our last Volume, it is stated, that Mr. Dixon, in the early part of 1836, itinerated through many of the towns and villages of the Deccan, in which it rarely happened that he did not obtain a favourable hearing: "Opposition however," the Report states, "may be expected, and is ordinarily met with, in all richly-endowed and highly-superstitious Brahminical Towns"—Scholars: in the English School, 33 boys, 5 of whom are boarded; in a Mahratta School, 80 boys; and in the Female School, 95 girls: these are all more immediately under the eye of the Missionaries: there are also, at different distances, 8 Mahratta Schools for boys, but the number of Scholars is not stated—Mr. Farrar has translated the first 55 Psalms into Mahratta, in metre; and 2000 copies have been lithographed: he has also translated the Epistle to the Romans, and Mrs. Farrar has prepared various Elementary Books. Mr. Dixon has translated the Books of the Prophets, and revised them for the press—Many Tracts and copies of the Gospels and Acts have been circulated. Books are eagerly sought for in almost every town on the journeys of the Missionaries, but are bestowed with as much discrimination as possible. At Nassuck, some efforts were made by the Brahmins to deter them from the circulation of Tracts, by tearing one or two in pieces before them, and scattering the fragments in the streets, but these were isolated and nugatory efforts: at Nassuck, and everywhere throughout India, there is a great request for Books—Pp. 134, 135; and at pp. 190—203, 304, 464—468, 502—507, see full details respecting the various departments of the Mission.

SOUTH-INDIA MISSION.

Nilgherry Hills—See, at p. 261, a notice of the Rev. Bernhard Schmidt's residence at the Hills, and of his return to Europe.

Tellicherry—J. Baptist, Cat. No Report.

Cochin: on the Malabar Coast, 160 miles N W of Cape Comorin: inhab. were, in 1827, about 300 Protestants, 10,000 Romanists, 1000 Jews, 2000 Mahomedans, and 6000 Heathens—1817—Samuel Ridsdale; John Winckler, Master of the Seminary; 3 Readers; 4 Schoolmasters. The Rev. W. J. Woodcock had joined Mr. Ridsdale; but was obliged by ill health to return home: he has since proceeded, with Mrs. Woodcock, to Trinidad—"At this Station," it is stated in the last Report, "the Rev. S. Ridsdale has been indefatigably labouring for a period of upward of twelve years. Though many of these toilsome years were spent with little visible result, it has pleased God, at length, to bring forth to view the work which had long been carrying on without observation"—Pp. 135, 261, 472, 520.

Mr. Ridsdale gives the following view of the Mission:—

Our Malayalim Congregation has been increased, during the year, by 9 converts from Heathenism and 49 from Romanism. While there is here much to deplore, as might be expected after thirty years' destitution of regular pastoral care, there is, on the other hand, much genuine piety, and much to claim respect and affection from all who are capable of appreciating character.

During the past year, 47 have been admitted to the Holy Communion; making a total of 150. Within the same period, 700 Portions of the Old and New Testaments and 2000 Tracts have been distributed.

We have four pious Malayalims under preparation for the Ministry. Exclusive of these, the Seminary contains 7 Young Men and 16 Boys. Five of the Young Men are qualified for Readers or Schoolmasters, and are occasionally employed in those departments; and, beside these, one Catechist and two Readers are constantly at work in Cochin and its neighbourhood.

The daily morning meeting for Scripture exposition, catechetical instruction, and prayer in Malayalim, continues to be attended by 150 to 160, including Readers, Seminarists, and Day Scholars, male and female, domestics, villagers, artisans, labourers, and strangers of all descriptions, for whom it is always open. Among these, I may mention, Heathens of all castes—Jews, Syrians, Romanists, and Syrian and Romish Priests—who, not unfrequently, constitute a part of the assembly. Every Saturday the number is increased by about 100 poor of all castes, who attend on that day to receive spiritual instruction, as well as relief for their bodily wants. In these expositions, I endeavour to pursue such a method, as shall at once render them *milk for babes, and strong meat for those of mature age:* and, from its tendency and results, I consider this as one of the most important of my avocations.

Out-Stations.

Talapalli—Here we have a pious and active Reader, a flourishing School attended by from 30 to 90 Boys, and another for Girls with an attendance of 30. On my visits to this Station, I have frequently had attentive congregations of from 300 to 500; and the demand for Tracts and the Scriptures is insatiable: these I have distributed in Talapalli and its neighbourhood, with unsparing hand, so far as my resources would allow; and, through the Divine Blessing, these efforts have been productive of much inquiry.

Kottapadi—nearly two miles from Talapalli. Fifty Families of the Syro-Romish Communion

Digitized by Google Original from HARVARD UNIVERSITY

have applied for admittance into our Church.

Trappoonitura—the residence of his Highness the Rajah of Cochin. Here we have received into connection with our Church, forty Syro-Romish Families. John Ananthan, the converted Brahmin, has been for a time actively and usefully employed as Catechist at this Station; but as it is necessary that he should further pursue his studies, I have, for the present, appointed as Catechist and Superintendant of the School, Andreas, a pious and active young man, who has for several years been Assistant Teacher in the Cochin Seminary and Day School: he has under him two Malayalim Teachers. The School is already attended by 72 boys; two of whom are sons of the present Rajah's brother, who is the Heir Apparent. Since my occupation of the place, eight Syro-Romish Families have joined us, making a total of 40 familes; and 12 Heathen Families are waiting for baptism.

Cottayam: 30 miles S E of Cochin, and near the Syrian College—1817—Benj. Bailey, Henry Baker, Joseph Peet—No Return of Schools has appeared—P. 145.

The Bishop of Calcutta, in his Charge delivered at Bombay, has given a detailed statement of his visit to the Syrian College, and of his views and hopes respecting it, which we shall hereafter lay before our Readers. His Lordship traces strong lines of superiority to the Romanists, and is decidedly of opinion that every thing should be done to lead her to reform herself. The Rev. G. W. Boggs, American Missionary at Ahmednuggur, says of a visit which he paid to this Station—

When I visited Cottayam, the Missionaries, with one exception, had come to the conclusion that they must change their ground. They had never attempted to plant a Church. Supposing that the Syrians were once a true Church of Jesus Christ, the Society at home and the Missionaries in the field had been labouring to bring them back to their own standards. After labouring nearly twenty years with little or no success, you will be interested to hear, that, since I left that place, they have agreed to regard them as they do the Heathen, and to attempt to establish Churches of their own among them.

Mr. Boggs has not quite apprehended, as we conceive, the true state of things: the Missionaries have now, for some time, shewn before the Syrians the example of our Protestant Episcopal Church, in its organization and ordinances; nor will they refuse to receive any Syrians, who intelligently and piously desire it, into communion: but they wish that this measure may act rather as a pattern and a stimulus to the Syrians, than as drawing over proselytes to their own Church.

In the mean time, the hopes of the Missionaries in regard to the Syrians have been much raised. It is stated in the last Report—

An unusual spirit of inquiry has been excited among the Syrians themselves, on the subject of the errors of their communion, and the nature of the pure doctrines and worship of the Church of Christ. This spirit is increasing; and your Committee earnestly desire and hope that it may, by due regulation, be productive, eventually, of a spiritual revival of that Ancient Communion.

The Missionaries write—

At the present time, there appears to be a stir among the people generally. We have been induced to draw this conclusion from the numerous applications made to us for such portions of the Word of God as are already printed in the native language, and other books; and from the conversations which we have with the people, who appear to read these books with great attention.

We add an extract from the "Madras Church Missionary Record" for November last:—

At Cottayam there is much cause for encouragement and thankfulness: a few of the Cattanars are not only alive to the errors and superstitions which have so long caused the Syrian Church to *sit in the dust*, but are becoming more earnest and stedfast in their endeavours, either to prevail on the Church herself to lay aside those things which are contrary to Scripture, or to bring the individual members of the Church to forsake that which is evil in her. We have good reason to hope, that their anxiety springs from a jealousy for the glory of Christ, and a concern for the salvation of the people. If, as we trust, their desires are the work of God's Holy Spirit in their hearts, their own increasing spiritual apprehension of Christ and His fulness will enlarge and strengthen those desires, and make them more patient under injuries, and more bold in defence of the truth. Many of the people are, from different motives, disposed to encourage them. One of the Deacons is receiving his education at Bishop Corrie's Grammar School. There can be no doubt but that the present state of things, notwithstanding many drawbacks, is, as far as man can judge, far more hopeful than it ever yet has been. Many prayers have been and are offered up for the Syrian Church, and for our Missionary Brethren at this Station; and we intreat our friends not to cease from prayer or thanksgiving on their behalf.

Allepie: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—Thomas Norton; John Roberts, Cat.; 6 Nat. As.—Mr. Norton has been enabled to continue his various labours—No Return of numbers has been received—P. 136; and, at p. 557, see a notice of the Death of Mrs. Norton. The Rev. John Tucker, who visited Allepie previous to the death of Mrs. Norton, thus speaks of the Mission:—

Digitized by Google Original from HARVARD UNIVERSITY

Church Missionary Society—

The Mission Compound is situated in the very heart of Allepie. In the front, next to and parallel with the canal, is the neat and spacious Church, capable of holding a large congregation: behind it, on the north, is the dwelling-house: on the west is the Boys' Seminary: opposite to it, on the east, is the Girls' School-House, built to correspond. The square space between is divided into small gardens; and the four buildings which compose the square, viz. the Church, two School Houses, and the Mission House, are sufficiently distant from each other to prevent inconvenience, and sufficiently contiguous to keep the whole Mission Establishment constantly under the eye of the Missionary and his Wife.

The Seminary and Girls' School seem to be better managed than any which I have yet seen. The character of the whole establishment is that of cheerfulness, neatness, cleanliness, good order, and proper discipline. The Seminarists, as well as the Girls, never leave the Compound, except to walk by the sea-side, under proper superintendence; and the Boys seem to be objects of affectionate interest to Mr. Norton, and subjects of his pastoral care: by their general deportment, I infer that they are sensible of his parental kindness.

The Girls' School is under the anxious and profitable superintendence of Mrs. Norton, and bears the marks of her successful labours. At the time of my visiting Allepie, and for some time previously, Mrs. Norton had been obliged, in consequence of the weak state of her health, to relax in her attentions to the Girls' School; but it appeared to me, notwithstanding, to be in an efficient state.

In reference to Mrs. Norton's death, and the pressing need of more Labourers at Cochin and at Allepie, it is stated in the "Madras Record" just quoted:—

The Allepie Mission may well call forth the prayers and interest of our Christian Friends, on account of the loss which its Missionary and itself have sustained by the death of Mrs. Norton. This bereavement is severely felt in every part of the Mission.

Mr. Norton is assisted by his youngest son, and his eldest son is expected from England before the close of the year. Mr. Norton is our oldest Missionary: he first commenced his labours in Travancore in May 1816; and it is deeply regretted that he has hitherto been wholly without a coadjutor. The neighbourhood is very populous and accessible; and if three Missionaries were established here, they would find abundant occupation. We cannot but contemplate with anxiety the contingency of the removal of either Mr. Norton or Mr. Ridsdale: if it should please God, in his Providence, to lay either of them aside from his work, the Mission must be left without a Missionary; and even when a successor was appointed, a considerable time must elapse before he would obtain that knowledge of the language and acquaintance with the people, which would be required to render him efficient. Surely, knowing, as we do, the tender compassion of our Lord, and believing His gracious and most sure promise, that He *will not quench the smoking flax*, we are bound to beseech Him, with holy and humble importunity, to keep His work from failing and His servants from despondency, by sending forth the long-desired Labourers into His harvest.

Palamcottah: Head-quarters of one Division of the Mission in TINNEVELLY: 65 miles ENE of Cape Comorin: inhab. 9400—1820—George Pettitt, Henry Harley, John Thomas, Edward Dent, John Devasagayam; Serjeant, Cat.—Mr. Thomas arrived at Madras in December 1826, and at Palamcottah in February following. Miss M. Craven, from the Chinese and India Society, arrived in the same vessel with Mr. Thomas, and assists Mrs. Pettitt in her Female School — Pp. 136, 137, 264, 303.

Satankoollam: Head-quarters of the Second Division of the Mission in TINNEVELLY—Charles Blackman; Ross, Cat.

This arrangement of the Tinnevelly Mission, which had been long in contemplation, took place in March of last year. At the end of June, the Returns in the Palamcottah Division, which contains Eight Districts, were, 5567 persons under the care of the Mission; among whom were 76 Catechists, 12 Preparandi, 33 Seminarists of whom 24 were Boarders and 9 Day Scholars, and 2326 other Scholars. The Returns, at the same date, from the Satankoollam Division, which contains two Districts, the Satankoollam and the Kadatchapooram, were 34 Catechists, 22 Schools, 630 Scholars.

The Committee give the following view of the Mission in the last Report:—

The Committee lament that the divisions and troubles in this Mission have not terminated. By the Divine Blessing, however, on the assiduous and affectionate care of the Rev. John Tucker, the Rev. George Pettitt, and the other Missionaries of the Society stationed there, the Committee thankfully report, that the work of the Gospel does not languish at this Station. The labours of these Missionaries are, indeed, attended with many painful circumstances; but they have the comfort of seeing a large majority of the Mission adhering to them, and many Converts walking in Christian simplicity and love, notwithstanding the new and peculiar snares to which they are exposed.

At the request of the Corresponding Committee, this Station was visited, early in last year, by the Lord Bishop of Madras; who, by his gentle, discriminating, and firm conduct, in reference to the troubles of the Mission, greatly strengthened the hands and refreshed the hearts of the Missionaries. The course taken by the Corresponding Committee respecting the Mission was fully approved by the Bishop.

Mr. Pettitt remarks, that the recent troubles "have made the Christian Religion to be more noticed, talked of, and spread abroad than before." He adds—"That all these things will

Digitized by Google Original from HARVARD UNIVERSITY

eventually do good, we must hope and believe; but it is a painful process. However, if it be only a furnace, purifying our own hearts by the Holy Spirit, it will be an unspeakable benefit in the end."

In reference to the Education of the Females, the Rev. John Tucker writes—

Very little has been hitherto done for the benefit of the three or four thousand Females, owing to the want of instructors. Mrs. Pettitt has a Female School, but the state of her health and her other necessary avocations prevent her paying that attention to it which she would wish. Mrs. Blackman, also, who has lately removed to another part of the district, has a school under her own care: before her removal, the Female School at Palamcottah was superintended by Mrs. Blackman and Mrs. Pettitt jointly. Miss Craven has now the charge of Mrs. Pettitt's School; and if it shall please God to preserve her health, I doubt not but that Mrs. Pettitt and she, as well as Mrs. Blackman, will be instrumental in bestowing the most important blessings, both on the present and future generations, in that extensive and increasing field of Missionary Labour. Both this and Mrs. Blackman's School are supported entirely by private friends.

Miss Craven writes in June, that she had 26 girls under her care; and that if there were funds, there would be no difficulty in collecting many more children.

We shall be able, shortly, to lay before our Readers detailed accounts of the state of this Mission.

Mayaveram: 160 miles SSW of Madras: inhab. 10,000—1825—Cornelius, Dwapiresadam, Nat. Cat.—It was determined, several years since, to occupy this important Station with three Missionaries; but the Committee have not been able, from want of Labourers, to put the design in execution. The Rev. T. H. Applegate, with his Wife, arrived from Palamcottah, with the hope of benefitting her health, on the 27th of May; but he himself was removed by death on the 9th of November—Pp. 137, 431; and p. 120 of our last Number,

Madras—1815—John Tucker, Secretary of the Corresponding Committee; R. Watkins, Cat.; Christian, Daniel, Solomon, Nat. Cat.; Peter Batchelor, Printer—With the exception of a few months during which this Station was under the charge of the Rev. H. Harley, it was deprived of the stated ministrations of a Missionary from the month of June 1835 until last year, for a considerable part of which the Rev. W. Taylor, now in connection with the Society for Propagating the Gospel, with the greatest kindness rendered his assistance, by undertaking the Sunday-Morning English-Service at Trinity Chapel, by examining the Candidates for Baptism and administering the Lord's Supper, and by monthly visits to the Christian Villages in the country—With a view to the supply of their chief want, that of pious and devoted Labourers, the Corresponding Committee have placed 8 Boarders and 4 Day Scholars in Bp. Corrie's Grammar School, after the most careful inquiry into their piety and abilities, in the hope that it may please God to prepare them for employment as Missionaries. They have, also, engaged the services of Mr. R. Watkins, late Acting Master of Bp. Corrie's School, as a Catechist on probation—Associations have been formed in several places in aid of the Society, and the Corresponding Committee make a strong appeal for the increase of local contributions, in support of their own exertions to train Labourers and of an expected supply from home—The Rev. J. H. Gray, with Mr. Norton and Mr. Johnson, sailed from Portsmouth in August, and Mr. Elouis from the same port in January last—Pp. 137, 383; and p. 64 of the present Volume: see at p.174 of the last Volume, Topographical Notices of Madras, with a Plan.

We omit the Summary of the South-India Mission, given in the Thirty-seventh Report; the Returns being so defective as to give no just view, especially of the Native Teachers, Schools, and Scholars.

The Committee thus speak, in conclusion, of this Mission:—

In reviewing the South-India Mission, your Committee would advert to that important crisis which appears to be approaching, from the concurrent operation of various causes. When they combine in one view the present spirit of inquiry in the Syrian Church—the Petition presented, from a large number of respectable persons, to the Government, on the question of participation in Idolatry—the spreading of Education—and the benign influence exercised by the English Episcopate in that Presidency—they cannot but regard these as being so many tokens for good; and they would devoutly pray that all the measures, both of our Civil and Ecclesiastical Rulers, and especially the course of Missionaries and their Flocks, may be directed by Infinite Wisdom, and crowned with blessing, greater than it has yet entered into our hearts to conceive.

The following animated passage in a Letter from the Bishop of Calcutta to the Society, written while on the Visitation of the Upper Provinces, may be considered as applicable to Missionary Labourers throughout India:—

Digitized by Google Original from HARVARD UNIVERSITY

Church Missionary Society—

All is pregnant with hope. If we once get the machinery to work without material obstructions, nothing can surpass the promise which smiles around us in our Missionary fields: they are white to the harvest. But God will be honoured. Christ must be glorified. The Holy Ghost must be seen, and felt, and acknowledged to be the Author of Grace. Perhaps things are kept back in their present merely preparatory state, in order to humble man, and Ministers, and Missionaries, and Bishops, and Societies. And when the hearts of all are duly melted down into contrition and love, the grace, so long waited for, may be vouchsafed in inconceivable abundance.

TINNEVELLY (GERMAN) MISSIONARIES.

We have not received any recent account of the proceedings of the Rev. C. T. E. Rhenius and his Associates; except that they have offered to place themselves under the London Missionary Society, the Directors of which, in the true spirit of equity and peace, have declined the offer, unless the Missionaries will remove to a distance from Tinnevelly—Pp. 137, 138.

LONDON MISSIONARY SOCIETY.

Calcutta—1816—A. F. Lacroix, Thomas Boaz, James Bradbury; Radanath, Nat. Cat.—Preaching has been maintained in the Chapels. Mr. Lacroix has moved to a house, in the midst of a dense native population, with a large compound, every way fitted for a School, in order to receive the boys of the Christian Institution from Kidderpore, and also the English Day-School of 60 Heathen Boys from that place: Mr. Campbell and Mr. Bradbury take their share in this plan. Five pupils are under training as Native Teachers. As this house is situated in one of the greatest thoroughfares, a small Chapel has been built in the compound, where Mr. Lacroix sits and converses with passers-by, and distributes Tracts—The Rev. T. L. Lessell embarked in August for Bengal—Pp. 138, 472.

Kidderpore; with Out-stations at *Ramakalchoke* and *Gungree*—Charles Piffard, John Campbell—No Report—Pp. 138, 139.

Chinsurah: 22 miles N of Calcutta: inhab. 30,000—George Mundy; Francis Carlile, W. H. Stowell, Nat. Readers—English Services present a very encouraging opening for labour, during that part of the year when efforts among the Heathen are necessarily more limited: Mr. Mundy is often visited by the men of the regiments quartered here in succession, to open their minds to him. Itinerancy in the villages for several miles round occupies his chief attention in the cooler season. The general state of the country is promising, though many of those who profess seriously to inquire after Truth, manifest a lingering preference for the system of their forefathers—The Schools prosper: no Return of Scholars is given—P. 139.

Berhampore: 120 miles N of Calcutta, and 5 S of Moorshedabad; with a surrounding population of about 20,000—1824—Micaiah Hill, James Paterson; Thomas Cussons, As. Mrs. Hill is on a visit home—Mr. Hill preaches to the Natives at Berhampore and in the surrounding villages, and Mr. Paterson and Mr. Cussons in Moorshedabad. The congregations have been large, and generally attentive: prejudice evidently declines, and there are many satisfactory proofs that a knowledge of the Gospel is generally diffused. A wandering mendicant, who fell sick on his pilgrimage to Juggernaut, appears to have been truly converted to God: other Natives give good promise of sincerity—The Orphan Boys make progress: the Girls' Schools are reduced to 30 scholars: in the Bengalee Boys' School there are 60 boys; and in the English School, 30 young men and boys have been reduced to about half, from want of funds, to employ an Assistant—The Cheltia Mela was thinly attended, perhaps by not one-third of the former numbers: the Missionaries had good congregations, and met with little opposition: 1488 Tracts and 86 Portions of Scripture were distributed—Pp. 138, 342; and see, at pp. 293, 294, Instances of the Anxiety of Natives for the Scriptures.

Benares—W. Buyers, J. A. Schürmann, Rob. C. Mather; 3 Nat. As.—The Directors report, that the Missionaries "diligently pursued their labours during the year," and that "their efforts were attended by a decided measure of the blessing of the Most High." More inquirers came forward than at any previous time; but they are exposed to severe persecution from their relatives:

Digitized by Google Original from HARVARD UNIVERSITY

7 Natives or Eurasians appear to have received the Gospel in sincerity. "I have said," Mr. Schürmann remarks, "that our prospects are encouraging: but it would be wrong not to say more. Three years ago, we had neither a Place of Worship nor Congregation: now, we have a neat Chapel; and every Sunday, morning and afternoon, a congregation of from 40 to 140, of whom 12 are united in Church-fellowship." Mr. Mather, who resides at some distance, has opened another Chapel — An Orphan Asylum has been opened, with 8 boys: a School House was erecting for a Female School, to receive Eurasians, Armenians, and Portuguese—A new Oordoo Translation of the New Testament, in a style suited to the mass of the people, has been prepared in conjunction with the Church Missionaries. Mr. Schürmann is also engaged in Works intended to displace the absurd and defiling productions which circulate among the Natives—At the great festival at Allahabad, the Gospel was preached, by Mr. Buyers and an Assistant, to thousands, who heard it with attention: the opposers were few: 5000 Tracts, besides Portions of Scripture, were distributed—Pp. 139, 140.

Of the multitudes who crowd Allahabad and Benares at the great festivals, Mr. Buyers says—

The number of people who pass between the Holy Place at the junction of the Ganges and Jumna, and the still more celebrated Benares, at this season, is truly astonishing. The Shrine of Juggernaut, to which various circumstances have given so much notoriety in Europe, sinks into comparative insignificance. The length of the road between Benares and Allahabad is about 80 miles; and it is equal in breadth to any of the principal lines of road in England. Along this highway, an uninterrupted stream of pilgrims continues to pour for a whole month, besides the thousands who go and come by water. Multitudes on horseback, or in palanquins and carriages of every description used in India, and tens of thousands of both sexes and all ages, on foot, move along in an almost unbroken mass. One day the main current runs toward Benares, another toward Allahabad; according to the supposed degrees of sanctity of the respective days. The number of travellers is not every day so great; but there are very few days during the month in which the numbers are not such as to make the whole line of road appear like a fair.

One of the Native Converts, named Prabhuda, is a respectable Brahmin: of him Mr. Schürmann states—

He heard me preach about four months before his baptism, in one of our market preaching-places in the city; and called, a few days afterward, appearing deeply impressed with the sin of idolatry and the necessity of turning to God. As his understanding was not only convinced, like that of many Natives, but his heart touched, he said at once, "I cannot longer remain among my own people, but must come to worship with you." After we were satisfied of his sincerity, I baptized him: a great number of Natives, chiefly Brahmins, assembled to witness the ceremony. Prabhuda afterward partook of the Lord's Supper, with the other converts. Since his baptism, Prabhuda has walked consistently with his profession: he is our joy, and already diligently employs his time in preaching the Word of God to his brethren.

Surat: 177 miles N of Bombay: inhab. 300,000—1813—W. Fyvie, Alex. Fyvie; Ballo, Nat. As.; James Hutchinson, Printer—Native Worship on Sundays is attended, in two places, by 70 to 115 persons; an English Service by 20 to 35. At different places in the vicinity of Five Out-Stations, the Gospel is occasionally preached; and in the streets and lanes of some other districts. Preaching is, also, maintained at the School Rooms; which is found to be of great importance, not only to the adults who attend, but to the children, who remember much of what is delivered—In Schools at the 5 Out-Stations, there are 285 scholars—4500 copies of Discourses on the Sermon on the Mount, in Goozerattee, have been prepared, and printed: they form three volumes, containing, on an average, 128 pages each. Of a New Tract, 5000 copies have been published; and 41,000 reprints of Tracts and Papers—In the Schools, at Preaching Stations, at Fairs, on a tour to Baroda, and on a journey through Kattuyar and another to Broach, 6000 Portions of Scripture, 3000 other Books, and 20,000 Tracts, have been given to the people. "These are read very generally," the Missionaries say, "and excite considerable inquiry"—About 300 diseased and destitute persons receive weekly relief from the Local Poor Fund, which amounted in the year to 817 rupees: religious instruction is imparted at the same time—The Mission Premises providentially escaped injury, in a dreadful fire, on the 24th of April, which laid in ruins almost the whole of the city and suburbs—P. 140; and see, at pp. 510—514, extracts from an important communication from Mr. Alex. Fyvie. That zealous Missionary has addressed a full and earnest "Entreaty to Christians of all Denominations in Europe, America, Asia, and Africa," to come forward with more decisive and enlarged zeal in the

Digitized by Google Original from HARVARD UNIVERSITY

London Missionary Society—

Cause of the Heathen: we would gladly transfer this powerful document to our pages, if it were practicable.

The testimony of Mr. Alex. Fyvie to the state of the Mission, on his return from his late visit home, is highly satisfactory:—

The friends of Christ will be much gratified to learn, that, during my absence from this scene of prayer, faith, and labour, divine truth has made considerable progress among the inhabitants of this populous city and suburbs. I have twice examined all our schools here; preached the Gospel frequently at the regular preaching places, and at other places of public resort in and about the city, as well as in the Mission Chapel; conversed frequently and fully with the converts, inquirers, and others; and I can most unhesitatingly declare to you, that though the number of those who have fully come out from the world is still small, a spirit of deep and thorough inquiry is spreading among the people generally. The regular and occasional preaching of the Gospel is well attended—a desire to know more of Christianity is extensively diffused—the schools, in all their ramifications, are more decidedly Christian — the Scriptures and Tracts are more perused—and the Native Readers are increasing in usefulness. It is true, many Brahmins and others are more determined in their opposition than ever; and endeavour, by every means in their power, to thwart our designs. But this is much better than the dead stupidity and blind ignorance which had been so fearfully prevalent among all classes here for many years. We must view these things as presages of future good.

Belgaum: a British Military Station: 75 miles NE of Goa, and 200 NW of Bellary: inhab. 25,000: prevalent language, Tamul—1820—Joseph Taylor, W. Beynon; Solomon, Jonas, Nat. As.—The Public Services have been continued. Native Communicants are 26; English, 15; Nat. Candidates, 8. Several Inquirers have come forward, and persevere. Some of the people have requested special Services, of a more experimental character than those adapted to a mixed assembly. There appears to be a hard conflict in the minds of many: when one was warned of the danger of delay, he exclaimed, with deep emotion, "Ah! the devil has surrounded us with Caste—a wall stronger than brass. To lose Caste is a living death: who can bear to think of it!"—Scholars: 58 in 1 English School; 247 in 7 Native Schools—Four Tracts have been published: 168 Portions of Scripture and 7617 Tracts have been distributed—The inmates of the Poor House are 23: the sum of 1285 rupees was contributed for their support—Much time has been occupied in journeys: the Belgaum and Shapore Collectorates have been traversed throughout: books were eagerly received, and inquiry excited among the people—The Native Teacher, Devapah, is in charge of the Jail School at *Dharwar*. Dhondapah is gone to Bombay—P. 140.

A singular fact is stated in the Report:—

At the city of Bejapoor, Mr. Beynon received a Hindoostanee Tract, written by a Mussulman, against the Christian Religion; exhibiting a considerable acquaintance with the Scriptures and with European Society; and founding, on the inconsistencies of Professing Christians, an argument against the supreme claims of the Gospel. Mr. Beynon observes—"The work contains strictures on balls, masquerades, and other fashionable amusements. Little, perhaps, do many Professing Christians think that their conduct is so narrowly watched and keenly observed by many of the Heathen; and that their inconsistencies form such a formidable obstacle to the spread of our Holy Religion."

Bellary: 187 miles N of Seringapatam, and 300 NW of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—John Reid, W. Thompson; B. H. Paine, As. and Printer; Samuel Flavel, Nat. Preacher, and 3 Nat. As. Mr. Thompson arrived on the 1st of February. A Tamul Youth and a Eurasian are preparing as Assistants in the Mission—English and Native Services have been well attended. Communicants: 14 Europeans, 16 Eurasians, and 30 Hindoos: candidates, 7: baptized; 3 Eurasians, and 5 Hindoos. The Native Christians become increasingly sensible of their obligations for the Gospel, and more anxious to extend it among their countrymen—Scholars: 520, in 17 Day Schools; 33 boys and 14 girls, in the English Charity-School; 93, in the English Sunday-School; and 11 boys and 8 girls, in the Orphan School—The revision and printing of the Scriptures and Tracts in Canarese and Teloogoo have been continued. The Issues from the Press have amounted to 54,629 copies of Tracts, Gospels, and Elementary Works; being 4229 in English, 39,000 in Canarese, and 11,400 in Teloogoo, and containing more than 1,500,000 pages: a large proportion of them was sent to Vizagapatam, Bangalore, and Belgaum. The members of the Mission have distributed 2000 Elementary Books, 32,276 Tracts, and 1244 Copies and Portions of Scripture—Visits have been frequently paid, especially by

Digitized by Google Original from HARVARD UNIVERSITY

the Native Assistants, to villages far and near. At the Humpee Festival, all the Labourers were fully employed: the Idol Cars would never have returned to the place from which they started, had not the sepoys and peons compelled the people to draw—Pp. 140, 141, 144, 344.

Bangalore: 70 miles NE of Seringapatam, and 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000, who speak Canarese, and an equal number who speak Tamul: has extensive Military Cantonments—1820—Colin Campbell, Benj. Rice, Gilbert Turnbull; 10 Nat. Readers. Mr. Rice and Mr. Turnbull arrived at Madras, with Mr. Thompson of Bellary, at the end of December 1836: they proceeded together to Bangalore; and, after some days, Mr. Thompson went forward to Bellary—Native Congregation, 100 Communicants: Natives, 26; Europeans, 39. Baptized, adults, 6. One of the earliest converts has departed in peace. The Native Readers have been actively employed, in making known the Gospel in various places. Mr. Campbell, beside preaching in all the streets and lanes of the city, has visited most of the surrounding villages, and places at a distance of from 12 to 15 miles—In the Canarese Boarding-School, 34 children are supported by local contributions: the scriptural knowledge, which even the younger of these children attain, is extensive and accurate. Two of the 4 Day Schools have been closed, chiefly through the opposition of the Brahmins—573 Copies and Portions of Scripture and 7917 Tracts and Books were distributed in the year—Pp. 141, 144, 344.

Salem: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages within a moderate distance, containing 100,000—1827—George Walton; Isaac David, Nat. Preacher; 3 Nat. Readers—Two Sunday Services are attended by many of the Heathen as well as the Native Christians: on Monday Evenings, the Congregation is examined, with much profit, on the Discourses of the preceding day. Communicants, 20; Candidates, 3. Baptized, 5 adults. The Native Assistants are actively employed, and their conduct is highly exemplary—Scholars, 365 in 9 Schools: Adult Scholars, 10 men and 10 women—81 persons reside in the Christian Village: they have been carefully watched over and instructed—601 Portions of Scripture and 5500 Tracts were distributed extensively, to towns and villages at a distance of 40 and 50 miles—In various districts, the Gospel has been proclaimed to crowded assemblies.

All account of this Station was inadvertently omitted in the last Survey.

Coimbatore: 90 miles SW of Salem, and 100 S of Seringapatam—1830—W. Bawn Addis; 10 Nat. Readers—In the Christian Congregation, over which a constant discipline is maintained, there are 80 persons: some Heathen, also, regularly attend. Communicants 11, and 2 candidates; with 2 candidates for baptism: all the communicants have walked uprightly from the beginning, and bear up the Missionary when discouraged by the state of the surrounding Heathen—The Schools have made good progress: in 13, there are 611 children. A Female School, under Mrs. Addis, is supported by friends: prejudice against it among the parents has abated—Mr. Addis made extensive excursions through the villages in the course of the year, and was gladly received by the people. Thousands of Scriptures, Tracts, and Elementary Books have been distributed—Pp. 141, 142.

Of the Native Readers and their labours, the Report states—

> These are located in five of the largest towns of the Collectorate. One is stationed at *Durapooram*, 50 miles SE of Coimbatore, where there is a large population of Hindoos and Mahommedans: he also labours in many of the surrounding villages. A second is stationed at *Caroor*, 90 miles E of Coimbatore: it is a considerable town, surrounded with villages. A third labours at *Erroad*, a town 50 miles NE from Coimbatore: the country surrounding it is studded with villages, some of considerable size. A fourth resides at *Sathamungalum*, 40 miles distant, toward the Nilgherries: he also visits the mountaineers in this direction. A fifth labours at *Paulghaut*, 30 miles S of Coimbatore, in the midst of a thickly inhabited country. The others itinerate on a regular plan; so that the whole intermediate space is traversed in about six weeks or two months.
>
> In no place has any opposition been made to the settlement of the Native Teacher. In some instances, the Heathen have offered a piece of land for his dwelling, and assistance to build it. All the Readers at a distance visit Coimbatore once a month, and give an account of their proceedings. Those residing nearer the Mission House meet Mr. Addis for instruction. They are frequently detained until past midnight in the villages, whose inhabitants, being agriculturists, are much from home during the day, but provide a place and lights to meet the Reader after their return from their daily occupations. One of the Readers has made a journey of more than 100 miles: he remained some time with the people to whom he went; who very kindly

Digitized by Google Original from HARVARD UNIVERSITY

London Missionary Society –

received him, and begged him to visit them again. Food is often provided for the Readers, and money offered: the money they, of course, decline.

Quilon: on the Malabar Coast: 88 miles NW of Cape Comorin, and 80 W of Nagercoil: inhab. 40,000; half consisting of Hindoos, and the other half of Mahomedans, Syrians, Parsees, and Romanists: prevalent language, Malayalim; but Tamul is very generally understood—1821 — J. C. Thompson; 10 Nat. Readers, and 8 Nat. Schoolmasters—The Public Ordinances, and the instruction of those who are engaged in teaching others, have been continued: the attendance on the Malayalim Service has increased. At the great Annual Festivals, the Gospel has been proclaimed to multitudes, and several thousand Tracts distributed — Scholars: 291, in 12 Schools. In the Seminary, 15 youths and men are in course of training: a marked and decided improvement is manifest in the temper and conduct of all: some promise to be useful Labourers—The principal means available for making known the Gospel in these parts is the employment of Native Teachers, instructed in the Truth and feeling its power themselves, and carrying the glad tidings of the Kingdom from house to house. To prepare and direct such Agency is a very important part of the Missionary's work. At 10 places, more or less distant from Quilon, the Readers labour with a measure of success: at some other Out-Stations, discouragement has been occasioned by the fickleness of those who appeared in earnest—P. 142.

Nagercoil: Head-quarters of the Mission in the Eastern Division of SOUTH TRAVANCORE: 14 miles from Cape Comorin: prevalent language, Tamul—1806—Charles Mault, W. Miller; 50 Nat. Readers, and 76 Nat. Schoolmasters and Assistants. Mrs. Miller departed to her Rest on the 1st of December 1836—The general state of the Congregations is highly encouraging: not less than 6000 persons are under the sound of the Gospel: from an enumeration on one Sunday, it was found, that, in 23 separate villages, an aggregate of 1149 persons attended the early Morning Service, and 1768 the Noon Service. There are 127 adults in Bible Classes. Some of the Congregations have received considerable accession from the Heathen and the Romanists; and, in a few places, New Congregations have been formed. The Native Readers manifest much zeal and efficiency: there are among them very intelligent and devoted men—There is no Return of Boys' Schools. In the Girls' School at Nagercoil, are 100 Boarders and 10 Day Scholars: 8 other Schools in the Mission carry the number of Female Scholars to upward of 300—Pp. 142, 143, 264.

Mrs. Mault thus speaks of the Female Schools:—

> Most of the higher classes are still averse to having their daughters instructed: some, however, even of these, acknowledge the utility of education; and would avail themselves of its advantages, but for the custom of caste, which is the grand obstacle to all improvement, especially among the higher classes. But, as the benefits of education become more apparent by its wider diffusion among the lower ranks, the higher will be compelled to educate their daughters too, or lose that influence in society which they now hold with so tenacious a grasp.
>
> In estimating the advantages accruing from our labours in this department, the state of society must be viewed, especially the degraded condition of the females. Many of those who leave our school, are called to mix with such as are deeply sunk in ignorance, idolatry, depravity, and superstition: there they stand alone; unable, if so disposed, to stem the torrent of iniquity further than by shewing a good example: nor can the beneficial effect, even of this, be expected to be very extensively influential, till education becomes more general, and the numbers of the instructed bear a nearer proportion to the population at large. Some, however, are more favourably situated; and, being now called to act as Wives and Mothers, sustain those important relations on Christian Principles, and with a propriety worthy of imitation. Some of our early scholars have now become the Wives of Village Readers, and assist their Husbands in the work of spreading scriptural knowledge, especially among their own sex.
>
> The habits of pilfering, falsehood, swearing, abusive language, and various other crimes, to which most of the children are found addicted when they join the school, shew the sad want of domestic discipline; and are sufficient indications of the imperative necessity of taking the children entirely, and training them to better habits, and to a useful employment of time. The school here has proved an asylum to many a poor, destitute orphan, who had no home at all; and to some who have been left by their wretched mothers to perish by the way-side.

Neyoor: Head-quarters of the Western Division of the Mission in SOUTH TRAVANCORE: prevalent language, Tamul—1828 — Charles Miller; J. Aston, As.; 75 Nat. Readers; 83 Nat. Schoolmasters. Mr. Mead's health, after a residence of 20 years in India, requiring renovation, he spent part of last year at home; arriving in London on the 30th of March, and re-embarking on the 17th of October—At

Digitized by Google Original from HARVARD UNIVERSITY

the last dates, 1403 families, consisting of 4890 individuals, had joined the Congregations. There are 82 Out-stations, at each of which a Native Reader or Assistant is engaged: besides attending to the congregation, catechizing, and visiting the sick, they preach to the Heathen in the adjoining villages: scarcely a meeting of the Teachers takes place at which one of them has not to report an addition to the congregation under his care; exhibiting, perhaps, as a token of the decline of Idolatry, some abandoned idol or other object of Heathen Superstition. Two of the 75 Readers, in rotation, deliver Discourses, every fortnight, at Neyoor; when they are examined, and receive such counsel as may be required: their diligence and disposition are generally exemplary—In 83 Schools, under 83 Native Schoolmasters, there are 2113 children: the Orphan Boys' School has 30 very young and destitute children, who are supplied with food and clothing for 2*l.* per annum each. The Seminary contains 63 scholars, 46 of whom are supported by the produce of the Mission Lands, and 22 by private subscriptions: there are 17 Day Scholars who learn English; and a Bible Class of 18 Young Men, who receive instruction in Tamul to prepare them for future service—320 New Testaments, 200 in Portions, and 3000 Tracts have been distributed—The Native Building-Society has provided several new Places of Worship and School-Rooms, and has enlarged or repaired some of the older Chapels—Schools have been latterly introduced into 15 villages, in some of which opposition had been made for several years to the erection of any kind of building for the purposes of the Mission; but the success of the Missionaries, in a legal application to have the violence of a party restrained, has confounded their enemies and encouraged their friends. The liberation, also, of a pious and opulent Native (noticed in the last Survey) who had been unjustly imprisoned for seven years, has animated the Christians; and has led some persons who were wavering, to enrol themselves among the worshippers of God. These things have led to a more cordial reception of the Missionaries among the higher and wealthier classes of the Heathen, who had stood aloof through dread of persecution, and even opposed the extension of the Mission: they have invited the Missionaries to their houses, and offered them ground for the erection of Schools; promising, also, to send their own children for instruction. Many Stations have thus been opened, in which an additional number of Native Teachers might be advantageously employed—Pp. 143, 261, 556.

A considerable body of Labourers embarked with Mr. Mead, on his return, on the 20th of October—Rev. John Abbs and Mrs. Abbs, for Neyoor; Rev. John Cox and Mrs. Cox, for Trevandrum, the capital of Travancore and the residence of the Rajah; Rev. J. Russell, for Nagercoil; Rev. J. T. Pattison and Mrs. Pattison, for Quilon; and Mr. A. Ramsay, with Mrs. Ramsay and Miss Paul. Mr. Ramsay is a Medical Practitioner, and joins the reinforcement as an Assistant and Medical Missionary: see p. 556 of our last Volume.

The Native Government, under the enlighted and philanthropic counsels of the British Resident, Col. Fraser, has recently opened an English School at Trevandrum, a second near Neyoor, and a third near Nagercoil; and is about to establish at Trevandrum an Observatory, with an English Teacher of Astronomy, a Medical School, and a Public Library: a large room has been already appropriated.

Combaconum: 20 miles NE of Tanjore: inhab. 42,000; with many large and populous villages—1825—John Emanuel Nimmo; 5 Nat. Readers and 4 Nat. Schoolmasters—Sunday Morning Congregation, 125: they are very attentive to the means of religious improvement: "a spirit of prayer," Mr. Nimmo says, "is evidently resting upon them." At 4 Out-Stations, under the care of the Readers, the Word of God is declared every day, both morning and evening: select portions of Scripture have been arranged as Lessons for each day, which are read and expounded by the Native Teacher, who afterward catechizes every individual member of his respective charge—Scholars, in 12 Schools, are 521: of the Schools, 8 are supported by local subscriptions: the children have made much progress in scriptural knowledge. The Female School has been resumed, and has 13 Scholars, who are all boarded and clothed. Mr. Nimmo has a Bible Class of the elder youths, who display much intelligence and interest—300 copies of the Scriptures and 4000 Tracts have been distributed—Pp. 143, 144.

Mr. Nimmo, aided by the Readers, continues to preach the Gospel to crowds of idolaters in the bazaars, streets, and surrounding villages. Many distant towns and villages, and several Heathen Festivals, have been visited; at which some thousands of Scriptures and Tracts have

Digitized by Google Original from HARVARD UNIVERSITY

London Missionary Society—

been distributed. The people are generally civil and kind. They not only listen attentively and patiently, but have been known, in many instances, to acknowledge openly the truth of the Christian Religion, and its superiority to their own.

The stated Services are daily becoming more popular; and many of the respectable inhabitants, not excepting Brahmins, Mahomedans, and Roman-Catholics, gladly attend and hear the Word. Individuals not unfrequently come forward at the conclusion, and offer their grateful acknowledgments to the Preacher. [*Report.*

Chittore: 80 miles W of Madras: inhab. 10,000, chiefly Hindoos; within a circuit of 30 miles, 60,000—1826—John Bilderbeck; 5 Nat. Readers—Professed Christians, 113: attendance on Sunday, besides children, 60. Adults baptized, 3. One woman departed in the Faith. Daily Morning Worship is held on the Mission Premises; and Prayer-Meetings in different places. At Four Out-Stations, Services are held and Schools maintained; and the towns and villages in the vicinity are visited by the Readers: Mr. Bilderbeck bears testimony to the faithfulness and zeal with which they pursue their labours —9 Schools contain 312 children: 4 Sunday Schools have 132. Many of the scholars appear to be impressed with the truths of Religion—45 Copies and Portions of Scripture, 67 Elementary Books, and 2383 Tracts were distributed—Visits to the Out-Stations have afforded numerous opportunities to the Missionary of preaching to the people by the way. Visits were made by him to Conjeveram and Vankenully, at the time of Public Festivals, when many, assembled from distant places, heard the Word—P. 144.

Madras—1805—John Smith, W. Hoyles Drew, Robert Caldwell; 5 Nat. As.—Mr. Smith, who had been obliged, on account of illness, to repair to Bangalore, resumed his post in January of last year. Mr. Drew has, however, been compelled to retire for restoration to the same healthy spot. Mr. Caldwell embarked at Gravesend in October. The Native Assistants pursue their labours with activity: they hold a Service every Friday Evening in Madras, and preach in the numerous and thickly-inhabited villages: the plans of their Discourses, which are generally revised by Mr. Smith previous to delivery, evince considerable improvement in the knowledge and application of Scripture—Communicants, 59; Candidates, 2—In the Free Schools, 70 boys and 45 girls attend: the Schools have made decided progress. In 8 Day Schools, there are 238 scholars—12 New Testaments, 200 Portions of Scripture, 500 Elementary Books, and 5000 Tracts have been distributed—A Christian-Instruction Society has been formed, in connection with which a number of Young Men are engaged, with very beneficial results, in diffusing the Gospel and in the distribution of Tracts—Pp. 143, 144, 472.

Mr. Smith, in speaking of his return to Madras, remarks—

I found things, especially in the English Congregation, in an improved state; and had the satisfaction to learn that the Ministerial Services of Messrs. Crisp and Drew had produced a powerful and salutary impression on the people. Though we have not had numerous additions, a deeper tone of devotional feeling and of the spirit of prayer is observable; and the people have made increased exertion to do good. The efforts in which many of them engage afford me an opportunity of devoting more of my time to the Heathen. At this moment, Mrs. Smith is in an adjoining room teaching a promising Bible Class; and there are four other meetings in different districts at this hour, conducted by members of the church under my care.

In later communications, Mr. Smith states, in the language of devout gratitude, that a revival of Religion had taken place in the English Congregation, especially among the young persons. He writes—

Our friends, the American Missionaries, have been constrained to feel a deep interest in this congregation; and have, in common with the members of the church, prayed earnestly to God for the out-pouring of the Spirit, and our hearts are now cheered by the evidence—the demonstrative evidence—of the Divine Presence in the midst of us.

Pulicat: on the coast, 25 miles N of Madras—John A. Regel, who has been fully accepted as an Assistant Missionary, removed hither from Madras, in 1836.

The Netherlands Missionary Society had laboured here for some time; and had erected, by subscription, a Mission House and School Houses: in 1827, that Society transferred the Station to the Church Missionary Society, by whose Missionaries it was occupied till 1834, when it reverted to the Netherlands Society, the Church Missionary Society not being able to supply it with Labourers: see our Volume for 1828, p. 115; and that for 1834, p. 133. It has now been transferred to the London Missionary Society, and will be occupied as an Out-Station to its Madras Mission.

Mr. Regel has, during the year, constantly preached in the streets, and in the neighbouring villages. In 4 Schools, there is an average attendance of 60 boys and 14 girls, about half of whom can read

Digitized by Google Original from HARVARD UNIVERSITY

the Scriptures. A Young Man has been baptized, and two Youths appear seriously to care for their souls.

Cuddapah: 153 miles NE of Madras: inhab. 60,000; of whom about two-thirds are Hindoos, and the rest Mahomedans, Eurasians, and others: prevalent language, Teloogoo—1822—William Howell; a Tamul Preacher, and 3 Nat. Readers—Mr. Howell experiences great encouragement in his labours. The Native Congregation averages 150. A Tamul Service is held on Sunday Afternoons, and another in the week. Communicants, 22: baptized, 5 adults: some interesting Inquirers have appeared, one from a distance of 180 miles. The Readers itinerate every month in the surrounding districts; and labour with fidelity and diligence in preaching and the distribution of Tracts. Every Saturday Evening they hold a Meeting of the Heathen in the School-Room—Scholars, 100 in 3 Day Schools, and 25 boys and 16 girls in the Sunday School—1000 Tracts, 50 Elementary Books, and 100 Portions of Scripture were distributed—The Christian Village continues to prosper—P. 144.

The people listen without prejudice to the preaching of the Gospel, and acknowledge the excellencies of the Christian Faith. The more enlightened reject Idolatry altogether, as a system utterly absurd and contrary to reason; but many of them go about to establish a righteousness of their own. Mr. Howell, therefore, in preaching and conversing with them, dwells much on the doctrine of the Atonement; and, while anxiously looking for the results, rejoices in the assurance that *the Son quickeneth whom He will.* [*Report.*

Vizagapatam: a sea-port, 438 miles NE of Madras, and 557 SW of Calcutta: inhabitants, chiefly Hindoos, between 30,000 and 40,000: prevalent language, Teloogoo—1805—Jas. Williams Gordon, Edward Porter; 2 Nat. Readers—A new and spacious Chapel has been built, chiefly by the contributions of friends in India. Three Native Services are held on Sundays and two in the week, with others occasionally. Communicants, 30; of whom 12 were added in the year: candidates, 2: one adult baptized: one died in the Faith. The Missionaries preach in the surrounding villages; and visit distant and important places, with much encouragement—Schools: 9 Day, with 345 children: 2 Orphan, supported by subscriptions, containing 8 boys and 13 girls: Infant, with upward of 50 children of Europeans and Eurasians: Sunday, with 100 children of Europeans—650 copies of the Scriptures and 2000 Tracts have been distributed: many persons have come from a great distance to obtain books. Various works in Teloogoo have been prepared—Pp. 144, 145.

GENERAL BAPTIST MISSIONS.

Cuttack, the chief town of Orissa: 251 miles SW of Calcutta: inhab. 70,000—1822—Amos Sutton, George Lacey; Miss Kirkman. Mr. and Mrs. Lacey embarked on their return to India, accompanied by Miss Kirkman, at Gravesend, in the beginning of September, on board the "Royal Saxon"—Two Prayer-Meetings and three Services are held on Sundays, and a Prayer-Meeting in the week. For the Heathen, preaching and discussions take place in the Bazaars every evening when the weather permits. Of the administration of the Lord's Supper Mr. Sutton says, "Our Chapel is almost filled with Europeans, Americans, Eurasians, and Hindoos; who eat of the same bread and drink of the same cup." On one occasion, communicants met together from Mahratta, Bengal, Orissa, and other parts of Asia; and from America, Portugal, France, England, and Scotland. Some of the Native Communicants had fallen into various errors, and were excluded; but most of them renounced their delusions, and were restored. Disunion among some of the Native Communicants was healed at a Special Meeting held for the purpose—Baptized, 7; chiefly Hindoos: 8 Inquirers—The Native Schools under Heathen Masters have been mostly broken up. A Christian Boarding-School has been established, and had 11 boys and 6 girls, with 10 Day Scholars: an Orphan Asylum formed here will probably be connected with this School. The Committee have opened a Separate Fund for Orphan Asylums at the different Stations: thousands of children, it is said, have been sold annually for less than a rupee each: about 2*l.* annually is sufficient to support and clothe an orphan child. The English School, which had been reduced, is now revived—A Printing Press is to be established at Cuttack. Mr. Sutton devotes what time he can spare from other services to compiling, translation, and printing. Next to the Pilgrim's Progress, he finds Baxter's Call, "from its sententious style and amazing pathos," admira-

Digitized by Google Original from HARVARD UNIVERSITY

General Baptist Mission—

bly adapted for the Native Christians. Tracts and Books to the amount of 30,000 were about to be printed for the Mission, at Serampore and Calcutta—Some acres of land, hired on lease, have been let in small portions to Native Converts, who were deprived, by embracing the Gospel, of their means of support: a distinct subscription has been opened at home for the purchase of 40 acres of land, in order to enlarge this effectual plan of relieving the converts: the cost will not exceed 400*l.*; and, so few are a Hindoo's wants, that this land would furnish the means of support to a number of families—Pp. 147, 148.

Visits have been paid, as usual, to *Pooree;* though no Missionary has yet again taken up his residence at that den of the Moloch of India.

Mr. Sutton thus speaks on the employment of Heathen Schoolmasters—

In the first period of their exertions, Missionaries in India have found it requisite to employ Heathen Masters in the Native Schools; but it has been found, that, though the Scriptures and Religious Books have been used in these schools, the Masters have employed their efforts to counteract the instruction thus afforded. Hence, as soon as practicable, it is needful to establish schools of a different description, and gradually to relinquish all that have Heathen Masters.

Midnapore: a Military Station, on the borders of Orissa and Bengal: 70 miles SW of Calcutta: inhab. 30,000, with a large population around: prevalent language, Bengalee—1836—John Brooks—Mr. Brooks arrived from Balasore in June 1836; and was welcomed by the Europeans resident here, about 50 in number—The Natives are sometimes attentive; at others, vociferous in the praises of their gods—The demand for Books is great.

Sumbulpore: a large town, in the midst of a great population—Mr. Noyes and Mr. Phillips, who acompanied Mr. Sutton, have proceeded to this Station. Mr. Phillips is to occupy some post in the neighbourhood.

Balasore: 100 miles NE of Cuttack, and 8 miles from the sea: inhab. 14,000—Isaac Stubbins; who arrived, with Mrs. Stubbins, on the 28th of Jannary of last year: he was soon deprived of his Wife, who died in peace on the 19th of February. Mr. Goadby was compelled by ill health to return home, after a very short course of labour here: he and his wife arrived off Falmouth on the 6th of February—Mr. Goadby states that there are many encouraging circumstances connected with Balasore and its neighbourhood: among them are, a desire for books, a disposition to hear, and eagerness to learn English—Pp. 384, 431.

Berhampore: 360 miles from Calcutta—W. Brown—This place had been frequently visited, but is now become a regular Station of the Society—Communicants, 10. Erun, who was the first Hindoo baptized by the Society's Missionaries, is one of this little company: of him it is said—

It is delightful to find, that, though for so many years he has been alone amidst idolaters, he holds on in his profession of the Truth. He is not ashamed of the Gospel of Christ: he speaks with all the fervour of a new convert. He is more than sixty years of age, and speaks with triumph of Jesus and His religion. The other evening we spoke standing upon some stones; and, after the others had finished, Erun, standing with us amidst his neighbours, with all the energy of a young man addressed the people, and was heard with respectful attention. It will be matter of rejoicing to all the friends of the Redeemer to know, that though he has been persecuted for Christ's sake, yet he bears a good name even among the Heathen.

Five Native Preachers are divided among the chief Stations; each usually spending six months at one, and then removing to another.

Mr. Sutton calculates, that, up to the latter part of 1836, there had been 116 individuals connected with the Mission: of these, 84 had been baptized by the Missionaries; being 5 Europeans, 27 Eurasians, and 52 Natives. The Communicants now in Orissa are—7 English, 5 Americans, 17 Eurasians, and 43 Natives.

WESLEYAN MISSIONARY SOCIETY.

Bangalore — Thomas Cryer, Thomas Hodson; J. Guest, C. Franklin, As. Missionaries; Salaried Teachers, 6 — The Mission has now two distinct parts, Tamul and Canarese: the Mission Premises in Bangalore are the head-quarters of the Tamul; and others, lately begun in the Pettah, or Native Towns, on the Fort side of Bangalore, are those of the Canarese. The preaching of the Gospel is maintained at stated times and places, and in the bazaars and highways. Discussions have been held both with Heathens and Romanists. Five adult Heathens have been baptized, and seven persons renounced Romanism—In 8 Schools, 252

Digitized by Google Original from HARVARD UNIVERSITY

children are taught in Tamul and Canarese: they are in a prosperous state. There are 2 English Schools: to that on the Mission Premises, mentioned in the last Survey, another has been added in the Native Town: the expenses of both, about 140*l.* per annum, are defrayed by the Natives: Heathens pay this sum annually for a Christian Education for their children, from a desire to qualify them, by their knowledge of English, for the service of Government—P. 148.

In reference to the instruction of the Natives in English. it it stated—

Mr. Hodson has diligently exerted himself to meet the eager wishes of many of the Heathen Natives to obtain English, by endeavouring to promote the cause of religious education. The Natives meet all the expenses incurred by this undertaking; and, along with English Learning, receive regular instruction out of the Word of God. Thus, as it has been remarked, "the Heathen themselves appear to be acting as pioneers in preparing the way for the Gospel in its conquering power; and, unconsciously, are removing the rubbish of Heathenism, and clearing the place for us to lay the foundation of the Temple of the Lord."

Mr. Hodson thus speaks of the new English School in the Native Town:—

Here we have the sons and relations of the most wealthy and most influential men in the Pettah; who, by means of this School, get a knowledge of Christianity through the only medium which the bigotry and superstition of their parents have left open. Some of the students are only nine or ten years of age; but others are Young Men, who, in the course of a few years, will be employed in influential situations under Government, or in other ways exercise great authority over their countrymen. It is very important, therefore, that while we have the opportunity, we should imbue their minds with Christian Knowledge.

Mr. Hodson was about to leave Bangalore in the early part of last year, in order to establish a Mission for the MYSORE AND COURG COUNTRY. He had made a visit to those parts, by direction of the Committee; in which he and Mr. Franklin were occupied about seven weeks from the middle of September preceding, and in which they travelled nearly 500 miles. Mr. Franklin afterward laboured for some time in the centre of the Mysore Country, and everywhere found the people much more anxious to hear and learn than to dispute. Of the Journey of Mr. Hodson, and his narrative of it, the Committee say—

It brings to view an extensive portion of the interior of India, still unoccupied by Missions of any Society, and which political events have of late brought fully under British Influence. The Mysore and the Courg Countries are thus opened to the Missionary Enterprise; and it is the intention of the Society, that Missions should be commenced among the Canarese and Courgs, in Goobee, Mysore, and Fraserpett.

The pitiable moral degradation of the Hindoos has often been brought to the notice of our readers: they have, also, had urged on them the Christian Obligation of carrying the Word of God to those to whom we have access. Both these points are again illustrated by Mr. Hodson's narrative; and the Committee trust, that, in the enlargement of their operations in India, they have not miscalculated the zealous wishes of their friends, but that the pecuniary means will be afforded to establish and support the projected and additional Missions, which they now commence in the name of the Society for the extension of the knowledge and blessings of Christianity among a Heathen People.

Melnattam (embracing the populous town and neighbourhood of *Manaargoody*): a large village of Romanists and Heathens, about 40 miles S of Negapatam—J. K. Best; one Salaried Teacher—Mr. Hardey, who with Mr. Cryer spent some time here, considers the people more advanced in knowledge, and more outwardly consistent in their Christian Profession, than they were four years before; but doubts whether they have advanced in spirituality of mind. "I looked in vain," he says, "for those contrite tears, which had so often gladdened my heart in former days. They have lost their first love, and faith, and zeal." The loss of Christian Aroolappen, who was the principal instrument in first awakening them, was greatly felt; and "about this time," says Mr. Hardey, "the CASTE question was raised from the dead, and this congregation caught the infection, and was thrown into great disorder"—A Tamul School at Melnattam had fallen into a discouraging state; but is revived, and flourishes greatly. An English School has been formed at Manaargoody: many of the boys already read the English Testament with tolerable readiness—P. 148.

Negapatam: a sea-port, 48 miles E of Tanjore: inhab. 15,000 to 20,000—1821—Samuel Hardey, G. Hole; Abr. Ambrose, As. Miss.; 7 Salaried Teachers—Labours in the streets and surrounding villages have been attended by many encouraging circumstances. There is a good feeling toward the Mission. A Chapel has been built, in the centre of the Heathen Population of Negapatam, to be used as a School during the day, and as a Place of Worship every night. The people visit the Mission House daily and hourly, for conversation and Tracts; and some appear candid in their inquiries after Truth—In 8 Tamul Schools, there are 248 children: a few boys in each have obtained very considerable knowledge of the Gospel. The

Digitized by Google Original from HARVARD UNIVERSITY

Wesleyan Missionary Society—

English School or Seminary for Native Youths is in an efficient state—P. 148.

The necessity for the erection is thus stated by Mr. Hardey:—

The existing state of things seemed to demand this at our hands. The time has now come, when we must make some more vigorous efforts in this place, or we shall not maintain the ground which we at present occupy. The emissaries of Heathenism and the abettors of False Christianity are on the alert, and meeting us in hostile array at every point. Darkness and light, truth and error, prejudice and demonstration appear now to be opposing influence to influence, and strength to strength; and although we have no doubt as to the result of the contest, yet it is a painful conflict, and requires the whole armour of God.

Several years ago, a Native School and Chapel were erected in Negapatam, in the Roman-Catholic part of the town, and it was designed primarily for their benefit. A School was established at the opening of the Chapel, in 1830; and there has been a regular Week-night Service, in Tamul, ever since that period; yet we appear to have failed in producing any corresponding effects on the surrounding population. The Roman Catholics have certainly been our constant and bitter foes; and, either annoyed at our success among the children, or dreading some interference with their superstitious worship, they have never allowed any opportunity to pass by without studiously endeavouring to thwart our projects, and frequently with entire success. It would be difficult to recount the number of times this school has been scattered by Roman-Catholic influence. This ground we have been constrained, though very reluctantly, to abandon, and the New School-Room is designed to supply its place. All I would say about this new erection, at present, is, that it is well situated, a commodious building, and at a convenient distance from the Mission House.

Mardas—1817—Robert Carver, Thomas Haswell; Christian Aroolappen, As. Miss. 10 Salaried Teachers—The work here has been manifestly prospered of God: an encouraging and increasing degree of success attends it—The conversion and baptism of Wesley Abraham, of which a narrative was given at pp. 295—298 of our last Volume, was so great, that an European Missionary, who had spent 40 years in India, declared that he had "not seen any thing like it before." The "Madras Herald," of the 22d of March, states, that Wesley Abraham lest the Mission House a few days before, clandestinely; and went among a body of respectable Natives, in whose presence he threw off the dress which was given him at his baptism, and resumed that of a Pandaram. The "Courier," of the 2d of May, states, that he had returned to the Missionaries, and would fain have them believe that his leaving them was the result of treachery and force on the part of others, and that he availed himself of the first opportunity of returning to them. His race is, however, closed! He died, on the 7th of July, at the Mission House. He continued to profess Christianity to the hour of his death; and died, Mr. Carver is persuaded, believing in the Truth—Scholars: 382 boys and 190 girls; in 3 English Day-Schools, 8 Native Tamul Schools, and 1 English Sunday-School—P. 148; and see, at pp. 430, 557, the embarkation and progress of the Rev. Jonathan Crowther and Five other Missionaries.

We have passed through a year of great spiritual conflict; but, blessed be the Lord, in His Name we have power and peace! Many conversions of promising adults have occurred, and juvenile instruction has been attended with very encouraging results. In India we are doubtless approaching better days. When I looked at our Service last Sunday, at Royapettah, I could not but bless God for the harmonizing effects of the Gospel of Christ. Mr. Haswell read prayers: Wesley Abraham, who had been fifty years a principal Heathen, read the First Lesson: Jabez, the Converted Brahmin, read the Second Lesson: Nana, a Parriar, but a fine youth, read the Litany: I read the Ten Commandments, and preached from Isa. xxv. 6—8. Thus you see we admit no caste. [*Mr Carver.*

It is entirely beyond our power to state, or perhaps rightly to apprehend, the result connected with early instruction in the Scriptures. These pure fountains are now opening their inexhaustible treasures, for the solace and salvation of the perishing Heathen. As Teachers of Religion, we make all our plans centre in that: and the difficulties, which once were truly formidable, are giving way; so that the knowledge of the Scriptures advances among the rising youth with a steady and hallowing influence. Three girls shew evidently the influence of Divine Grace on the heart: they have been solemnly baptized. The gracious change among several of the boys has encouraged us to persevere with our daily expositions of Scripture: some of these have also received baptism, and have ranged themselves among the soldiers of Christ. Roman-Catholic Children, who had no means of reading the Word of God before, peruse the sacred pages with delight; and, what view soever we take of this branch of Christian Labour, we are cheered by it to go on, in the Name and in the strength of God. [*Missionaries.*

Summary of the Mission.

(Including the recent appointments.)

Principal Stations, each embracing an extensive District, 5—Missionaries, 13; Assistant Missionaries, 4—Salaried Teachers, 25—Members, 320—Scholars, chiefly Hindoos, 1174. The Gospel is preached in English, Tamul, Canarese, and Portuguese; and Religious Instruction has occasionally been given in Teloogoo.

[*The Survey will be finished in the April Number.*]

Digitized by Google Original from HARVARD UNIVERSITY

Biography.

BRIEF MEMOIR OF JAMES, A NATIVE CATECHIST AT BANCOORAH, WHO DIED OF CHOLERA, MARCH 27, 1837.

THIS Narrative was drawn up by the Church Missionaries at Burdwan, under whose eye this exemplary Catechist laboured.

It must be deeply interesting to every friend of Missions, to hear of converts brought into the fold of Christ, and enabled, through a number of years, not only to walk consistently with their holy profession, but, by their zeal, energy, and stedfastness, becoming a blessing unto many others.

The individual, of whose life a brief outline is here offered to the reader, was a man of this description. During the space of eighteen years, which intervened between his baptism and his death, he was a useful, humble, and faithful servant of his Lord; evidently feeling a deep interest in the spiritual welfare of his brethren, and labouring to promote it.

James was first brought under the notice of Christians by attending as pupil in a Bengalee School, under the superintendence of a pious Officer in the neighbourhood of Burdwan. He was thence removed into a Boarding School, situated in the same Gentleman's compound, where English and Persian were taught in addition to Bengalee. After three years' instruction, his mind appeared deeply influenced by the truths which he had heard and read, and he expressed a wish for Christian Baptism. He was accordingly baptized in the year 1820, at the age of fourteen—the first Convert to Christianity at Burdwan: he continued in the school some time longer, till appointed as an Assistant Teacher. After this he became, under the direction of the Missionary, a superintendant of a number of Bengalee Schools; and, about the same period, he began to preach the Gospel to his countrymen.

His relations were, at first, exceedingly distressed at his conversion, uncommon as such an event then was; but they, nevertheless, visited him occasionally at the Mission Premises. The Missionary spoke kindly to them, and explained to them the tenets of Christianity; in which he was warmly seconded by the Young Convert. He soon perceived, with joy, that their prejudices were decreasing; and, in the course of three years, his father, uncle, and two brothers were drawn, by the constraining love of Christ, to confess Him as their only Saviour, and were baptized in His Name. These individuals are still living; and have maintained, on the whole, an humble, consistent, and useful course.

During the last five years, James was stationed at Bancoorah, as Catechist, and Superintendant of four Bengalee Schools, containing 400 scholars: and though, during the greater part of that time, the Station was only occasionally visited by a Missionary, yet he fulfilled the trust committed to him very satisfactorily; not only maintaining the schools in a most effective state with the assistance of a few sircars, but also using every effort, by preaching, to promote the conversion of souls. In his leisure hours, he composed a number of Sermons in English; of which language he had a correct and somewhat extensive knowledge, sufficient to have qualified him for a superior situation. These Sermons evidently shewed his mind to be under the influence of divine grace, and that he was in the habit of studying the Word of God with care and diligence.

In his family, his conduct was most exemplary, both as a husband and a father. He instructed his children himself, as well as his wife; and had regular family worship, at which those who felt interested in Religion were frequently present: and he enjoyed the high esteem of his neighbours, and of the most respectable Natives of the Station; which is one of the strongest proofs that an upright and blameless conduct was uniformly maintained by him.

This good man was carried off in the middle of his days and the fulness of health, at the early age of thirty-two. During the month of March 1837, the cholera prevailed greatly in that part of the town where he resided. He seemed to have had some anticipation of danger; and, on the 23d, wrote for permission to spend a few weeks with his friends at Burdwan. His Letter was immediately answered with an assent to his wishes,

Digitized by Google Original from HARVARD UNIVERSITY

but did not reach the place till he was in his grave.

On Easter Sunday, he had attended at the place where the small community of Christians at Bancoorah read the prayers and a sermon. The following morning he rose unwell: he soon felt that it was the cholera; and medical assistance was rendered, but too late. In twelve hours from the commencement of the attack, his course was finished. He was much in prayer during the forenoon, and confessed his sins with contrition; but after twelve o'clock, his consciousness returned only at intervals. During one of these lucid moments, he said to his afflicted wife, "I am going to leave you. We have been companions for many years: trust in God: live near to your Saviour, and we shall be united again." These were his last words. He was visited in the evening by some kind European Gentlemen who knew him, but he was too far gone to enter into conversation.

The following day his remains were conveyed to the grave; the Commander of the Regiment at the Station kindly undertaking to read the Burial Service: and there he rests, till Jesus, who is the Resurrection and the Life, calls the trumpet to sound and the dead to arise incorruptible. Then we hope again to see him, and to understand the mysterious dispensation which removed him so suddenly from his work and his usefulness. For the present, we are persuaded that the Lord doeth all things well; and though, according to our narrow and short-sighted views, he could so badly be spared from among us, we shall then fully perceive how perfect was the wisdom and how infinite the love which guided this, to us, dark and mournful providence.

It is a very painful, but sometimes true remark, that the scale of piety among Native Christians is lamentably low: some have even declared that no sincere Native Convert exists. But the foregoing narrative is a practical refutation of such sentiments; and this is by no means a solitary instance, that the *Gospel is the power of God unto salvation to every one that believeth*, whether Hindoos or others. Too often, alas! a superficial profession of faith is allowed to pass for sincere belief; but an intimate acquaintance with the real progress of Christianity among the Natives will shew, that, notwithstanding this, genuine Converts do exist, and are on the increase.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FORKIGN BIBLE SOCIETY.

THE Rev. Dr. Paterson, in a late communication from Edinburgh, gives decisive

Instances of the Readiness and Accuracy with which some of the Blind can read.

Mr. Gall having finished the printing of St. Luke for the Blind, on your account, invited a few friends and myself to hear and see some of his children read it. They had not before perused it; and, of course, were quite unacquainted with the portion of Scripture on which they were to be examined. We had before us a blind girl of about eleven years of age, and a boy of nine. The boy had only been eight months at school; and did not know the letters when he came to Edinburgh from Montrose, eight months ago. I turned up the book at random; and they read it off, to the utter astonishment of all present, as fast as any of us could have done! They met with many new words which they had never felt before, but these gave them no trouble. In the hurry, they now and then made a mistake; but not more than children of their age and standing, with both eyes, would have done; and, when challenged, they immediately corrected themselves.

To prove that their fingers, being hardened by working, would not incapacitate them for reading, the boy put on thick cotton gloves lined with leather, and read nearly with the same ease as before, wherever we opened the book: two folds of silk made scarcely any difficulty: he read easily, though not quite so fast, through four and six folds: we increased them, even to twelve folds: still he made it out, though with some difficulty. This sufficiently proved that there was little danger of the letters being so flattened as to prevent their feeling them.

We were so delighted with our young friends, that I took the liberty to make each of them a present, in your name, of the Gospel of Luke. I wish you had

Digitized by Google Original from HARVARD UNIVERSITY

seen them, when told that the book was their own. The little fellow held it up, to feel its weight—turned over to the title-page—read your designation—turned it over from place to place, reading aloud. We wished him to desist, that we might have some conversation; but no—he would read on. We wished to shew the book to some who were present; but he would not let go his hold of it. I am almost certain he did not go to bed till he had read the Gospel through.

It is now a settled point with me, that it is as easy to teach the blind to read as the seeing; and that they would find as much pleasure in reading, if they had books to read. I, at the same time, am convinced that they ought to be taught when very young, and before they are put to work, just as other children are. When advanced in life, they must feel it as irksome to go through the process of learning their letters, as seeing adults do; and perhaps their fingers being hardened by work, and having been accustomed to learn every thing by memory, they may then be less anxious to learn what gives them a little trouble.

There was an Old Gentleman present, who has been many years blind. He was so delighted with the examination, that he begged to have a copy of Luke, that he might learn to read it in his old age. I told Mr. Gall to give him one, from you.

This narrative is copied from the Society's "Monthly Extracts;" the Editors of which observe, that it is inserted in those Extracts, chiefly with the view of shewing the ease with which the blind can be taught to read, and not as the expression of any opinion as to the merits of one system of teaching above another.

Increase of the Metropolitan Contributions.

Mr. T. Sanger, the Society's Agent for the Metropolitan District, states the receipts of the Society from the London Auxiliaries, for the last Five Years, to be as follows:—

	£	s.	d.
1833	3427	6	10
1834	3718	19	1
1835	4092	0	3
1836	4992	0	2
1837	5018	4	0

He adds, however,

Unless a corresponding progress can be shewn in following years, I shall consider that I have laboured with little effect. The whole population of London, 1,500,000, contributes only about 6*s*. 8*d*¼. per cent. to the great work of the Society. The proportion given by the population comprehended within the Southwark Auxiliary, 266,499, is larger, being about 11*s*. 2*d*¾. per cent. All are, however, in my opinion, as yet, greatly below the standard to which they ought to be raised.

Western Africa.

CHURCH MISSIONARY SOCIETY.

PLANTAIN ISLANDS.

Mr. Collins and Mr. Croley, two of the Society's Labourers in Sierra Leone, having suffered much from illness, early in last year visited the Plantains for a change of air. These islands lie about 60 miles south-east of Freetown, a short distance from the coast. We collect from Mr. Collins's Journal some

Reminiscences of Rev. John Newton.

Every one conversant with the writings and history of the Rev. J. Newton, remembers, that it was on the Plantain Islands that he was fifteen months in captivity, an object of pity and commiseration to the meanest slave. Referring to Mr. Newton's narrative, it appears that the Bananas was the first place on which he was thrown, as one shipwrecked, with little more than the clothes on his back. The Bananas are represented, in Mr. Newton's narrative, as being, in his time, the centre of the White Man's residence; who were then eagerly pursuing their traffic in slaves, along the coast. From this place it was that he hired himself to a slave-dealer; by whom, no doubt, he was subsequently removed to the Plantains—the scenes of those grievous mortifications and sufferings which he was called to pass through, and which are so feelingly referred to in his narrative.

The Plantains contain about 200 inhabitants. Not more than fifty persons are on the islands at present; the remainder being employed in a timber-factory on the opposite coast. We took our dinner in the Palaver-house. Among other inquiries of the Messrs. Caulker, I did not forget John Newton; and was pleased to find, that although it is ninety years since he was a wanderer on the island, his name and history have not been forgotten

Digitized by Google Original from HARVARD UNIVERSITY

It appears that at the Kittam River, which is about 150 miles from the Plantains, and which is particularly referred to in Mr. Newton's Narrative, as being the place at which he was finally liberated from his captivity, the old people well remembered the circumstance of the ship's calling in, and carrying Mr. Newton away.

From Mr. Newton, we were naturally led to inquire about the lime-trees planted by him, and to which no small degree of interest has been attached. We were pleased to find that they were still in existence. Our friends seemed proud at telling us, that, in 1831, a gentleman from Sierra Leone had visited the island, and made inquiries about these trees, and had carried away a cutting from one of them. After dinner, Mr. Caulker took a ramble with us over the island; when we made our way first to the lime-trees. These trees, although possessing the appearance of extreme age, are yet green and flourishing.

These islands are very small: the largest, which alone is inhabited, is not more than two miles in circumference. On this solitary spot it was that Mr. Newton passed many a sorrowful day, beguiling his hours with Barrow's Euclid; the only book in his possession. While walking along the shore, it afforded me a peculiar pleasure to imagine that I had trodden the spot where Mr. Newton, in his captivity, lightened his sorrows by drawing diagrams with a stick upon the sand. Mr. Newton mentions his going, in the night, to wash his only shirt upon the rocks, and putting it on his back to dry: in so small a place, there can be little difficulty in fancying the spot he visited for the purpose; which, no doubt, was upon the rocks near the house. Every thing and every circumstance connected with John Newton, while a wanderer upon the island, is interesting; and particularly so, upon a review of his subsequent history. Who but must admire the grace and mercy of God, in raising one sunk so low in the depths of wretchedness and guilt, *dead in trespasses and sins*, to a life of righteousness; in bringing one so fast bound in the bondage of Satan, to the glorious liberty of the sons of God; in making one, so lost in the estimation of his fellow-creatures, a very outcast from society, despised by the meanest slave, hereafter to become an eminent preacher of the Gospel of His Son; and to have his memory embalmed in the hearts of millions—through many generations, it may be—through his writings!

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

GORRUCKPORE.

THE following passages from Mr. Wilkinson's Journals shew both young and old among the Hindoos to be alike far from God, and needing the light of the Gospel.

Ignorance or Shrewdness of a Hindoo Boy.

Sept. 13, 1836—I left the Ghaut about midday. In the evening, we anchored off Ghazeemeer's Tomb; where a fair, in honour of the pseudo-martyr, is annually held. At the annual festival, thousands of people assemble to present their oblations, and to offer supplications to the manes of their political saint. At the place where our boat was anchored, no opportunity was afforded us of preaching the Gospel. Three poor little fellows were observed watching their flocks; and with these we entered into conversation on their temporal and spiritual state. In reference to the first, we were told that they each received half-a-pice a day for his services. In reply to the question, "Who made you?" the poor little fellow said, "My father." He was then asked if God did not make him: to which he replied, "There is no such Being: this," pointing toward himself, "is of itself." I scarcely knew whether to attribute this to ignorance or shrewdness.

Interview with an Old Native.

Sept. 14—On the right of our passage up the Saya, we could just distinguish, between the trees, a bungalow; apparently the residence of a European. In attempting to make toward it, we became quite environed by the trees, and, before we could proceed, were obliged to cut down several branches.

Sept. 15 — We reached the place, where we saw the bungalow in the distance, about twelve o'clock to-day. It was on an estate which had lately been redeemed from the immense forest still encircling it. Here we stayed during the day. We had the following conversation with an elderly and respectable-looking man:—"How long have you been here?" "About two years."—"Where did you formerly reside?" "At ——."—"Why

Digitized by Google Original from HARVARD UNIVERSITY

did you leave it, to come here?" "For a livelihood."—"You are an old man, and must soon be removed from this wilderness." "Yes, that is true."—"What have you been doing since you have been here?" "Clearing this land; which was entire jungle, and the abode of wild beasts."—"You should do the same with your own heart, which resembles what this then was: it is full of weeds, thorns, briars, thistles, &c., and the abode of wild beasts." The Natives always catch at figures; and the old man's attention was arrested. I read the Ten Commandments to him, and commented on them as I proceeded. I spoke of the Tree of Life in Paradise, and of the Tree of Knowledge of Good and Evil. I told him, that by eating forbidden fruit we had all become evil trees, bringing forth evil fruit; and that our end was to be burned, after the manner in which he had acted with the useless trees of this waste. I then proceeded:—"But there is yet a Tree of Life; a tree whose *leaves are for the healing of the nations.*" Many persons had gathered round us; and now listened, with pleasing attention, to the history of the Life-giving Tree.

Instance of the Caution requisite in admitting Candidates for Baptism.

Great caution is requisite in reference to some of the more-educated Natives; whose motives may be considered, by an observant and practised mind, as questionable, in their proposals to join the Christian Community. That body is now becoming more respectable and influential than formerly; and the greater care is needed in admitting Candidates for Baptism, or for the privileges of an advantageous Education. An individual thus circumstanced made application, in the following terms, to Mr. Wilkinson. Speaking concerning himself, he writes, March 18, 1836, in florid English style:—

A certain man, being brought up in so free a town as Calcutta, where every one tolerates his own religion and unbosoms his thoughts without any check or restraint, and getting a liberal education and free erudition there, has proficiently qualified himself in these three different following; *i.e.* Arabic, Persian, and Oordoo languages; and crowned himself with the acquirement of that ample, noble, and scientific tongue [meaning the English], which is happily propagated and successfully communicated throughout the East-India Dominions, and by which means has got commanding views over some of its religious tenets; but falling, unfortunately, among the barbarous, rude, and uncivilized Mahomedans, he is very much annoyed by their unpolished manner, and vexed to the very heart by their wild and indecent treatment. He is consequently determined to turn a faithful Christian, and enter himself among the respectable Converts; after leaving back all his formal and hypocrite relations, friends, and acquaintances—nay, and even his parental affectionate roof, under which he is now sheltered. He is about to join himself to the harmless flock of Christ, and enflock himself to the innocent lambs of Christianity; but where is the kind shepherd, to keep him safe and unmolested from the ravenous and howling wolves of the world, and feed him in the well-supplied field and abundantly-provided meadow of Jesus, and give him fresh and cold water of consolation to drink, in all his embittered and distracted state of grief and sorrow, which the weakness and infirmity of human frame is naturally to bring over the head of every mortal; particularly on him who is left unprovided for and helpless in this world of woe and sorrow? He is to turn a true Christian; but where is the experienced pilot, to steer his broken vessel from the boisterous gulf and furious whirlpool of danger he is to encounter in this change? He is to become an immutable believer in Christ; but where is the protecting personage to give him an asylum in all the inclemencies, and guard him from all the perilous hazards he is to face?—as it had befallen Krishna Mohana, and the like, at Calcutta: for had it not been for the greatest caution taken by the Gentlemen thereof, it is ten to one he would have been killed by his fellow-citizens. Therefore, Most Rev. Sir, if all the objections above alluded to be openly complied with, and the before-mentioned grounds professedly voted, and all his cries granted with all possible complacency, and also he be never treated abruptly, rashly, and disrespectfully, as he has oftentimes seen the poor Converts at Calcutta—that, till they were not baptized, were treated with all possible familiarity and utmost affability; but as soon as they were made

Digitized by Google Original from HARVARD UNIVERSITY

Christians were linked to the very yoke of drudgery and servility—he is to come presently, and with all alacrity, to live among the true brethren there, and maintain the most sound harmony among themselves, through the blessing of the only Son of God, Jesus Christ.

Mr. Wilkinson judiciously replies, that it appeared to him that the applicant's desire to become a Christian had much mixed up with it that was foreign to the object, and that it savoured much more of Mahomedan pride than of Christian humility. He, at the same time, impresses on his mind various important Scriptural views.

MEERUT.

Effective Method of interesting the Natives.

The Catechist at this Station, Mr. R. A. Richards, in his Journal relates the following conversation held with the Natives, in one of his Missionary tours. Arriving at a place called Anapshire, and having pitched his tent in the centre of the Mela, or fair, he relates:—

I called the Christians who were with me, and had worship; and afterward ordered the books, &c. to be laid out, according to my custom, in sight of the people passing and repassing. As soon as the books were laid out, a mob began to collect at a little distance from the tent, gazing and talking to one another; while Bahadoor and myself were sitting by the books, looking at the people. At last, one man came forward, and said, "Are these books for sale?" I answered, that they were, to those who could pay; but to those who were poor they were to be given freely. At this answer, the man said, "Don't be angry, Sir; for I am a Gowar, and know no better: my reason for asking was, that they are exposed as for sale: besides, never were books brought to this Mela before, either for sale or distribution."—"My good brother," I answered, "I am not angry with you; but am pleased at your simplicity; so, my friend, sit down and look at the books, if you can read them." At this invitation, the man took off his shoes and sat down; and said to the others, who were standing and gazing, "What are you afraid of? Come! the gentleman is very good, and speaks our language very well; come and hear him!" The whole crowd now rushed forward to the tent. When all was quiet, a man asked me who I was. I answered [in metaphor], "A Mussalchy"—a lamp-lighter. The man said, "No, Sir; tell us who you are?" I answered, "I have told you the truth: if you cannot understand what I have said, I will explain it to you. I said I was a Mussalchy, and a sweeper. Well, a Mussalchy's business is, to shew you a light in a dark night. Now, you are in darkness, and do not know the way of salvation; so I am come to shew you a light: and the sweeper's business is, to sweep clean; so I am come to sweep all the filth from your heart, through the grace of God." To this the man replied, "You are a blessed man!" I then began again, saying, "I see you are all come to seek salvation in the Ganges: you must know, that this Ganges can only wash your body, and not your hearts: so I will tell you of another Ganges, which flows with the blood of one without sin or blemish. In that river, if you bathe in spirit and in truth, your hearts will be purified." The man again said, "You are a blessed man!"—I further said, "You must know that your Shasters say that there is no salvation in idols, water, &c.; but in Christ. You must know, that He is the Son of God, and came into the world to do the work of salvation, by giving His life for our sins: now, believe on Him, and you will have life. These books give you a full account of Him, and what you are to do." The men now began taking the books, and reading them. In the evening, to my great astonishment, I was informed by Bahadoor that half a chest of books and Tracts had been distributed.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

British Support of Idolatry!— The last Quarterly Court of Proprietors of the East-India Company, held on the 21st of March, has settled TWO QUESTIONS.

For the Motion of Mr. Poynder, as stated at p. 131 of our present Number, the following Resolution was substituted, in complete stultification of former Resolutions and Despatches:—

That the Court deems the continued public dis-

Digitized by Google Original from HARVARD UNIVERSITY

cussion of questions affecting the religious feelings of the Natives of India to be fraught with danger, and that the regulation of such matters may with more safety and propriety be left to the responsible Executive

But this is not the only Question which this Resolution has settled. It has determined another point. The Religious Conscience of this Empire did not rest till it had gained from the Supreme Authority of the land measure after measure for the spiritual and eternal good of our Indian Fellow-subjects: and from that Authority it must gain this last grand measure —the deliverance of the Proprietors of East-India Stock from the guilt of violating the consciences of very many of their servants, by compelling them to countenance "abominable idolatries;" and the deliverance of their own souls from the guilt of participating in the gain arising from such idolatries.

Negro Apprenticeship — A very crowded Meeting, to which many hundreds sought admittance in vain, was held in Exeter Hall, on Wednesday, the 14th of March, and continued by adjournment on the following day, Lord Brougham in the Chair, at which it was Resolved to present an Address to the Queen and to petition Parliament for the entire close of the Negro Apprenticeship on the First Day of August in the present year, on the ground of flagrant and very extensive abuse, on the part of many of the Planters, of the Act of Emancipation. By that Act, the Non-prædial or Domestic Apprentices are to be perfectly free on that day; but the Prædial or Field-labouring Apprentices are not to be free until the First of August 1840. The Petitioners pray that no distinction may be made, but that all the Apprentices of both classes may be entirely free on and after the First Day of August of the present year.

Government have, in the mean while, brought a Bill into Parliament for enforcing the stipulations of the Emancipation Act.

A Petition has been presented to Her Majesty, in favour of Emancipation on the First of August next, by the Females of the United Empire, signed, it is said, by upward of half-a-million of names.

Church Mis. Soc. — Mr. Hadfield and Mr. Porter, whose embarkation for Australasia was stated at p. 119, received the Instructions of the Committee on the 30th of January; together with Rev. W. Topley Humphrey, destined to Madras, Rev. George M. Valentine, to Bombay, Mr. R. Phillips and Mrs. Phillips, to South Africa, and Miss Maria C. Wilcox, to Syra. Mr. Humphrey embarked at Portsmouth, on board the "Kellie Castle," Capt. Buchan, on the 5th of March, and sailed on the 8th; and Mr. Valentine, at Gravesend, on board the "Viscount Melbourne," Capt. Drayner, on the same day, and sailed on the 7th.

London Miss. Soc. — Mrs. Piffard, wife of Rev. C. Piffard, of Kidderpore, has returned home, with two of their children, for the recovery of health — The Rev. John Hands embarked, on the 24th of February, in the "Lady Raffles," Capt. Biles, for Madras; accompanied by Mr. and Mrs. Sewell; Mr. Sewell having been appointed to labour in the Madras Presidency. Mr. Hands is proceeding to India for the third time; his health having been greatly renovated by his visit to England and the North of Europe: he will take temporary charge of Bangalore, the return to that Station of the Rev. W. Campbell from this country being deferred for some time.

University College, London—The last Report of the College states the number of Students to be 467 in the Faculty of Medicine, and 141 in that of Arts, and the number in the Junior School as 343. The College and School Fees had amounted to 11,372*l.*; being an advance of 585*l.* on the receipts at the corresponding period of the preceding year. The Hospital Receipts were also in advance. The Donations and Legacies of the Year amounted to 2650*l.*, which had been added to the Endowment Fund, and carried that Fund to 10,700*l.* The Report announces the foundation of Four Flaherty Scholarships, each of 50*l.* per annum, and to continue four years, to be given, alternately, to the greatest proficient in Latin and French, or in Mathematics and Natural History.

WESTERN AFRICA.

Church Miss. Soc.— The Rev. G. A. Kissling (see p. 12) and his companions landed at Freetown on the 4th of December.

INDIA WITHIN THE GANGES.

Death of Rev. Dr. Marshman—On the 5th of December, after solemnly committing himself, his family, and the Mission into the hands of his Heavenly Father, the last survivor of those Servants of Christ who were the Founders of the Serampore Mission, tranquilly breathed his last. His remains were followed to the grave the next day, by such of the Missionaries in Calcutta, of all Denominations, as could attend.

London Miss. Soc.— On the 12th of December, Rev. Alexander and John Stronach, Rev. T. L. Lessell, and Rev. W. P. Lyon, with their wives, arrived in Calcutta: see p. 472 of our last Volume.

WEST INDIES.

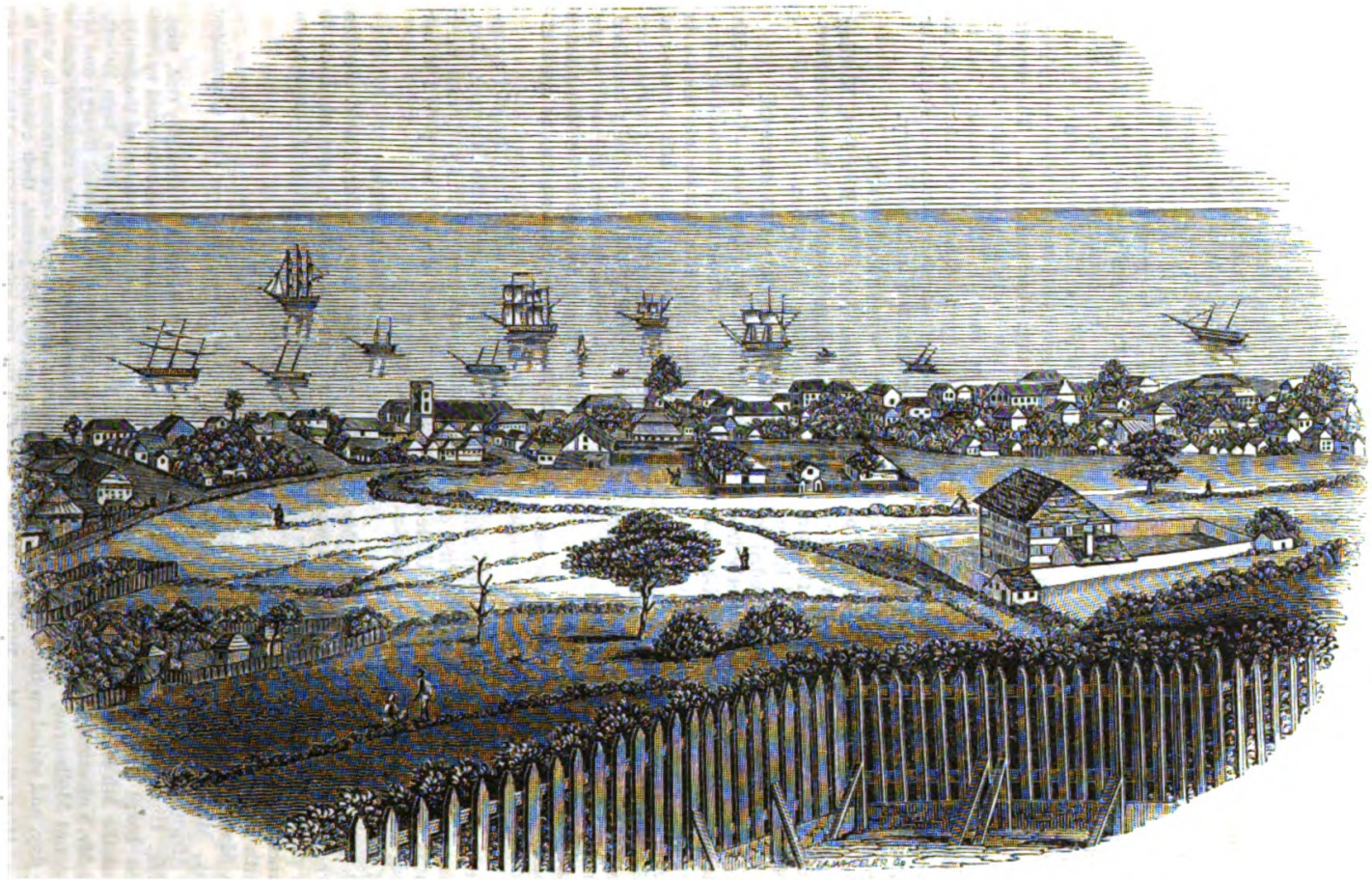
Church Miss. Soc. — Mr. David Seddon (p. 335 of our last Volume) was admitted to Deacon's Orders, by the Bishop of Jamaica, on the 14th of January.

CANADA.

Wesleyan Miss. Soc. — The Committee state:—

It is matter of gratitude to Almighty God, that, amidst all the alarms and perils occasioned by rebellion and civil war, the Missionaries of the Society, in both Provinces, appear to have been hitherto universally preserved from actual injury; and are calmly prosecuting, so far as the disturbed state of the country, and the trying circumstances in which they are placed, will permit, their evangelical labours, in the true spirit of Christian Ministers and of loyal subjects of the British Crown. A Circular Letter has been forwarded to each of the Thirty-One Missionaries now labouring in Upper and Lower Canada, in connection with this Society, intended to afford them such consolation and counsel as their peculiar situation seemed to render expedient.

Digitized by Google Original from HARVARD UNIVERSITY



VIEW OF FREETOWN, SIERRA LEONE.

A View of Freetown, as seen from the Sea, was given at p. 287 of our Volume for 1830. This Engraving presents a view of the town as seen from the land. It is taken from the Barracks. The large building in the front, on the right, is the Garrison Hospital. Several of the vessels seen in the Bay are Condemned Slavers.

Digitized by Google
Original from HARVARD UNIVERSITY

Missionary Register.

APRIL, 1838.

SURVEY
OF
THE PROTESTANT MISSIONARY STATIONS
THROUGHOUT THE WORLD,
IN THEIR GEOGRAPHICAL ORDER.

(*Concluded from p.* 168 *of the Number for March.*)

India within the Ganges.

CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—1830—W. S. Mackay, David Ewart, John Macdonald; Clift, As. Dr. Duff's health is not so fully confirmed as to justify his return for some time—The preaching of the Gospel continues; but, from the caution in receiving candidates for baptism, the number of declared converts is small—The Sixth Annual Examination of the School was more numerously attended by Natives of influence, and more warmly applauded by them, than on any former occasion. Among the proofs of a change of mind among the Hindoos on the subject of Caste, it is scarcely possible to trace a stronger, than the loud and repeated applause which attended the delivery of an Essay, by one of the Students, embodying the objections to Caste. At the close of March of last year, the Scholars amounted to 720—Ground having been purchased for the intended Mission Buildings in the favourite situation of Cornwallis Square, the foundation-stone was laid on the 23d of February: the School will be capable of accommodating 1000 pupils. "How full of joy the thought," says the Rev. Mr. Charles, "that, within its walls, thousands of Young Idolaters will, through the blessing of the Holy Spirit, be led to renounce the abominations and puerilities of Hindooism—be brought to the knowledge of the One Living and True God—and come within the reach of the proclamation of Christ's precious Gospel!"—Pp. 119, 149, 150, 223; and see, at pp. 507—510, a Narrative of the Rescue and Baptism of Dwar-Kanath, a Hindoo Student.

The Branches at Takee, Fort Gloucester, and Rungpore, continue to prosper; and the demand from various districts for Native Teachers trained by the Missionaries increases in a degree which begins to press on the convenience and efficiency of the Institution.

Bombay—1828, founded by the Scottish Missionary Society: transferred, in 1835, to the General Assembly—John Wilson, D.D.—The course of labour pursued in the exercise of the Ministry was detailed at p. 150 of the last Survey: the Committee of the Assembly have expressed their entire approval of this course—The Seminary, or English School, formed on the principles of the Assembly's Calcutta Institution, at its First Annual Examination manifested a degree of progress "surpassing," it is stated, "any thing seen at Bombay in so short a time:" it has upward of 200 scholars. The School for Destitute Native Girls has 53: the Committee report, that it exhibits every proof of successful care: two of the elder girls were lately baptized, and one of them has been married to one of the Brahmin Converts—"the first virtuous union of Natives," Dr. Wilson says, "formed in the bosom of the Protestant Church in Bombay." Upward of 180 Girls are under education in connection with the Mission: there is no Return of the whole number of Boys—The circulation of the Scriptures during the year was extensive and encouraging, both in Bombay itself, and in a very long journey through the Northern Concan and other

Digitized by Google Original from HARVARD UNIVERSITY

Church-of-Scotland Missions—

districts—It will have been seen, at p. 447 of our last Volume, that the Scottish Missionary Society had not been able, in consequence of the failure of its funds, to fulfil the conditional engagement under which the Mission was transferred to the Assembly. In order to make up in some degree for this deficiency, the Society has presented to the Assembly the whole of the Libraries and Lithographic Presses belonging to it in India, the value of which is considerable—Pp. 150, 151.

Poonah — James Mitchell — "The spirit of the only Report," the Committee say, "which they have hitherto received from Mr. Mitchell, is such as it is their earnest wish to find in all who are employed in the great work of Christians going to India"—P. 151; and see, at p. 173, notice of the Rev. Robert Nesbit, late of this Station, having entered on a Mission, under the Assembly, at the Cape of Good Hope.

Madras—1836—John Anderson, who arrived at Calcutta, in December 1836, and, after six or seven weeks, left on the 10th of February, and reached Madras on the 22d. There were about 60 scholars at that time in St. Andrew's School: at the last dates, they had increased to 140—Mr. Anderson holds a Meeting every Wednesday Evening with his more-advanced pupils, and any other who may wish to attend: a topic, suggested at the previous Meeting, forms the subject of conversation, and of a written Essay to be read at the next Meeting: these Meetings are numerously attended—A commotion in regard to Caste very formidably endangered for a little while the prospects of the School; but the favourable result proved how much the power of that prejudice is diminishing in the native mind—Pp. 151, 152.

GERMAN MISSIONARY SOCIETY.

Seven Missionaries are now labouring in the Province of Canara; but no report of their proceedings has reached us. An insurrection broke out among the Natives at Mangalore, which threatened serious consequences, and exposed the Mission to much danger; but it was, after a little time, effectually subdued—Pp. 152, 344.

AMERICAN BOARD OF MISSIONS.

MAHRATTA MISSION.

The last Report on the Indian Mission has not reached us; nor have any communications relative to this portion of it appeared in the later Numbers of the Society's official publication, the "Missionary Herald"—Pp. 145, 146: and see, at p. 344, notice of the "Memoirs of Babajee," a Native Assistant in the Mission; and, at pp. 473—475, an Obituary of Mrs. Stone.

From the "Missionary Herald" we collect various particulars relative to the

TAMUL MISSION.

This Mission is now carried on at Madras and Dindegul, as well as at Madura. We shall begin with the older Station.

Madura: in the Carnatic, 75 miles from the coast, and 120 W of Jaffna: a strong-hold of Idolatry: inhab. about 50,000; with 20,000 in neighbouring villages: many are Romanists: prevalent language, Tamul—1834—Daniel Poor, W. Todd, J. J. Lawrence; Edward Cope, Nathaniel M. Crane, Clarendon F. Muzzy, As.; John Steel, M.D.; 13 Nat. As. Mr. and Mrs. Eckard have been reunited to the Ceylon Mission. Mr. Hall has returned home on account of ill health. Mr. Todd has been united in marriage to Mrs. Woodward of the Ceylon Mission. Mr. Cope, Mr. Crane, Mr. Muzzy, and Dr. Steele arrived in Madras Roads on the 21st of March last—English Preaching has been maintained on Sundays, and Daily Family Services, in the native languages.—Some special efforts have been made to gain access to the higher classes: the houses of several have been visited, and long and interesting conversations held there with select companies of Natives—In 30 Schools, there are 1149 boys and 65 girls. In 2 Schools for teaching the English Language and Sciences, there are 89 boys. A Course of Scientific Lectures was delivered, with good effect: not a few persons saw the incorrectness of the Hindoo Astronomy, and consequently of the religious opinions and practices which are built on that system—About 40,000 Tracts and a large number of Portions of Scripture, furnished from Jaffna and Madras, have been distributed: but the demand is such from villages in almost every part of the district, as far to exceed the supply—The Judge and Collector of the District bear testimony to the Mission by their liberal

Digitized by Google Original from HARVARD UNIVERSITY

support of the Schools—Pp. 146, 147; and see, at pp. 475, 476, an Obituary of Mrs. Todd.

Dindegul: 40 miles NW of Madura—1836—Robert O. Dwight; 5 Nat. As.—Mr. and Mrs. Dwight joined the Mission at Madura in April 1836, and left Madura for Dindegul on the 9th of November.

Of the Eighteen Native Assistants at these two Stations, it is said—

> Eight were educated at Batticotta, two came from Tranquebar, one from Trichinopoly, one from Palamcottah, and six belong to Madura. It would be an easy matter to point out numerous and great defects in all our Native Helpers. Still they render most valuable assistance. We could do, comparatively, little without them. Most of those from Jaffna are very young; yet in several respects they are superior to any whom we have yet been able to obtain on the continent. Their education gives them importance in the estimation of the Natives, while their long acquaintance with Missionaries prepares them to act more in accordance with our wishes than others can be expected to do.

Madras—1836—Miron Winslow, John Scudder, M.D., W. Tracy, F. D. W. Ward. M. Tracy and Mr. Ward arrived in the Roads, with the other Missionaries, on the 21st of March of last year. Two Stations are occupied in the midst of a dense population. The Missionaries suggest arrangements, by which "perhaps 200,000 Natives, now unapproached by any direct labours, would be within the compass of instruction"—English Preaching is maintained. Tamul Services on Sunday Morning are attended by several hundred Natives: the Missionaries preach also in the streets—In 20 Schools there are upward of 500 boys and girls—In the distribution of the Scriptures and Tracts, there is no limit but the supply. There is an immense demand for them from Romanists, Mahomedans, and Heathens. "The leading object of the Mission," the Board state, "is to sustain a large Printing Establishment for books in Tamul"—The Government has given the Missionaries formal permission to prosecute their work anywhere in the Presidency.

AMERICAN PRESBYTERIAN MISSIONS.

It will have been seen, at pp. 551, 552, of our last Volume, that the Missions, formed by a branch of the Presbyterian Church in the United States under the name of the "Western Foreign Missionary Society," have been transferred to the care of the General Assembly of that Church.

The Assembly has now three Stations in India—Loodianah, Sabathu, and Sharanpu. The Rev. James C. Lowrie was compelled, from ill health, to return home; but the Rev. James Wilson and the Rev. John Newton were re-inforced by the arrival of other Missionaries. On their arrival, Mr. Porter was associated with Mr. Newton at Loodianah, Mr. Wilson was joined by Mr. Rogers and proceeded to Sabathu in the Hills, and Mr. Campbell and Mr. Jamison formed a Station at Sharanpu—Two young men, Natives of Calcutta, have been baptized by Mr. Newton—A Boys' School and a Girls' School had been opened at Loodianah, and a Boys' School at Sharanpu. At a Meeting of all the Missionaries, the application of the Roman Character to the Languages of India was fully considered, when it was determined that the Missionaries at each Station should be at liberty to introduce the system into their Schools—A Press and several founts of types have been procured. Much difficulty was felt at first, from want of intelligent workmen: the Missionaries have at length succeeded in teaching Natives to manage the business with tolerable ease.

AMERICAN BAPTIST MISSIONS.

We have been able to glean but imperfect notices of this Mission. Mr. Day (see p. 148 of our Volume for 1836) is settled in the Royapooram District of Madras, as a Missionary of the Board. Mr. Brown and Mr. Cutler write from Sudiya, a Station of the Board (see p. 94 of our last Volume) among the Shans, under date of April 10, 1837, to the Calcutta Bible Society, in reference to the languages of Five Tribes round their Station—the Asámese, the Khamtís, the Singphoo, the Abors, and the Mishmís—

> These tribes are, for the most part, unacquainted with any written language, and consequently destitute of even the means of knowledge. For them a literature is to be formed. The foundation is yet to be laid. How important that this foundation should be TRUTH—GOSPEL TRUTH!—that their first lessons should be from the Oracles of the Living God!

Mr. Goadby, of the General Baptist Mission, in writing from Calcutta on the 3d of August last, seems to refer to the Mission at Sudiya, in reporting a lamentable occurrence:—

> Mr. Thomas, who was appointed to Assam,

Digitized by Google Original from HARVARD UNIVERSITY

American Baptist Missions—

did not reach it: he saw it; but, in crossing a river, a large tree fell from the bank, and crushed him, and sunk the boat within sight of his station; and before any assistance could reach him, the vital spark was extinct.

We close our Survey of this great Division of the Missionary World with the glowing sentiments of the Bishop of Calcutta. To the Christian Knowledge Society, the Bishop writes—

India is waiting for the Salvation of God. She is moving on gradually, but surely, toward that measure of illumination, when the absurd metaphysical abstractions and impure idolatries of Hindooism must fall, and, together with the intolerant fierceness of Mohammedanism, yield to the benevolence and grace of Christian Truth. It is my earnest prayer that the transition may be safe—immediate—permanent. The gulf of Scepticism yawns between the prodigious follies, and cruelties, and even unnatural barbarities of Ancient Superstitions, and the peaceful doctrine of the Crucified Saviour. To prevent the instructed and inquisitive Natives from falling into that abyss, is one great object which I have in view. They are awakening to Western Learning: they ask for the information which may raise their country to something like the happiness, and power, and glory of our own: but the spiritual and holy tendencies of Christianity are only slowly opening on their understanding. Their own religions, if they may be called such, they distrust—they neglect. The religion of Englishmen they are eager to learn, so far as the reading of our books extends. The mighty change of true repentance, of inward faith in the atonement of Christ, of holy love to the One Living and True God, of separation from an idolatrous generation, and of joining the Church of Christ, is, however, still to be waited for.

In the mean time, we may humbly bless Almighty God for much preparatory work; and for some sprinklings of ulterior and saving fruit.

In reference to the late Bishop of Madras, Bishop Wilson writes to the Society for the Propagation of the Gospel:—

It is a great cause of gratitude to Almighty God, that so long a course of service in India altogether had been vouchsafed to my beloved Brother. He stands—with Schwartz, and Gericke, and David Brown, and Henry Martyn, and Buchanan, and Thomason—in the highest rank of those devoted and heroic spirits who united the Missionary with the ordinary Minister of Religion, and who were the ornaments of our Episcopal Protestant Church before the erection of the See of Calcutta. From this list the mind descends to that of our fallen holy Prelates, Middleton, Heber, James, Turner—whose graves are yet open, as it were, before us. Corrie unites the two series, and affords the fifth mournful example of a brief but most important Oriental Episcopate. But God's holy will be done! For himself, the removal was blessed. He died, as he had lived, in the faith and love of his only Saviour. He has gone to his rest, his reward, his crown.

Ceylon.

BIBLE AND TRACT SOCIETIES.

THE issues of the Colombo Auxiliary of the *British and Foreign Bible Society*, from Aug. 1, 1812, to Jan. 27, 1837, amounted to 13,338 Bibles and 22,776 Testaments: besides which, many thousand volumes of the Tamul Scriptures were received by the Jaffna Branch from Madras. That Branch having become an Independent Auxiliary, and intending to print the Scriptures for its own immediate use, 500 reams of paper have been granted—The Colombo Committee of the *Christian-Knowledge Society* issued 1749 Tracts and Books in the year. From Jan. 16, 1824, to Dec. 31, 1836, there were 6486 Books sold, of the value of 266*l.* 9*s.* 10*d.*; and 3674 granted gratuitously, of the value of 82*l.* 19*s.* 3*d.*: of these Books, 233 were Bibles, 208 Testaments, 764 Common-Prayer Books, and the rest other Books and Tracts — The *Religious-Tract Society* received a donation of 38*l.* 8*s.*, and granted to the Colombo Society 72 reams of paper, 9560 Tracts, and a consignment of Books on sale; to the Cotta Society, a consignment

Digitized by Google Original from HARVARD UNIVERSITY

of 30*l.* in Books and 12,000 small Publications; for the Regimental Library at Trincomalee, a grant of Books; and to the Jaffna Society, 300 reams of paper, with 8000 Tracts and Children's Books. The Jaffna Society printed, in the year, 210,200 Tracts; making a total of 903,642: its Income was 4501 rupees—The *American Tract Society* remitted 2000 dollars for the service of the year —Pp. 153, 154.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo; with four Out-Stations—1812—Ebenezer Daniel, Hendrick Siers, and Assistants—Baptized, 6: candidates, 8 —The Schools are still reported as 13, with 600 children: these Schools furnish so many Stations for preaching the Gospel —P. 154.

Mr. Daniel's statement of the success, which God has granted to the Schools in the midst of discouraging circumstances, deserves attention:—

We have, like all our Missionary Brethren near us, to complain, that we see but little of the pupils after they have left the schools. Their parents are, in general, so little sensible of the value of education, that they think they do us a great favour in suffering their children to attend the school; and as soon as they get to any size, they are taken away to any worldly employment.

In Colombo, a considerable part of the pupils are Roman Catholics; and neither their priests nor parents will suffer them to attend our Places of Worship on Lord's Days: when they go home in an evening, they are exposed to the infection of the idolatry of their own houses; and what has been done in the day, is undone in the night. The American Brethren, to prevent this, have established Boarding Schools, to insulate the children from their friends; and in these Boarding Schools, their principal success has been witnessed.

We have, however, to rejoice that even our efforts have not been in vain. About twelve persons, who have been educated in our schools, are members of our churches. The Minister who is settled at Byamville, who is a very excellent and laborious preacher, was one of these scholars: three others of them, without any fee or reward for their labours, are almost every Sabbath employed in preaching the Gospel to their countrymen; and the person who superintends the new Mission of ours in the Kandy Province, and who regularly, with great acceptance, declares the Gospel on a large surface, was a scholar of Mr. Chater's. Thus some fruit to eternal life has been reaped. One or two of the scholars who have died, have given evidence of a change of heart.

CHURCH MISSIONARY SOCIETY.

Cotta: 6 miles SE of Colombo: inhab. 4500—1822—Joseph Bailey, James Selkirk; 2 Nat. Cat., and 22 Nat. As.; with 1 Eurasian and 2 Nat. Schoolmistresses—Communicants, 20—Schools, 19: Scholars, 609; being 13 adults and youths, 463 boys, and 133 girls—Pp. 154—156; and see, at pp. 203—205, various particulars relative to the Schools.

Kandy: 80 miles ENE of Colombo—1818—Thomas Browning, W. Oakley; 4 Nat. Cat.; with 11 male and 4 female Nat. As.—Communicants, 19—Schools, 9: Scholars, 262; being 6 adults and youths, 218 boys, and 38 girls—P. 156; and see, at pp. 205—209, Notices of the growing Influence of the Mission, the First Views and Measures of a newly-arrived Missionary, and an account of Visits paid to Two Men condemned for Murder.

Baddagame: a village 12 or 13 miles from Galle—1819—G. C. Trimnell; 2 Nat. As. The Rev. G. S. Faught, with his family, is on a visit home, on account of health—Communicants, 8—Schools, 11: Scholars, 487; being 13 adults and youths, 384 boys, and 90 girls—Pp. 156, 157, 214; and see, at pp. 253—255, the Progress of Christian Labours at the Station, the Prevalence of Satanic Superstition, and an account of a Ceremony for discovering the Causes of Sickness.

Nellore: near Jaffna: inhab. 5000 or 6000—1818—Joseph Knight, W. Adley; 3 Nat. Cat., and 18 Nat. As. Mrs. Knight died on the 4th of February last year—Communicants, 55—Schools, 13: Scholars, 404; being 30 adults and youths, 339 boys, and 35 girls—Pp. 157, 303; and see, at p. 255, a view of the State of the Mission and the Seminary.

Summary of the Mission.

Stations, 4 — Missionaries, 7 — Native Catechists and Teachers, 69—Communicants, 102—Attendants on Public Worship, 2131—Schools, 52—Scholars, 1762; being 62 adults and youths, 1404 boys, and 296 girls.

Digitized by Google Original from HARVARD UNIVERSITY

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

Colombo: John Anthoniez, As. Miss.—*Negombo*, 20 miles N of Colombo: W. Bridgnell; Cornelius Wijesingha, Dan. D. Pereira, As. Miss.—*Kandy:* Rob. Spence Hardy; John Parys, As. Miss.—*Caltura*, 27 miles S of Colombo: Thomas Kilner; W. A. Lalman, As. Miss.—*Galle*, 75 miles S of Colombo: Elijah Toyne; D. L. A. Bartholomeuz, As. Miss.—*Matura*, 100 miles S S E of Colombo: D. L. Gogerly; John A. Poulier, C. de Hoedt, As. Miss.—*Berlapanater*, two or three days' journey in the Interior: P. G. de Sylva, As. Miss.—The Rev. Benj. Clough, of Colombo, was obliged to retire to the Cape in February for the recovery of his health—Mr. Hardy was directed to proceed to Kandy, on his return from his visit to England: he accordingly established himself there, in March 1836; but states, in December of that year, various reasons, and among the rest the preoccupation of Kandy by other Labourers, for choosing some different Station in the Interior—Pp. 157—159, 344: and see, at pp. 48, 49, some Obituary Notices of Rev. Alfred Bourne, formerly of this Mission; and, at pp. 103, 104, of Alfred B. Giesler, of Galle.

The Committee, in the last Report, give the following summary view of this Division:—

At Colombo, the work in its three departments, Singhalese, Portuguese, and English, is in a prosperous state: the conduct of several, who have lately renounced the profession of Heathenism, and have been publicly baptized, furnishes evidence that they are truly converted. At Negombo, the Means of Grace have been well attended, and meetings for prayer have been productive of much good: in one part of the Circuit, a Chapel has been erected capable of accommodating 500 persons: three-fourths of the expense of the building, which amounted to three hundred pounds, was raised by the people in the neighbourhood. From Caltura, the Missionary writes—"On a review of the past year, we find many reasons to be thankful to God for the encouragement which we have received." The congregations at Galle, generally, have increased, and the members have improved in religious knowledge and experience. Perhaps no part of Ceylon is so much given to idolatry in its various forms as the District of Matura; but there, also, the faithful preaching of the Gospel and the Mission Schools are productive of beneficial results. The Committee encourage the hope, that, through the blessing of God attending His own-appointed Ordinances, the distribution of the Scriptures and Tracts, and the religious instruction of the rising generation, Buddhism is gradually giving way in the South of Ceylon, and will, at no remote period, be generally supplanted by Christianity.

In reference to the different circumstances of these Stations, the Committee remark—

The Negombo Station (omitting the Seven Korles in the Kandian Provinces) is in general professedly Christian, and there is comparatively little of Heathenism. Colombo, being the capital of the island, is a mixture of all kinds: but as the schools extend toward the south, Buddhism becomes gradually more and more apparent; until, in Matura, it stands in its greatest strength.

A review of the whole shews that the Mission has reason in this department of its labours to thank God and take courage.

Summary of the Singhalese Division.

Stations, 7—Missionaries, 5—Assistant Missionaries, 9—Members, 704—Schoolmasters, 92; and Schoolmistresses, 11: chiefly Natives—Scholars, adults and children, 3634.

TAMUL DIVISION.

Batticaloa, on the east coast, N of Matura: John Hunter, John P. Sanmuggam, As. Miss.—*Trincomalee*, 75 miles N of Batticaloa: Ralph Stott; John Matthiez, As. Miss.—*Point Pedro*, at the northern extremity of the island: John George—*Jaffna:* Peter Percival; John Kalts, Sol. Valloopullee, As. Miss.—P. 159.

In the Tamul District, the Missions are in a state of progressive improvement.

At Jaffna, the Chapel, which had long been in a very dilapidated state, has undergone a thorough repair, the expense of which has been defrayed by contributions raised on the spot: the Religious Services, at the re-opening, were attended by large and respectable congregations; and, on the following Sabbath, Mr. Percival remarks—"The public administration of Baptism to five adults and two young females rendered the Native Service most impressive." The progress which the children in the School at this place make in religious knowledge is gratifying. Mr. Percival further observes—"In our Jaffna School, after the lapse of little more than a year, we have upward of 100 boys who read the New Testament in our own incomparable Version, and render it into Tamul as they read over their several portions."

From Trincomalee, Mr. George writes—"We have encouragement to hope that the blessing of the Lord attends our labours in this Circuit." He has opened three new Schools, which are also used as Chapels, in three populous villages, where the Gospel had never been preached before; and it is cause of additional gratification that they were commenced in compliance with the earnest and repeated applications of the inhabitants themselves. Mr. Stott, writing from the same Station, remarks—"A few weeks since I baptized a very interesting Heathen Boy, about

Digitized by Google Original from HARVARD UNIVERSITY

14 years of age: he was named, at his own request, 'Richard Watson:' I hope he will not dishonour the name." [*Report.*

Summary of the Tamul Division.

Stations, 4—Missionaries, 3—Assistant Missionaries, 4 — Members, 144 — Salaried School Teachers, 20 — Scholars, adults and children, 1704, of whom 184 are girls.

AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS—*Tillipally:* 1816: Benj. C. Meigs; 9 Nat. As.—*Batticotta:* 1817: Henry R. Hoisington, John M. S. Perry; Nathan Ward, M.D.; 1 Nat. Preacher; 17 Nat. As.—*Oodooville:* 1820: Levi Spaulding; 7 Nat. As.—*Panditeripo:* 1820: James Read Eckhard; 5 Nat. As.—*Manepy:* 1821: Eastman S. Minor, Printer; 4 Nat. As.—*Chavagacherry:* 1833: Sam. Hutchings; 1 Nat. Preacher; 11 Nat. As.—*Varany:* George H. Apthorp: 6 Nat. As.—Eight Out-Stations have 12 Native Assistants—Dr. Scudder has removed to Madras, and Mr. Eckhard has rejoined this Mission from Madura. The Rev. Henry Cherry and Mrs Cherry, appointed to Ceylon, arrived in the "Saracen" at Madras, on the 21st of March, with the Madras and Madura Missionaries—Pp. 159, 160.

Summary of Stations and Labourers.

Stations, 7—Out-Stations, 9 — Missionaries, 7 — Native Preachers, 2 — Physician, 1—Printer, 1 — Native Assistants, 71—Female Assistant Missionaries, 9; being the wives of the Missionaries, Physician, and Printer.

STATE OF RELIGION—"This Mission," the Board observe, "has been blessed with as many as Seven gracious visitations, or Revivals of Religion. As a consequence of the sixth, 61 members were added to the Churches; and 77, as a consequence of the last." From 1819 to 1835, there were 328 admitted to the Communion: of these, 236 have been or are connected with the Schools: 23 died in the Faith: the number now in communion is 273, who are thus located — Tillipally, 41; Batticotta, 80; Oodooville, 56; Panditeripo, 17; Manepy, 45; Chavagacherry, 22; Varany, 12. There is an average Native Congregation, on the Sabbath, at each Station, of nearly 400 persons; a considerable proportion of whom are Native Youth in the Schools.

EDUCATION — In 155 Free Schools, there are 6035 Scholars, nearly one-tenth of whom are females, under 37 pious Schoolmasters. In two Boarding Schools, there are 75 female and 166 male scholars. Not less than 15,500 children have been taught in the Schools since the founding of the Mission. "The desire of parents," it is stated, "to enter their children in the Seminaries has been so great, notwithstanding the strong probability that they will there become Christians, that the Mission has resolved no longer to give board to any in their preparatory studies: the parents will bear the expense."

PRESS—Of Books and Tracts, in Tamul, 346,500 copies were printed in the year; containing 8,974,800 pages, and forming a total of 14,785,400. Three presses are in operation.

These statements are collected chiefly from the last Report, for 1836-7. The Board notice several important changes, in both the condition and character of the surrounding Natives, which have occurred in the period since the Mission was begun: these are to be attributed greatly, under God, to the labours of the several bodies of Missionaries; though, in some cases, the causes of the change are complex:—

1. On the subject of Education there is a very decided and marked change. This can be traced to the influence of our School System. Almost every Interpreter, or other Native holding a high office, has been under the instruction of a Missionary, either Wesleyan, Episcopalian, or American. This, too, is a subject of great interest of late.

2. Crime is greatly diminished. Cases of murder, perjury, forgery, and theft, as they come before the Supreme Court, are not half so numerous as they were 15 or 20 years ago. This is owing to the increase of Education, to the preaching and spread of the Gospel, and to the more frequent and prompt administration of Justice.

3. Heathenism is greatly modified. Belief in idols and idol-worship is weakened: Infidelity or Deism is more common, and Christianity gains ground. The causes are, Schools, Preaching, Bibles, and Tracts.

Digitized by Google Original from HARVARD UNIVERSITY

Indian Archipelago.

Religious-Tract Soc. — Grants have been made to *Java*, of 100*l.* for printing Chinese Tracts, and of 32*l.* in Dutch and German Publications, with 72 reams of paper for Malay and Javanese Tracts—P. 161.

Chinese and Ind. Fem. Ed. Soc.—Miss Thornton, from this Society, has been actively employed in *Batavia*, since her arrival there in August 1835. She has the charge of a Boarding-School of 13 girls of Dutch and Malay extraction, two of whom she is training for Teachers: she superintends, also, in regular visits, a Chinese School containing 20 girls: these have all been established since her arrival. The Boarding-School supports her, and enables her to pay 30*l.* per annum for the instruction of the 20 Chinese Girls. The Infant-School System is especially necessary for Chinese Females; as no girl is permitted, after the age of eleven years, to be seen out of her house, without her mother's special permission, until she is married. Miss Hulk, from Amsterdam, whose knowledge of Dutch will be of great service to her at Batavia, sailed in August, to co-operate with Miss Thornton.

Baptist Miss. Soc.—The preparation of a Malay Dictionary, and of a New Version of the Bible, continue to occupy the chief attention of the Rev. N. M. Ward, of Padang, in *Sumatra* — The Rev. Gottlob Bruckner, of Samarang, in *Java*, is now the oldest Minister of Christ in the Malay Archipelago: he printed 9000 Javanese Tracts in the year, and continues to labour as his strength will allow: in all, he has printed 32,000; and has distributed 29,000, with 3000 Chinese Tracts received from Mr. Gutzlaff—P. 160.

London Miss. Soc.—Before the Rev. W. H. Medhurst left Batavia, on his present visit home, Lewis Monton had returned from his visit (see p. 164.) to Borneo: as Catechist, he assists Mr. Young in carrying on the Mission—Since the last Report, 11,652 Publications have been printed, and 27,935 circulated—More Labourers are urgently required: of one Province, with a population of 50,000 souls, a Missionary writes, "I believe I am correct, when I say, that there is not ONE living among them who fears God; certainly not one who endeavours to do them good, as beings accountable to God." Pp. 160, 161.

Netherlands' Miss. Soc.—We have not till now been able to procure any detailed statement of the Society's proceedings since the particulars given at pp. 103, 104 of the Survey for 1834. A friend has lately forwarded to us a translation of the Report delivered in July last, of which we subjoin an abstract:—

Amboyna — The Rev. Mr. Keyser, as Mr. Kam was accustomed to do, makes annual voyages among the islands connected with Amboyna. In his last voyage, he visited 35 villages, inhabited by Heathens and Christians, nearly all having schools; admitted to church-fellowship the candidates who had been instructed by the schoolmasters; and administered the Ordinances of Baptism and the Lord's Supper; and distributed 1700 School Books, Tracts, and Scriptures. At Kaysamu, in Ceram, many Heathens had embraced Christianity, the scholars had made remarkable progress, and the congregation manifested great interest: these results had, by the blessing of God, been not a little promoted by the zeal of the Schoolmaster, and that of the principal Chief, who is under a deep sense of his sinfulness. Mr. Roskott has charge of a School in Amboyna for training Native Teachers, which is very promising: 4 are occupying useful stations, and 9 remain.

Banda—Mr. Finn, after long and faithful service, having retired on a stipend on account of declining health, will not leave his flock until the arrival of a successor, to be appointed by Government.

Ceram—No report has been received of the labours of Mr. Vonk, stationed at Kaybobo.

Soparua—Mr. Keyser and Mr. Ruden, with their wives, are to establish themselves in this island.

Ternate—Mr. Jungnichel, after a repose of two years to recruit his health, has resumed his labours. Mr. Hoefker had been in temporary charge, but is now stationed at Rotty, near Timor.

Celebes—Mr. Hellendoon, at Menado, states that the Schools in Celebes amount to 33: the Governor of the Moluccas had visited the Island, and admonished the Native Chiefs to send their children to them, the good effect of which was very visible. Mr. Riedel and Mr. Schwarr (not Beidel and Schanary, as printed in the Survey for 1834) are, with their wives, diligently labouring in the Interior. In 7 Schools, at Gondano, under Mr. Reidel, there were, after the Governor's visit, upward of 500 children: "The longer I labour here among the Heathen," he writes, "the greater is the joy of my heart." At Languwang, under Mr. Schwarr, 5 Schools had 275 scholars: his

Digitized by Google Original from HARVARD UNIVERSITY

Ministry does not yet appear to have been attended with spiritual benefit; "but he wishes," says the Report, "to continue praying, labouring, and waiting; till, in God's own time, he trusts, things may be altered for the better." Mr. Hermann and Mr. Mattern apply themselves diligently to Malay: Mr. Hermann was likely to establish himself, with his wife, at Amurang, on the sea-shore; and Mr. Mattern, who at present has charge of a Printing Press sent by the Society to Menado, will fix at Kema.

Timor — Mr. Heimering, at Koepang, is earnestly employed in reforming and increasing the Schools: 3 Schools have 200 children. The death of Mr. Fielder has been a severe trial: he arrived in February 1836, but embarked on his return to Europe, and died on board the vessel on the 10th of January of last year: much had been hoped for through him, as he was eminently qualified for the work.

Rotty, near Timor—Mr. Hoefker, from Ternate, was to resume the labours which the late Mr. Terlinden had carried on here.

South-Western Islands—Mr. and Mrs. Luyke and Mr. Holz, at Letty, rejoice in the fruit of their labours: 12 became communicants, and 21 candidates: scholars, 215: a war between two villages severely tried the new converts, but they were enabled to watch and pray in the midst of danger and distress—In the island of Mcä, Mr. Dommers has 166 scholars—Mr. Baer at Kisser laments the decrease of interest in the Schools: the scholars had diminished from 176 to 100: a season of abundance after one of scarcity had been greatly abused: the authority of the rulers was set at nought: discord among the communicants occasioned the suspension of four of their number. "The worthy Mr. Baer," says the Report, "for the first time complains of being almost weary of living among such men." It is added—"Application has been made to His Majesty's Government, that great impediments, which exist in the South-Western Islands, to the labours of our Brethren, may be removed."

Lor—Mr. Roettyer, at Riour, labours chiefly among Chinese. From Singapore and Canton and other quarters, he has received 16,500 Tracts and Portions of Scripture. A School has been opened. Of the Chinese he says—"They are ready to search and hear the Word of God. They confess that it contains the Truth, and that their superstitious manners and customs are foolishness; but they think it their duty to worship the gods whom their fathers worshipped." Five Mahomedans had been baptized,

Java—Mr. Harting had laboured with great success at Padang, in Sumatra; but Government having appointed a Minister to that Settlement, he proceeded to Samarang, in Java, to wait for another destination. Mr. Wentink, stationed at Dopot, in this island, has 72 scholars: a spirit of fervent piety discovers itself, especially among the females: the population amounts to 250; and, out of these, 92 are church members.

Macao—Mr. Gutzlaff preaches to a small congregation of about 20 persons, and visits the people in their houses: he holds a Japanese Service, also, every Sunday. His wife instructs 13 boys and 4 girls in English and Chinese: these all live in his house, and are supported by him.

SUMMARY—"Thus have we presented to you," the Committee say, "a brief account of the proceedings of Twenty-one Missionaries, eighteen of whom are married; and whose Wives, accredited by us, assist our Brethren in their holy vocation. In the Schools, formed by the Missionaries, or placed under their superintendence, the number of Scholars, so far as communications have reached us, amounts to 1527.

American Board—The Rev. W. Arms spent four months of 1836 in *Borneo:* he travelled 100 miles into the interior, and saw the Dayaks in their villages; collecting information relative to their condition, and a practicability of establishing a Mission among them. He made a second visit at the close of that year, with the expectation of remaining on the Island; and, in March of last year, the Rev. Sam. P. Robbins and his Wife, who had been waiting at Singapore, were on the point of proceeding to join Mr. Arms. The Dayaks are the original inhabitants of the Island, and amount to about 2,000,000: they still retain possession of the whole Interior; and are found, in greater or less numbers, on most parts of the coasts, interspersed there with about 1,000,000 Malays, from 200,000 to 500,000 Chinese, 20,000 or 30,000 Bugis, and various other races, making the whole population of the Island about 3,500,000. The Dutch have a number of Settlements on the coast, for the purposes of trade—The Rev. Elihu Doty (not Elisha, as printed in the last Survey) and his companions reached *Batavia*, Sept. 15, 1836. Leave was asked of the Government for some of the Missionaries to visit the eastern shores of Java, and others of the Dutch Islands, in order to determine on the permanent site of the Mission: the Rev. Jacob Ennis left Batavia, in June last, on a visit to Padang, in Sumatra, to confer with Mr. Ward on the Malay Scriptures: Mr. Ward has discovered, it is stated, that the present translations are founded on such an imperfect view of the extent of the language, as to disqualify them for general use.—Pp. 161, 264.

Rhenish Mis. Soc.—No Report has reached us—P. 161.

American Episcopal Missions—The arrival of the Rev. Henry Lockwood and the Rev. Francis R. Hanson at Batavia was stated at p. 130 of our last Number. Mr.

Digitized by Google Original from HARVARD UNIVERSITY

Lockwood was united in marriage to Miss Medhurst, daughter of the Rev. W. H. Medhurst: the Board state, in relation to her—

Uniting to her knowledge of Chinese and Malay a benevolent heart and Christian spirit, she gave promise of much usefulness amidst scenes with which she had been familiar from her birth. For some time she had occupied the office of Teacher in the Orphan Asylum, established at Batavia, through the instrumentality of Mr. Medhurst, for the benefit of the European Population. Soon after the departure of her father and other members of her family for England, she was taken ill; and, in a few months, Mr. Lockwood was left a widower, having, however, the unspeakable consolation that his beloved partner had died possessing the consolations of the Gospel.

The Missionaries had collected 30 children, male and female, in a Chinese School. They were studying Chinese and Malay, and occasionally preached in English.

Australasia.

We entered, somewhat at large, at pp. 5—9, into the question now agitated, of colonizing New Zealand. The subject has been referred to a Committee of the House of Lords; who will, no doubt, sift it to the bottom. In addition to Mr. Coates's able pamphlet against the designs and plans of the proposed Company, we strongly recommend another to our Readers, by the Rev. John Beecham, one of the Secretaries of the Wesleyan Missionary Society; whose testimony, with that of Mr. Coates, the Rev. W. Ellis, and others, was given with such effect before the Aborigines' Committee of the House of Commons. Mr. Beecham's pamphlet is entitled "Colonization." It is a humane and forcible appeal in behalf of the Aborigines of the earth, and a stringent investigation of the proposals of the New-Zealand Association.

Australia.

From the Auxiliaries of the *B. & F. Bible Society*, the sum of 1000*l.* has been remitted: 2280 copies of the Scriptures have been sent out, besides five grants to individuals, amounting to 300 Bibles and 950 Testaments — Besides the School Grants of 2000*l.*, for the years 1836, 1837, and 1838, mentioned in the last Survey, as made by the *Christian-Knowledge Society*, the sum of 3000*l.* had been previously placed at the disposal of the Bishop: an impulse was thus given to the erection of no fewer than Fourteen Churches in New South-Wales. The Board have granted 300*l.*, toward the erection of three Churches in Western Australia. Books and Tracts have been issued to the number of 1767—The *Gospel-Propagation Society* now co-operates with the Christian-Knowledge Society, by a Joint Diocesan Committee. Local Contributions are placed at the disposal of this Committee, amounting to 3078*l.* 10*s.*, of which the sum of 862*l.* 5*s.* is in Annual Subscriptions. The Bishop urgently requesting the appointment of more Clergymen, the Board have offered, in addition to the public allowances for passage-money and salary, a gratuity of 150*l.*, and 50*l.* per annum to each of Ten Clergymen or Candidates for Ordination who would proceed to the Colony: seven of these were on their voyage, at the date of the last Report—Upward of 88,800 Publications have been forwarded to Australia by the *Religious-Tract Society*. The Sydney Auxiliary distributed, in its Twelfth Year, 57,317; making its total number 308,711: the Books sold realized 86*l.*, and the Contributions amounted to 44*l.*: upward of 27,000 of the Publications were sent to this quarter, with consignments for sale to the amount of 150*l.* To Hobart Town were sent 13,350 Tracts, and consignments of the value of 130*l.*; to Launceston, 8400 Tracts, and a consignment of 30*l.*; and to Port Arthur, 3720 Tracts. The remainder of the 88,800 Publications above stated were granted to various bodies and individuals. "The Committee," it is reported, "by their Grants, have assisted in the formation of Libraries in places where the inhabitants are far removed from the Public Means of Grace; and which, in many cases, may be their only means of spiritual instruction. It is a work of supreme importance to take possession of the mind of the new settlers, lest the enemy should first sow his tares in the midst of them."

Digitized by Google Original from HARVARD UNIVERSITY

—The "Australian School Society," in connection with the *B. & F. School Society*, has opened, in Sydney, Schools on the Mutual System: one for boys contains 120; and one for girls, 27 — Pp. 161, 162.

Church Missionary Society.

The Rev. W. Watson continues at *Wellington Valley*, 240 miles N W of Sydney: the Rev. James Günther and his Wife joined him there on the 8th of August. The Rev. J. C. S. Handt has removed to *Moreton Bay*. He and Mr. Watson had made further progress in fixing the Native Language, and in the Translation of some portions of Scripture and the Liturgy. Their labours among the Natives, though carried on under circumstances of peculiar discouragement, are not altogether without spiritual fruit: the Word of God begins to fix itself on the memory and feelings of the School-Children. The Missionaries are assisted by George Langhorne as a Catechist; and an Agricultural Assistant has been engaged, for the purpose of cultivating an additional Grant of land made by Government: Mr. William Porter sailed, with this view, on the 13th of February last—Pp. 162, 384 of the last Volume, and pp. 119, 120, 175 of the present.

Wesleyan Missionary Society.

The Society endeavoured, some years since, to establish a Mission to the Aborigines; but suspended its efforts, in 1828, chiefly through the want of adequate means and facilities for prosecuting its plans with vigour and efficiency. A liberal offer of pecuniary assistance has led the Committee to resume the work. Two Stations have been fixed upon—*Perth*, in Western Australia; and *Port Philip*, at the extremity of the Colony of New South-Wales.

New Zealand.

Church Missionary Society.

Stations and Labourers.

Tepuna: 1815: John King, Cat. — *Kerikeri*, with an Out-Station at *Wangaroa:* 1819: James Kemp, James Shepherd, John Edmonds, Cat.; 6 Nat. As.—*Paihia:* 1823: Henry Williams; Charles Baker, B. Y. Ashwell, Cat.; Marianne Williams, Teacher; 11 Nat. As.—*Waimate:* 1831: W. Williams, Henry H. Bobart; G. Clarke, Richard Davis, Cat.; W. Richard Wade, Superint. of Press; W. Colenso, Printer; W. King, Serena Davis, John Bedggood, James Davis, As.; 17 Nat. As.—*Kaitaia:* 1834: W. Puckey, Joseph Matthews, Rich. Matthews, Cat. —*Puriri:* 1834; W. Fairburn, James Preece, Cat.—*Mangapouri:* 1835: Rob. Maunsell; James Hamlin, John Morgan, Cat. — *Matamata:* 1835: Alfred N. Brown; John Wilson, Cat. — *Rotorua:* 1835: Thomas Chapman, Henry M. Pilley, Sam. Knight, Cat. —*Tauranga:* 1835; James Stack, Philip King, Cat.—A Station had not been assigned to Rev. Richard Taylor. Mr. and Mrs. Ford reached Sydney in the latter part of June, on their way to New Zealand. Mr. Octavius Hadfield sailed for this Mission on the 13th of April. Mrs. Davis, wife of Mr. Richard Davis, died on the 1st of February, of last year. Mr. Yate is no longer connected with the Society—Pp. 162, 303, 472, 520; and pp. 119, 175 of the present Volume: see, also, at pp. 104, 105 of the last Volume, Obituary of a New-Zealand Youth; at p. 431, Obituary Notice of Mrs. Davis; and at pp. 557, 558, a Night Scene, with an Engraving.

Summary of the Mission.

Stations, 10—Labourers, in the field or on their way, 94; being 6 Missionaries, 1 Medical Practitioner, 21 Catechists, 2 Printers, 4 European and 34 Native Assistants, and 24 Married and 2 Unmarried Females—Attendants on Public Worship, 2300—Communicants, 160—Schools, 51—Scholars: boys, 496; girls, 395; youths and adults, 94; sex not specified, 570: Total, 1555.

Our last Volume contains but little intelligence from the Missionaries: communications have, however, been lately received, and will be found in a subsequent part of the present Number. Our Volume for 1836 gave very ample details. At p. 487 of that Volume, the wanton murder at Rotorua of a Chief belonging to Matamata was stated: a savage war broke out, in consequence, among the Southern Tribes, marked by acts of treachery and atrocity never exceeded. "One diabolical murder committed," says Mr. Chapman, "not fewer than two hundred and fifty have followed; beside 200 men and children carried into slavery, and property belonging to the flax-traders to the amount of 1500*l.* destroyed; and, with this, the proceedings of Three Missionary Stations almost entirely brought to a stand." At these Southern Stations, the Missionaries had just established themselves, with the

Digitized by Google Original from HARVARD UNIVERSITY

full concurrence of the Natives, and were entering on their work of mercy, when it pleased God thus to suspend their labours. It was stated at pp. 472, 520 of our last Volume, that this war had been brought to a close; but that hostilities had broken out among the Tribes in the Bay of Islands: as the Rev. Samuel Marsden was then on his seventh visit to New Zealand, his powerful influence was employed, as it often has been, to allay the fury of the Natives, and peace was restored. Mr. Marsden left Parramatta early in February, and returned in August.

The miserable ignorance and improvidence of the Natives in times of sickness have led to the appointment of Mr. Ford to this Mission, and to the design of establishing a Hospital on an economical scale at one of the Stations.

Wesleyan Missionary Society.

Mangungu: on the Hokianga—1826—Nathaniel Turner, W. Woon; many Nat. As.—"The Cause of the Redeemer," Mr. Turner writes, "is prospering. We have more than 100 Candidates for Baptism, and number 500 on our Class Books"—Scholars, 500—2000 copies of a Harmony of the Gospels, with Prayers and Hymns, have been printed—The Mission has been troubled by some of the neighbours: two Native Teachers were shot by a small tribe, whose death was avenged by others—Pp. 162, 163.

Head of the Hokianga: 1837: John Whitely—*Mangakahia:* 1837: James Wallis—These Stations have been just formed. At each, the Missionary will have at least 1000 Natives within his reach.

The Natives have to come from their settlements in canoes to attend the Means of Grace. Mangungu is the most convenient place of assembly for the people from the various rivers. They generally come on the Saturday, and return on the Monday. This is Monday, and the station is all bustle from the Natives leaving in their canoes for their homes. It is a pleasing sight, and shews that they *love the habitation of God's House, and the place where His honour dwelleth.* [*Missionaries.*

Polynesia.

ISLANDS—STATIONS—LABOURERS—NOTITIA.

Wesleyan Missionary Society.

Islands and Labourers.

Tonga: 1822—*Haabai:* 1830—*Vavou:* 1831—*Fejee:* 1835—The Missionaries Brooks, Cargill, Cross, Hobbs, Lythe, Rabone, Spinney, Thomas, Tucker, Turner, Watkin, Wellard, and Wilson occupy these groupes; and are assisted by about 440 Native Exhorters and Catechists, and by 1037 Nat. School Teachers.

Summary.

Tonga: Missionaries, 3: Members, 946: Nat. School Teachers; male 75; female 43: Scholars; male 557, female 530—*Haabai:* Missionaries, 4: Members, 3323: Nat. Sch. Teachers; male 224, female 208: Scholars; male 1636, female 1522—*Vavou:* Missionaries, 3: Members, 3473: Nat. Sch. Teachers; male 264, female 226: Scholars; male 1943, female 1515—*Fejee:* Missionaries, 3: Members, 576.

The following notices appear in the Report:—

Tonga—The Missionaries have to encounter greater difficulties in the prosecution of their labours than are experienced in the other groupes. The majority of the inhabitants have not only continued firm in their attachment to Heathenism, but have frequently displayed an active hostility to the Gospel. In other respects, the state of the Mission is very satisfactory: the King has decidedly improved in his religious character, and appears anxious to promote the cause of Christianity; and the Queen continues to be an humble, zealous Christian. The general walk of the people is such as becometh the Gospel. The Native Teachers and Class-leaders are zealous and diligent in the performance of their duties. The Means of Grace, both public and private, are well attended.

Haabai—In the Twenty Islands, which this Mission comprises, Idolatry has ceased to exist. But very much yet remains to be done; much which requires patience and forbearance on the one hand, and decision and strict attention to discipline on the other.

Vavou—The state and prospects of this Mission are very cheering. The King and Queen remain consistent, zealous Christians; and employ their influence in advancing the cause of Him whose *kingdom ruleth over all.* The people, generally, are improving in religious knowledge and practical conformity to the rule of the Gospel; and the number of those, whose proficiency in divine things qualifies them to assist the Missionaries in teaching their countrymen,

Digitized by Google Original from HARVARD UNIVERSITY

is on the increase. It has been deemed expedient to remove the printing-press from Tonga to this Station. On the 2d day of May, 1836, a Meeting was held at Vavou, for the purpose of forming an Auxiliary Society: the people flocked from all the islands in the groupe to attend it. The first Resolution, expressive of their gratitude to Almighty God for sending His only Son to save them from sin and death, was moved by the King, who addressed the Meeting in an animated and affecting strain. Seven other Natives, all local preachers, likewise spoke on the occasion. Money not having yet been introduced into these islands, no collection could be made at the Meeting; but the people are beginning to contribute to the support of the Gospel, by articles of native produce and manufacture, according to their ability.

Fejees—At Lakemba, one of the islands of this groupe, Messrs. Cross and Cargill were favourably received, in October 1835. A considerable number of the people of Tonga were found living at Lakemba, some of whom had embraced Christianity previously to their removal thither. The Fejees are in a very rude and wild state. Considerable success has attended the labours of the Missionaries.

Mr. Spinney and Mr. Wilson have since been directed to join the Fejee Mission; and three others—Messrs. Jagger, Hunt, and Calvert—have been appointed to proceed thither. A very stirring appeal from the Missionaries in behalf of the Fejees has awakened much interest and liberality.

Pp. 163, 324: and see, at pp. 210—213, details of the Progress of the Gospel in Tonga, and of a Hostile Attack of the Tonga Heathens on the Christians; and, at p. 344, a notice on the state of the Mission.

London Missionary Society.

Islands and Labourers.

Navigators': 1831: C. Hardie, Alex. Macdonald, T. Heath, W. Mills, A. W. Murray, G. Barnden: all reached their destination June 8, 1836, except Mr. Macdonald, who was left, for a time, in the Harvey Islands; but followed, with his Wife, early last year—*Harvey:* 1825: C. Pitman, Sam. Wilson, Aaron Buzacott; 13 Nat. As.—*Society:* 1820: C. Barff, G. Platt; 4 Nat. As.—*Austral:* 9 Nat. Teachers—*Georgian:* 1797: C. Wilson, G. Pritchard, David Darling, John Davies, J. M. Orsmond, W. Henry, Alex. Simpson; T. Blossom, As.; 18 Nat. As.—*Paumotu:* 4 Nat. Teachers—*Marqueses:* begun, 1797; relinquished, 1798; resumed, 1834: John Rodgerson, G. Stallworthy; 4 Nat. As.

Summary.

The Returns are incomplete. We have collected the following from the Report:—Stations and Out-Stations, 42—Missionaries, 21—Native Teachers, 52—Worshippers, at 7 Stations, 4495—Communicants, at 9 Stations, 1308: Candidates, at 7 Stations, 192—Scholars, at 8 Stations, 5421.

Pp. 163, 164, 344, 384, 556: and see, at pp. 209, 210, Rev. Henry Nott's Testimony to the Powerful Influence of Temperance Societies; and, at pp. 351—354, the Testimony of Captain Fitzroy to the Beneficial Influence of Missions, and various statements by the Rev. John Williams, at the last Anniversary of the Society.

Mr. Williams has published a Volume, entitled "Narrative of Missionary Enterprises in the South-Sea Islands," which has justly had great influence in behalf of Missions: see p. 472 of our last Number. He is about to return, accompanied by a large re-inforcement of Labourers.

The Rev. Henry Nott has carried the Tahitian Bible through the press, in London, at thee xpense of the *B. & F. Bible Society:* the Committee of that Society have reimbursed the charge of preparing the Translation, to the extent of 500*l.* The Rev. C. Pitman, of Rarotonga, is translating the Old Testament into the dialect of that island—The *Religious Tract Society* has printed 2000 copies of the "Journeys of the Children of Israel," translated into Tahitian by the Rev. John Williams.

In some of the Stations, the schools continue to be well attended, and the scholars make encouraging progress. With the exception of those Stations in the Leeward Islands which are still destitute of a resident Missionary, the people are advancing in industry, civilization, and general knowledge, as well as improved in acquaintance with Divine Truth.

The most honourable testimonies have, during the past year, been added to those previously borne, to the characters of the devoted Missionaries in the islands, and the decisive nature of the change effected by the Divine Blessing on their labours among the people. [*Report.*

Mr. Simpson, of Eimeo, in reference to a visit of some weeks to that island by the "America," Capt. Schantz, of the Russian Navy, remarks—

One thing, Captain Schantz says, surprises him; and that is, to see people, who but yesterday were held in the most degrading superstition, so well behaved. Notwithstanding the length of their visit, and the number of hands necessary for a ship of the America's burden, 1000 tons, no complaint has been made against the strangers in any one instance, and I have heard of none against the Natives by them.

But a short time since the demon of unrighteousness stalked the length and breadth of our land, spreading ruin and death; but, through the blessing of God attending our endeavours,

Digitized by Google Original from HARVARD UNIVERSITY

we now see the bloom of health on the once pallid cheek. Children, once ragged, ignorant, and debased, we see clothed, instructed, and raised to their proper place in society. Captain Schantz says, that he never has any trouble with his people in a port where there is no intoxicating spirit to be obtained.

American Board of Missions.

SANDWICH ISLANDS.

Islands, Stations, and Labourers.

HAWAII: 1820; renewed, 1824—*Kailua:* Asa Thurston; Seth L. Andrews, M. D., Physician — *Kaawaloa:* Cochran Forbes; W. S. Van Duzee, As.—*Waimea:* Lorenzo Lyons; Horton O. Knapp, As.—*Hilo:* David B. Lyman, Titus Coan; Abner Wilcox, As.—*Kohala:* Isaac Bliss; Edward Bailey. OAHU: 1820—*Honolulu:* Hiram Bingham, Reuben Tinker, Lowell Smith; Garret P. Judd, M. D., Physician; Levi Chamberlain, Secular Superintendant; Amos S. Cooke, Sam. N. Castle, As.; Edwin O. Hall, Printer; Henry Dimond, Bookbinder — *Ewa:* Artemas Bishop — *Waialua:* John S. Emerson; Edwin Locke, As.—*Kaneohe:* Benj. W. Parker; Marcia M. Smith, As.

KAWAI: 1820 — *Waimea:* Sam. Whitney—*Koloa:* Peter J. Gulick; Thomas Lafon, M. D.—*Waioli:* W. P. Alexander; Edward Johnson, As. MAUI: 1823—*Lahaina:* Dwight Baldwin, M. D.; Maria C. Ogden, As. — *Lahainaluna:* Lorrin Andrews, Eph. W. Clark, Sheldon Dibble; Charles Macdonald, Louisa G. Smith, As.; H. Rogers, Printer—*Wailuka:* Jonath. S. Green, Rich. Armstrong; Lydia Brown, As. — *Hana:* Dan. T. Conde, Mark Ives. MOLOKAI: 1832—*Kaluaaha:* Harvey R. Hitchcock; Bethuel Munn, As.

Mrs. Dibble and Mrs. Lyons have been removed by death. The Rev. W. Richards and the Rev. Ephraim Spaulding, of Lahaina, with their families, are on a visit home for health. The Seventh Reinforcement of the Mission arrived at Honolulu on the 9th of April of last year: their names will be found in the preceding list: of the voyage it is said—

A deeply interesting state of religious feeling prevailed among the ship's company, and about half of them gave encouraging evidence of having entered on the Christian Life. After their arrival at Honolulu, six (another Letter says eight) of the ship's company, including two of the Officers, made a public profession of Religion at the Mission Church at that place.

State and Prospects of the Mission.

During the year ending June 1, 1836, the Mission solemnized 1350 Christian Marriages, admitted 212 Natives to the Church, and printed 157,929 books and 11,606,429 pages: more than 900,000 of these pages were octavo, 675,000 quarto, and nearly all the rest duodecimo.

The whole number of Native Church-Members is 916, or an average of 45 to each church: the number received from the beginning is 1078, of whom 105 have died in the faith. The whole attendance in the congregations each Sabbath, on an average, is 14,500; or about 900 to a congregation—a larger number than is ordinarily witnessed in the Houses of Public Worship in our own country. The whole amount of printing, at the islands, from the beginning, is 1,136,457 books, and 54,138,485 pages.

Of the Kumu Hawaii, a semi-monthly paper, 3000 copies are circulated: at Wailuku there were 600 subscribers for this paper: the Natives write more and more for its pages. A Monthly Publication of 12 pages, designed chiefly for children, was commenced a year ago. It is only 16 years since the language was reduced to writing.

The people renounced their national religion about 18 years ago; and almost immediately were thrown, by the Providence of God, into the arms of our faith and charity. As a Nation, the islanders have again and again refused the proffered religion of Papal Rome, professedly that they might give undivided attention to that which we had brought to them.

A crisis in the religious state of the Nation, and in the work of the Mission, having arrived, the Missionaries asked for 18 more Ordained Missionaries, two Physicians, and 21 Lay-Teachers, to make the whole waiting people at once acquainted with the Gospel. Two Physicians, three Preachers, and nine Teachers, were sent the past year. Do any still ask, Why are so many Labourers employed at the Sandwich Islands? The answer is, that the work, which Providence has made ready for our hands by signal interpositions, may be accomplished in the shortest possible time; and thus a glorious exemplification be afforded to the Church and the World of what Christian Missions, through the power of Divine Grace, may effect. In no other Nation could the Board so well make the experiment, as in that.

The manufacture of Cloth has thus far been as successful as was expected. So far as Schools are concerned, the Mission now directs its attention chiefly to the children and youth: the Chiefs encourage schools for these, and they have met with unexpected success: the people have built a number of school-houses in different parts of the islands. The Seminary at Lahainaluna contains 88 scholars: it is beginning to furnish Teachers of some value for the schools. A central Female Boarding-School is about being commenced at Wailuku.

On the whole, though a work of vast magnitude remains to be done, before the people will compare with Civilized Christian Communities in their social and domestic character and general condition and habits, there is a constant and very perceptible improvement in all these respects. In one respect, the Islanders may take precedence of all Civilized Communities: the manufacture, sale, and use of ardent spirits is prohibited on all the islands, except Oahu; and,

Digitized by Google Original from HARVARD UNIVERSITY

on that Island, a petition was drawn up and signed by the Chiefs and more than 3000 of the most respectable Natives of Honolulu and its vicinity, asking the King to suppress entirely the sale, manufacture, and use of such spirits. [*Report.*

The Board state, in reference to the Romanists:—

The Romish Priests, who were banished from the islands some years since by order of the Native Government, returned to Honolulu in a British Vessel last Spring; and were peremptorily ordered, by the Acting Governor of Oahu, to leave the islands in the same vessel in which they came, but refused to do so. On the facts being reported by the Governor to the King, who was then at Maui, the order to depart was confirmed; and coercive measures were employed, and the Priests taken on board the vessel. The owner of the vessel, who was on board at the time, refused to receive them; and, on being compelled to yield, both himself and the crew went ashore, carrying the flag with him, which he presented to the British Consul, who burned it in the streets. Great excitement prevailed at Honolulu in consequence of these events.

A Newspaper, edited by an Englishman, and entitled the "Sandwich Islands' Gazette and Journal of Commerce," has been published for some time at Honolulu.

Summary of the Mission.

Islands, 5—Stations, 16—Missionaries, 23: Medical Missionaries, 2—Assistants, 10—Physicians, 2—Secular Superintendant, 1—Printers, 2—Bookbinder, 1—Female Assistants, 43; being 4 Unmarried, and 39 Wives of the Missionaries and Laymen—Communicants, 916—Seminarists, 88—Printing Establishments, 2—Pp. 164—167, 520; and see, at pp. 328—331, Evidences of Progress in the Work of the Mission.

Spanish American States.

The *B. & F. Bible*, the *Prayer-Book and Homily*, and the *Religious-Tract Societies* are on the watch for opportunities of diffusing the Light of Truth into these benighted regions: an entrance has been obtained for a few hundred Books and a few thousand Tracts; but, in regard to any effectual access to these countries, "inquiries and deliberations," to use the language of the Bible Report, "have hitherto been unavailing"—P. 167.

Guiana, and the West Indies.

The working of the Apprenticeship System, with the course pursued by Missionaries in reference to that System, and the important bearing of their labours on Negro Emancipation, were noticed at pp. 331—334 of our last Volume. It having been resolved at a Meeting held on the 11th of July, the Resolutions of which appear at p. 332, to re-organize all the Anti-Slavery Societies throughout the Kingdom, Delegates from these Societies assembled in London, and presented a Memorial to Government (pp. 520, 557), praying for the immediate close of the Apprenticeship System. Government declining to acquiesce in this object, the Delegates took measures to rouse the public feelings: crowded Meetings (p. 175 of our present Volume) were, in consequence, held in March, at which an Address to the Queen and Petitions to Parliament were adopted, praying for the extinction of the Apprenticeship on the First of August next. A Motion to the same effect was made in the House of Commons on the 29th of March, which, after a prolonged debate of two nights, was negatived by 269 votes against 205. Lord Glenelg has, in the mean time, introduced a Bill into the House of Lords for enforcing the spirit and intent of the Abolition Act; which will, it may be hoped, under the influence of the re-awakened feelings of the country, be carried into full execution.

In February of last year, Lord Glenelg commissioned Mr. C. Joseph Latrobe, one of the sons of the late Rev. Christian Ignatius Latrobe, to proceed to the West Indies, in order to inspect the Schools on account o which any share of the Parliamentary Grants for Negro Education of 1835

Digitized by Google Original from HARVARD UNIVERSITY

and 1836 had been applied, and to report on the state of Negro Education in those Colonies. Mr. Latrobe sailed for Jamaica on the 3d of March, and arrived on the 15th of April: having traversed the whole island, in order to ascertain, by personal inspection, the state of every School, he addressed to Lord Glenelg, on the 19th of October, a Report, of which his Lordship says—

An attentive perusal of it has convinced me, that the measures adopted for the promotion of Negro Education in Jamaica have already contributed largely to the advancement of this most important object. There is every reason to anticipate, that the experience and information which have now been acquired will lead to most beneficial results, in removing some of those difficulties which have hitherto retarded the progress of useful education.

I feel bound, in justice to the exertions of the various Religious Societies, of the Trustees of the Mico Charity, and of others who are engaged in this important work, to express my conviction, that a powerful impulse has been given to Negro Education, by the aid voted by Parliament and applied through their agency; and that, from a continuance of such zealous co-operation, the happiest results may be anticipated.

It is peculiarly gratifying to observe the testimony which the Report bears, to the improved state of feeling in the Colony on the subject of education, to the rapid decline of former prejudices, and to the total disappearance of all active opposition to the various plans set on foot for the moral and religious improvement of the Apprentices and their children.

The Rev. Edward Fraser, from Antigua, greatly strengthened the interest felt toward the West Indies, by his Addresses at several of the last Annual Meetings: see pp. 388—393 of our last Volume.

B. & F. Bible Soc.—From Jamaica, the sum of 601*l.* 8*s.* 8*d.* has been remitted, and 7275 Bibles and 2830 Testaments have been sent thither: from the other Islands and Guiana, the remittances have amounted to 544*l.* 18*s.* 1*d.*, and the Scriptures sent to 7668 Bibles and 2468 Testaments. The Rev. James Thomson has resumed his connection with the Society.—P. 167.

Of a journey in the County of Cornwall, in Jamaica, Mr. Thomson writes—

What is the result of this one, and the first year's operations in this district, containing one third of the island! It is, upwards of 650*l.* sterling, collected chiefly from the Negro Apprentices, and for the purchase of Bibles mostly for their own use. This would procure, at an average price for a Bible, 3000 copies. The Bible is the book in demand, and not the Testament by itself. The Testament with the Psalms came upon us as a shower, in your liberal boon, never to be forgotten here, or among the nations; and you see what your shower upon our prepared ground has produced! Let us give all glory to God, who prepared the ground, sent the shower, and has produced these results: to His Name only be glory, for ever and ever!

Baptist Miss. Soc.—From a Tabular View of the Mission in Jamaica given in March of last year, it appears that there were then 15 Missionaries, 52 Stations and Out-Stations, 16,820 Members, 16,146 Inquirers, 1622 Day Scholars, 451 Evening Scholars, 5494 Sunday Scholars; and that there had been, in the year, 2950 Baptisms and 881 Marriages. No Return of numbers appears from the Bahamas Mission.—Pp. 167, 168, 383, 431; and see, at pp. 47, 48, an Obituary of the Rev. Kilner Pearson, of the Bahamas Mission.

The Divine Blessing continues to rest, in a remarkable manner, on the labours of our brethren. Their difficulties are, indeed, great; but, amidst all, multitudes are flocking to hear the Word—thousands of poor negro children are acquiring a degree of education, which their parents, in a state of bondage, could not possibly attain—and very many, of whose conversion to God their diligent and faithful Pastors entertain a deliberate and cheerful hope, have been brought into the Visible Church of Christ.

Mr. Coultart, of St. Ann's, who was removed to his eternal rest, in a very sudden manner, on the 12th of July 1836, had resided on the Island longer than any of his brethren, having entered on his labours at Kingston early in 1817. His personal and domestic afflictions were great, and he had to encounter much opposition in the discharge of his Missionary Duties: but he was enabled, by faith, patiently to endure, and was greatly honoured by success in awakening and converting sinners from the error of their way. He was a man of simple piety, transparent integrity, great disinterestedness and warm benevolence; ready to make any sacrifice and endure any labour for the honour of God and the spiritual welfare of his Negro Brethren.

It has also pleased God, in His unsearchable wisdom, to put an end to the earthly services of our excellent brother, Mr. Baylis. He engaged in his usual ministerial labours on Lord's Day, the 1st of January 1837; but was taken ill

Digitized by Google Original from HARVARD UNIVERSITY

the next day—expired on the third—and the day following his remains were committed to the silent grave, attended by a large concourse of weeping mourners, in the Chapel where he had so recently been preaching the Word of Salvation. [*Report.*

Christian Knowledge Soc.—In Antigua, Barbadoes, the Bermudas, and Berbice, there have been circulated 287 Bibles, 118 Testaments, 2150 Common-Prayer Books, and 7217 other Publications—P. 168.

Church Miss. Soc.—The Returns in the last Report are: Stations 23, Missionaries 9, Catechists and Teachers 18, Country-born Teachers 12, Attendants on Public Worship 1840, Schools 39, Scholars 2707: these are all in Jamaica, Trinidad, Berbice, and Demerara—P. 168: and see, at pp. 216, 303, 472, 520, 556 of the last, and at pp. 120, 175 of the present Volume, various notices relative to the Labourers; and, at pp. 335, 336, 365—378, 426—429, many details of the proceedings at the different Stations.

Gospel Propagation Soc.—The Bishops of Jamaica and Barbadoes bear decisive testimony to the religious and social improvement taking place in their respective Dioceses. Codrington College continues to prosper: the Bishop of Barbadoes describes himself as reaping the benefits of the College from the number of valuable Clergymen educated within its walls, and now labouring throughout his Dioeese; the success of the plans pursued respecting the Apprenticed Negroes, stated in the last Survey, becomes more indisputable every year. Parliamentary Grants for School Houses, made in 1835 and 1836, amounted to 14,660*l.* In the application of this fund, together with that of 63,500*l.* arising from the King's Letter and special contributions, Forty Clergymen receive a part of their salaries, grants have been made toward the building or enlargement of 47 Churches or Chapels, and 104 School Houses have been erected or are in progress—Pp. 168, 169.

Ladies' Negro Educ. Soc.—The Society continues to assist Schools in every quarter, according to its means. Government have granted to it 350*l.* from the Parliamentary Fund. Returns of Scholars in the Schools aided by the Society are but partially given: the Branch Society in Jamaica has 1231 children in 29 Schools. A Female Refuge, at Fairfield, in that island, is training Teachers to be supported or aided by the Society—P. 169.

London Miss. Soc.—At 13 Stations in Guiana, there are 8 Missionaries and 6 Catechists; and in Jamaica, at 8 Stations, 6 Missionaries and 3 Catechists. The Returns, which are incomplete, give 1693 Communicants and 2530 Scholars in Demerara; and in Jamaica (a newly-formed Mission) 24 Communicants and 418 Scholars. An Auxiliary in Berbice has contributed, since 1819, the sum of 3440*l.*; and the Station at George Town, Demerara, raised, from July 1835 to Dec. 1836, nearly 1100*l.*—Pp. 169, 264: and see, at pp. 264, 431, 472, 557, Obituary Notices of the Missionaries Wray and Howe, of Mr. Parish, and of Mrs. Rattray; at pp. 429, 430, Evidences of the Increase of Intelligence and Piety among the Negroes of Berbice; and, at pp. 469—471, a statement of the Destitution of Labourers and of the powerful Influence of the Gospel in the same Mission.

Mico Charity—This Charity is now under the direction of the Rev. J. M. Trew, late of Jamaica, whose local knowledge enables him to fulfil his office with the best effect. Mr. Edwin Wallbridge, trained by the B. F. School Society, entered on the charge of the first Normal School of the Society, which is at Kingston, on the 1st of January 1836. Twenty Schools were in operation in the early part of last year, with 1660 children on the books and 1139 in attendance: 7 Adults and 7 Sunday Schools had 2250 scholars on the books, and 1613 in attendance. In the Normal School, 38 Teachers had been admitted: 13 had been appointed to Schools, 8 males and 5 females were under training, and the rest had been dismissed as unsuitable—P. 169.

Religious-Tract Soc.—Tracts and Children's Books, granted in the year, amount to 115,392. The consignments for sale have exceeded 500*l.* Nine additional Libraries have been sent, at reduced prices. The grants have been made to Clergymen, Missionaries, and the Agents of the Mico Charity—P. 169.

Scottish Miss. Soc.—At 5 Stations there are 5 Missionaries. The Rev. James Watson has returned from his visit home. The Rev. Thomas Leslie, stated in the Survey for 1836 as having sailed for the Mission, died a few months after his arrival—Pp. 169, 170.

The accounts from the Missions in Jamaica were never more cheering and encouraging. There are some thousands of Negroes under the care of the Missionaries, and enjoying the benefit of their instructions. Christian Churches have

Digitized by Google Original from HARVARD UNIVERSITY

been formed at all the Stations; and, in connection with them, there are upward of One Thousand Communicants. In the Schools there are about Fifteen Hundred Scholars, of all ages and of both sexes. The Sabbath is more strictly observed. Marriage is on the increase. Bible and Missionary and Temperance Societies are establishing: Prayer Meetings are numerous and well attended; and Family Worship is daily observed in many of the Negro Families.

[*Directors.*

United Brethren.—At 27 Stations in the West Indies, and 3 in Guiana, there are, including some on their passage, 64 Missionaries. No fewer than 14 were withdrawn from the field by death or infirmity within a period of 18 months; but the Brethren have been enabled, not only to supply the vacancies, but to increase the Labourers, who were stated as 56 in the last Survey. No General Return of numbers has lately appeared: a Return from Jamaica, at the close of 1836, gives 8 Stations, 1738 Communicants, 1451 Baptized Adults, 2209 Baptized Children, 3731 Candidates for Baptism, New People, and Excluded; making a Total of 9129, and an Increase of 608 in the year: of these, there were 2746 Scholars; being 515 male and 528 female in 25 Day Schools, 1220 in 10 Sunday Schools, and 483 in Evening Schools — P. 170: and see, at p. 174, notice of the Consecration of Br. Ellis, of Barbadoes, as a Bishop of the Brethren's Church; and, at pp. 264, 383, 431, notices relative to the death or sailing of Missionaries.

Wesleyan Miss. Soc. — In 23 of the Islands and in Demerara, 85 Missionaries are assisted by 1266 Salaried and 2154 Gratuitous Teachers: the Members are 40,842, and the Scholars 16,114. It will be seen, by comparison with the last Survey, that these numbers shew a large increase.—P. 171: see notice of Destruction of Chapels by Hurricane, at p. 472; and notices relative to Missionaries, at pp. 173, 174, 216, 261, 520, 557, and at p. 120 of the present Volume.

The results of the labours of the Missionaries, during the past year, call for the warmest expressions of gratitude to Almighty God. A large amount of the benefit produced by Missionary Operations is of such an incipient and general character, that it is impossible to exhibit it in arithmetical numbers; but some idea of the aggregate of good, which the endeavours of the Missionaries in these Colonies have been the means of effecting, may be formed from the fact, that an addition of upward of 2500 members has been made to the Societies in Jamaica in the last year, exclusive of more than 600 others who have been received as candidates for membership; and that in the Antigua, St. Vincent's, and Demerara Districts upward of 800 Members have been added, besides a considerable number who yet remain on trial. [*Report.*

North-American Indians.

THE *American Board of Missions* have, at 32 Stations, 22 Missionaries, 3 Physicians, 16 Teachers, 11 Assistants, 59 Females, 3 Native Preachers, 907 Native Members, and 1 Printing Establishment. Publications have been prepared and printed in Ten of the Indian Languages; and, of these, seven were first reduced to writing by the Missionaries of the Board: 782,000 pages have been printed, in the year, in five of these languages. See, at pp. 46, 47, Obituary Notices of Rev. W. B. Montgomery and Mrs. Montgomery; and, at p. 520, notice of a Visit to the Rocky Mountains—The *United Brethren* have 3 Missionaries among the Delawares, at New Fairfield, in Upper Canada, and 2 among the Cherokees. The Delaware Mission has arrived at a critical period in its chequered history; about 200 of the Indian Congregation having been induced to emigrate to the Missouri, and leaving only about 80 of their countrymen at New Fairfield: when settled, one of the Brethren will take up his abode with them. The Cherokee Congregation consists of about 100 Indians: there are 45 Communicants. See, at pp. 217, 218, Obituary Notices of Four Delaware-Indian Females—At the Red-River Settlement, the *Church Missionary Society* has increased its labours. Connected with 3 Churches, the Rev. David Jones and the Rev. W. Cockran, assisted by 3 Schoolmasters and 4 Country-born Teachers, have 1550 Attendants on Public Worship, 211 Communicants, and 867 Scholars. See, at pp. 177, 178, an Obituary of Mrs. Jones; and, at pp. 213, 214, 255-261, 298-302, 340-342, 553-556, of the last Volume, and at pp. 62-64, of the present, many details of the proceedings in the Mission—The *Wesleyan Missionary Society* has 14 Stations among the Indians of Upper Canada, supplied by 17 Labourers: the Members amount to 1517, and the Scholars to 2000. See notices at p. 430; and at p. 175 of our last Number—Pp. 171, 172.

Digitized by Google
Original from HARVARD UNIVERSITY

Labrador.

UNITED BRETHREN.

Nain: 1776: Brn. Lundberg, Beck, Fritsche, Albrecht—*Okkak:* 1776: Brn. Stürman, Knaus, Henn, Hertzberg, Erdman—Br. Körner, of this Station, has departed to his Rest, in the 56th year of age, and the 23d of his service in Labrador—*Hopedale:* 1782: Brn. Meisner, Glitsch, Stock, Barsoe—*Hebron:* 1830: Brn. Morhardt, Mentzel, Kruth, Freytag—973 persons are under the care of the Brethren, of whom 360 are communicants—P. 172.

By the safe return of the Harmony, on the 7th of October, from her annual voyage to Labrador, accounts have been again received of the state and progress of the Mission among the Esquimaux, during the past twelve months. They are, in general, of a nature to produce sorrowful rather than joyful feelings—to call for sympathy, rather than congratulation. The hand of the Lord has evidently been stretched out for the chastisement of the dwellers on that dreary coast. Scarcity of food—amounting, in the neighbourhood of the two Northern Settlements, to absolute famine—and disease following in its train, affecting both man and beast, have been the rods wherewith our Heavenly Father has seen fit to visit His erring and wayward children, to humble them and prove them, and to know what was in their heart. Yet, though He has chastened them sore, He has not given them over unto death: they have been spared to tell of His mercy, His long-suffering, and His delivering power; and, we would fain hope, to shew, that the correction administered has tended to produce the peaceable fruits of righteousness in them that were exercised thereby. The details of the privations and sufferings endured by the Esquimaux at Okkak and Hebron are really appalling: had the past winter been as severe, and the frost as continuous, as has been frequently the case in Labrador, the consequences must have been still more dreadful. The Lord was, however, pleased to *stay his rough wind in the day of the East wind*, lest the extreme rigour of cold should be added to the horrors of famine, and all flesh should perish together.

To the Missionaries, it will readily be believed, the season through which they have been called to pass has been one of sore trial. Though limited as to their own resources, they could not see their fellow-men, and their spiritual children, in danger of perishing for want, without making an effort to come to their assistance. Relief was therefore freely dispensed, as early as was consistent with a due regard to the interests of the sufferers themselves, and as late as the means at their disposal permitted or the exigencies of the case required.

Of the spiritual state of the Mission, the report is not so cheering as could be wished. The evil communications of the Southlanders with the Esquimaux at Nain and Hopedale continue to exercise a prejudicial influence on the Congregations at those Settlements. At Hebron, a nearly opposite cause, viz. the little intercourse which has taken place with the Northern Heathen, owing, in part, to the prevailing distress, has stood in the way of Missionary Usefulness. Although sources of joy and of encouragement are not wanting, there is, consequently, abundant room for humiliation, and great need of increased fervency and faithfulness in prayer to Him, who is *the salvation of the ends of the earth.*

The Letters from all the Four Stations contain expressions of cordial thankfulness to the British and Foreign Bible Society and the Religious-Tract Society, for the valuable gift of 500 copies of the Prophecies of Isaiah, and 1000 copies of two Tracts, in Esquimaux. The eagerness with which the Native Converts receive every successive portion of the Word of God which is put into their hands, and whatever else testifies of Jesus, is very cheering to the Missionaries. [*Portol. Accounts.*

Greenland.

UNITED BRETHREN.

New Herrnhut: 1733: Brn. Lehman, Ulbricht, Mehlhose, Herbrich, Richter—*Lichtenfels:* 1758: Brn. Eberle, Tietzen, C. Kögel, C. Lund—*Lichtenau:* 1774: Brn. Ihrer, J. Kögel, Asboe—*Fredericksthal:* 1824: Brn. Müller, Baus, J. P. Lund—No Return of numbers has been received—P. 173.

The accounts lately received from Greenland are, generally speaking, in striking contrast to those which have just been communicated from the opposite shores of Labrador. The year to which they refer, has been abundantly crowned with the goodness of the Lord. At all the Missionary Stations—with the single exception of Lichtenfels, where, during a portion of the winter of 1836-1837, scarcity of food was experienced—plenty, and peace, and exemption from dangerous or distressing ailments, prevailed; and our Brethren and Sisters could prosecute, without interruption, their allotted labours for the spiritual and temporal well-being of their Greenland Flocks. On these labours the Lord has continued to lay His blessing; notwithstanding

Digitized by Google Original from HARVARD UNIVERSITY

the hindrances laid in the way, both of pastoral oversight and of education, by the constrained abode of no small proportion of the Native Converts, at places lying at a considerable distance from the Settlements. [*Period. Accounts.*

See, at pp. 382, 383, a narrative of the remarkable Preservation of the Annual Ship; and, at p. 384, notice of the death in Germany of two aged Labourers in these Missions.

ALL THY WORKS SHALL PRAISE THEE, O LORD; AND THY SAINTS SHALL BLESS THEE. THEY SHALL SPEAK OF THE GLORY OF THY KINGDOM, AND TALK OF THY POWER; TO MAKE KNOWN TO THE SONS OF MEN HIS MIGHTY ACTS, AND THE GLORIOUS MAJESTY OF HIS KINGDOM. THY KINGDOM IS AN EVERLASTING KINGDOM, AND THY DOMINION ENDURETH THROUGHOUT ALL GENERATIONS.

PSALM CXLV. 10–13.

Biography.

OBITUARY OF MRS. NORTON,

LATE WIFE OF REV. THOMAS NORTON, CHURCH MISSIONARY AT ALLEPIE.

By a Letter from Mr. Norton, dated August 29, 1837, we learn various particulars of much spiritual interest concerning his late partner. She had latterly suffered greatly in her health; but had begun, though slowly, so far to recover, as that her last attack and consequent removal were unexpected by her husband. Mr. Norton states, that, on July 29, "she was seized with violent pains on her right side, so that she could not lie down in any way without the most excruciating sufferings: bleeding relieved her. In the course of the night the attack returned." The alternation of the attacks and remedies greatly weakened her; and she at length sunk under her complaints, on Friday noon, August 25, 1837.

The following account, by her husband, of the deep work of grace carried on in her soul during the later days of her sojourn on earth, will be read with much interest. He observes—

The frequent intervals of relief, and the speedy, and apparently good effects of the means used, led us to hope that the Lord would raise her up again, to prosecute the important duties in which she had been engaged, and in which she ardently longed to be re-occupied. Had it been His will so to order it, she would, as will appear from what follows, have shone more eminently in the divine life than ever: for I think I can say, that I never knew an individual make so rapid a growth in rich Christian experience. She did indeed evince herself to be in the hands of the Heavenly Refiner. It was during the second attack that this deep heart-work took place in her. I had observed her to be in a very pensive, thoughtful frame; and one afternoon, with great emotion and a flood of tears, she addressed me: "My dear, my mind is very weak: the Lord has hid His face from me, so that I am greatly distressed. He has led me so deeply to see the depravity of my heart, and has given me such a view of sin, and of myself as a sinner, that I greatly fear He will not save me. I do not see how such a sinner can be saved. O pray with me, pray for me, that He may have mercy on me!" I said much to comfort her, and referred her to the rich, full, and free promises of the Gospel. She met me with the aggravated nature of her multipled sins, enumerating her short-comings and defects in all that she had done. I granted that all this, and possibly much more, might have been the case—"But still, however numerous and aggravated all these may have been, recollect," I said, "that the blood of Jesus *cleanseth from all sin*. Believe Him when He says, *Him that cometh, I will in no wise cast out*." Thus, for some days I had to reason, argue, read the Sacred Word, which she drank in most eagerly, and to pray with her. I need not say how I wrestled for her in secret.

In the evening of the day of the above conversation, while leading her about the hall, she asked: "What is the beginning of that verse, *Him that cometh*, &c.?" On stating it to her, I embraced the opportunity of adverting to the love of

Digitized by Google Original from HARVARD UNIVERSITY

the Father, in His gracious will and determination to save such perishing sinners, by giving them into the hands of the Son; and I have reason to conclude that this precious portion, in connexion with 1 John i. 7, was the stay of her soul. Not long after this, early one morning, she remarked to me: "I am happy to tell you that the Lord has set me at liberty. He has enabled me to pour out my soul before Him, and to put it into his hands. I had a comfortable season in the night."—In reply I said: "Then you can say with the Church, 'O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.'" "Yes," she replied, "He has enabled me thus to look to Him. I could not do it before; but now I can."—I proceeded with the following verse, "*Behold! God is my salvation; I will trust, and not be afraid*, &c.;" when she stopped me, saying: "No, I cannot say that yet; but I shall by and bye." "Yes," I replied; "He who has led and taught you thus far will not leave you. He has led you into the depth of your heart, to give you a larger enjoyment of His love in your soul. He never wounds His children but with the design to heal them."—On this, and other occasions, she observed, "You remember I have often told you, when hearing you speak of deep convictions of sin, and great soul distress, that I had never experienced them, and have feared I was not right because of it." I replied, "I well recollect your having made such remarks; but, as then, so now I say, you are not to suppose you have not been brought into the way of salvation, merely because you have not passed through that ordeal of soul-torture that some have. If you have been given to see your need of the Saviour, so as to flee to Him, rest on Him, and cleave to Him, it is sufficient to prove a work of grace in the heart. Some are thus deeply instructed in an early stage, at the commencement of the divine life; while others are taught it in a subsequent period. You recollect how the Lord wrought with Lydia: He opened her heart, that she attended to the things spoken of Paul; while, in the same chapter, you are told of the jailer being most dreadfully alarmed." "True," said she, "but I cannot think I have been right. Your affection and kindness have induced you to judge charitably of me; but I am sure you must have been very much grieved with me, as I could never converse with you freely on those things: and if you had viewed me as you would another, you would not have thought me a Christian; and I do not think I have been one; but I trust I shall be in future."—"Well," I replied, "bless Him for having taught you as He has; and keep looking to Him by faith for the future." "Yes, I hope I shall," she said; "and do you pray much for me, and with me; for you express my feelings so much better than I do myself. I can say but little: sometimes I can get no further than, '*God be merciful to me a sinner*'!"—"Well, my dear, a most suitable and effectual prayer it is, when put up in living faith in the Living Saviour."

Such were our daily opportunities in conversation, reading the Scripture, and prayer. She advanced amazingly in Christian knowledge. "Oh!" said she, on one occasion, "how I shall enjoy my Bible in comparison with what I have in time past; and these poor girls—I hope to attend more to the concerns of their precious souls than I have done, and to the poor women of the congregation." A day or two before her departure, while conversing with her, I observed, "I think, my dear, that in future our days will be more happy than they have been." "Yes," said she, "if the Lord raise me up, I think they will; for I shall be able to talk with you as I have not been hitherto."

As the time of her dismissal approached, she was able to reflect on the probability of it with composure. Nothing could be more delightful than to hear her endeavouring to impress divine truth on the infant mind of our little girl, in speaking of Jesus and His love, in a way peculiarly adapted to her age. The poor Native Children have lost a faithful, wise, and kind guardian; and the congregation, especially the women, a judicious, benevolent friend: she was ever attentive to them in all their concerns, by her counsel, pecuniary aid, and medicine. She was a Missionary Wife indeed. She was an able, wise, and frugal conductor of all the affairs of the establishment; and such was her economy and mode of managing the concerns of the Seminaries, that we were enabled to keep several children beyond the number that was calculated on, for the amount necessary.

Mr. Norton adds, with much feeling—

One great cause of my distress is the very destitute state in which this

Digitized by Google Digitized from HARVARD UNIVERSITY

bereavement has placed my Mission. In addition to the circumstances of my three motherless children—who, I need not say, require a mother's tender care, and particularly in this country, with Native servants — the Native Children in the Seminary, particularly the girls, thirty-seven in number, are now wholly destitute of female management.

His Missionary Brethren at Cottayam, to which Station Mr. Norton had temporarily retired for rest and consolation, remark as follows on the valuable character of the departed:—

The removal of Mrs. Norton to her eternal rest has been an event in the course of Divine Providence for which we were not at all prepared. The suddenness has led to the anxious inquiry among us, *Watchman, what of the night?* Her loss in the Allepie Mission cannot but be severely felt. Her Female School, in particular, will suffer much. The poor children have, in her, lost their best friend on earth; and the young women who have left the school, and settled in life, a faithful monitor and friend.

A brief notice of Mrs. Norton's death appears at p. 557 of our last Volume.

MEMOIR OF STEPHEN,

CHURCH MISSIONARY CATECHIST AT MAYAVERAM, SOUTH INDIA;
WHO DIED DEC. 12, 1835, 45 YEARS.

THE Narrative from which the following Extracts are taken, was written by the Rev. John Devasagayam, one of the Society's Missionaries in South India. He writes—

I knew Stephen in his younger days; as his parents lived in the same neighbourhood with myself at Tranquebar. They were most superstitiously attached to their form of religion. I can remember his old Aunt—now, however, a real Christian, and living at Mayaveram—devoting one or two hours to washing and making poojahs at the shore of the tank, with wet cloth, and with a row of beads at her head. As she had no children, she brought up Stephen, and paid him more attention than even his mother did. He was also well instructed in Tamul in his early days, at her own expense; and so he was able to read and understand several works of learned heathens. He used frequently to come to our English Free School at Tranquebar; the Teacher of which was his particular friend. I frequently saw him reading the New Testament, Mr. Swartz's Dialogue, and other religious books, with peculiar attention; and when we explained the Scripture to the school children, he appeared very thoughtful, and put many interesting questions about it. The Rev. J. C. Schnarrè, who was then Superintendant of these schools, began to form a good opinion of his principles; and we offered him the situation of Assistant English Schoolmaster in the Fort of Tranquebar, which he gladly accepted. He became also a favourite with the Rev. G. T. Bärenbruck, when he took charge of this Institution in 1823; and was glad to follow us to Combaconum, and afterward to Mayaveram, where we established a Mission.

When we were at Mayaveram, Stephen, whose late name was Tandavaraya Pilley, discovered more boldness and pleasure in reading and speaking from our Scripture to the Heathens around. He was rather afraid to do it at Tranquebar, where he had many relations, and several of them of great influence. I once heard from one of our Christian Readers, that when Stephen told a heathen that Jesus is the only Saviour of sinners, and not the Cavery river, on the banks of which they were then standing, the heathen said to Stephen, "How is it that you, who have still the heathen mark on your forehead, dare to speak against it: and if you say that the Christian Religion is the true one, why don't you embrace it?" Once I visited a sick man in his street about nine o'clock at night, and also went unexpectedly to his house; and was greatly pleased and surprised to see him instructing his wife, as also that she was able herself to read the Scripture. I asked him, afterward, why he did not communicate to me such pleasing news long ago. He answered, that as it was his purpose to renounce Heathenism publicly, he thought it his duty to prepare also the mind of his wife for it; and we were happy to find she was sincerely desirous to follow her good husband. But his aunt appeared quite

Digitized by Google Original from HARVARD UNIVERSITY

confused, and distressed, to hear of it afterward. My late wife, also, had frequent conversation with them; and gave me a pleasing account of the willingness of Stephen's wife to follow her husband; but the old woman was restless. Stephen's relations at Tranquebar came to know of his resolution, and made a great stir about it. They wrote to him some passionate letters; and threatened to beat him cruelly, if he came a Christian to Tranquebar. They persecuted his father-in-law, mother-in-law, and their children. His father and mother-in-law came frequently to Mayaveram with great sorrow and weeping, and did all they could to discourage him. He was much distressed to see their great opposition; but did not suffer himself to be discouraged. The day of his baptism was fixed with another learned man. It was on Easter-day, the 19th April, 1829. He came to the Service about half-an-hour later than the appointed time, with his son. The reason was, that his aunt particularly concealed the little boy, as the father wanted to have him also baptized at the same time. He was named Samuel, in grateful remembrance of the blessing they derived by the pious prayer of Samuel, the old Catechist. It was a day of great sorrow and tears to the old woman: she left the house, saying that he had lost caste; and she was absent a few days; but the love she bore to her grandson brought her back. I remember her requesting her daughter-in-law, with tears, not to follow her husband, and so make the whole house polluted. But the Lord disposed the whole matter most mercifully and wonderfully. Stephen soon left the heathen street, and came to live within our compound. His wife improved the favourable opportunity. Before her baptism, she discovered also a great desire to have the Friday-Evening Prayer Meeting for women kept at her house alternately. Her previous knowledge in reading enabled her to read, like other women, a chapter in the Old and New Testament. At the meeting in her house, Mr. Bärenbruck had the great satisfaction to administer to her the blessed rite of baptism, a day before he left India, from his sick bed.

The old woman was present; but I observed her in tears. The next week, I was surprised to see her coming to our church. Great was also my joy to see her very soon embracing Jesus as her only Saviour and comfort, and lead a truly Christian life. With my own eyes, I observed with what delight she walked, as an evangelic messenger, from one house to another in the compound, on the day of prayer, inviting them to attend at her house.—I will only mention here one instance of the good old woman. After the Rev. J. C. T. Winckler's arrival at Mayaveram, he examined the Candidates for Baptism, who had been under my instruction previously. The day of Baptism was fixed; and the Candidates appeared very desirous to have fine names chosen for them. The good old woman came to my wife as usual; when she asked her, "Atchy, have you chosen a name for yourself?" She answered, "Magaley, daughter, why I ought to be called 'eley pavy,' poor sinner." We then chose her present name, Christiana.

I need not say that Stephen was a man of prayer. This great privilege he exercised with peculiar blessing to his own wife and aunt. Many old Christian women, who do not know what the work of the Spirit is, saw in these two this great change, and often admired it. I will only say, that between the time that I left Mayaveram, and my procedure to the Mission at Tinnevelly, I observed in him a truly Christian character, feeding daily upon the Word of Life, and communicating it to his fellow sinners with love, humility, and zeal, as a Christian Reader and Catechist. When he became very ill in 1835, he wrote me several letters in the true spirit of a Christian. Being fully aware of his speedy dissolution, he was desirous to see his Saviour face to face; and appeared well assured that his dear wife and mother, and his only son, would not be forsaken by his Heavenly Father.

The following simple and touching passages are from one of the Letters addressed by Stephen to the Rev. J. Devasagayam. It is dated Oct. 26, 1835:—

I send to you this Letter from a very distressful sick bed. Agreeably to the arrangement which the Rev. J. Tucker has made about the Mayaveram Mission, he requested Sir Montgomery, the Sub-collector of the Division, and who has kindly lent his aid to look after this Mission during the absence of a Missionary, to send Cornelius Catechist and myself to Madras. I was very desirous to go there,

Digitized by Google Original from HARVARD UNIVERSITY

not only to do the service of the Lord, but hoped also to derive a great benefit to my son, Samuel Asirvadam; but the Lord appears willing to try and purify me. I suffer at present by dysentery, and have no appetite. The Lord has visited me with His affectionate rod.

I take very little food, and have no strength. However, my Lord Jesus Christ strengthens my soul and body every day; and visits me kindly, and comforts me by His Spirit; assuring me, that although I was a great and weak sinner, His righteousness and grace are sufficient for me. He tells me, as he told his Disciples in the sea, *It is I; be not afraid.* In my present happy state, my friends, the Catechists, read to me, agreeably to my desire, the Sermons on the Passion of our Saviour; and pray with and for me. I hear also read, in my Morning and Evening Family Worship, all the Hymns on Death, from the Tamul Hymn Book. Mr. Tucker wrote to me a comforting Letter, stating that our Lord Jesus is desirous to purify me more and more; that I need not hurry to come to Madras, but to remain here till I am recovered; and that I should take care of myself during the rainy season; and directing, also, Devaperasadem Catechist to assist me. It is by this, also, the Lord increases the peace of my soul and body, through His faithful servants. I do not inform you this for pride; but I consider it my filial duty to inform you, with a broken heart, like Hannah.

I wrote to you some time ago a Letter, in which I used several murmuring expressions, owing to my sufferings. I beg you to pardon them.

A brief notice of Stephen's last days is thus given by the Rev. J. E. Nimmo, of the London Missionary Society:—

While at Mayaveram, he was taken ill; and was confined to his room for more than six weeks. Hoping to benefit his health by change of air, he removed to Combaconum; and, at his request, I gave him a room in the Mission Compound. During his stay here, I and my Catechists saw much of him; and were much edified by his pious and heavenly conversation. He was full of the Scriptures, and applied them to his own case in a very appropriate manner: he appeared to enjoy much, when we read the Word of God, and prayed by his bed-side. He was evidently resigned to the will of his Heavenly Father; and if he ever inadvertently made use of any expression that seemed repining, he would immediately manifest much sorrow. A few days before his death, he told me he was sure that this sickness would terminate in his death. There was not the smallest symptom of fear about him, and he appeared to be divested of all worldly cares and concerns. I am informed, however, that he told his wife, "Weep not for me:" and when his aunt told him that his son was weeping, he simply said, "The Lord will provide for him." The morning previous to his death, I asked him if he had any fears, and if he had any thing particular to say: he replied, "No, nothing whatever." To my question, if he still trusted in the Saviour, the Rock of Ages, his answer was, "Yes, I do." Having occasion to go to a village, on Missionary work, I desired one of my Catechists to sit by him and watch him. Though sensible to the last, through extreme weakness he was incapable of saying much.—Thus ended the life of one of the humblest servants of the Lord. The Master he served here below has welcomed him, saying, "*Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord.*"

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

In the Seventh Report of the Farnham Auxiliary there are some impressive remarks on the

Present Influence and Future Power of the Society.

It is with real reluctance that your Committee here take leave of the [Parent] Report. They must, however, call your attention to one point, which has forcibly struck them throughout. It is, the remarkable testimony which the Report bears to what may be called the STRICTLY APPROPRIATE results of Bible Distribution—the cases in which a blessing has been vouchsafed to the perusal of the Scriptures, where the only parties have

Digitized by Google Original from HARVARD UNIVERSITY

been, the Reader—the Book—and God. These instances are numerous and gratifying, beyond all former years. Ministers of Religion, and respectable Laymen, have testified to their conversion in this way: empty Churches have thus, on the Pastor's evidence, been filled; and many whole families have, through the same means, been rescued from the errors and idolatries of Romanism. Your Committee think that such a full establishment of the above point is of paramount importance to the Bible Cause.

And now, turning to the future, your Committee cannot but remark, that if it be reasonable to judge of what WILL BE from what HAS BEEN, the prospects of the Bible Society seem all but boundless. In a reading and inquiring age, like the present, an universally-distributed Bible must exercise an influence on the minds of men. Even if MORAL effects alone are contemplated, it is presumed the world will largely benefit. It is almost impossible for any one to peruse a few pages of the Divine Scriptures without rising from them with the feeling which possessed those who heard its Heavenly Author speak—a feeling which confesses, *Never book spake like this book.* Many, who may not receive its peculiar doctrines, will bow before its commanding wisdom: many may become IMPROVED, without being CONVERTED characters: in the Heathen World, especially, as the spirit of inquiry advances, this kind of influence may be expected. Through the medium of Scripture-informed Schoolmasters, a door of access will also be opened to the mind of the rising generation: so that, even on the lowest assumption, there are grounds for anticipating the Decline of Paganism. And, in a day of unexampled change, like the present, among all nations, the presence of God's Majestic Truth, in the rush and conflict of opinions, authoritatively defining principles, enforcing rules of action, and denouncing, under tremendous sanction, all unrighteousness, will assuredly be not without its use, to direct, to moderate, and to restrain.

Your Committee, however, look for far higher, far more EVANGELICAL results, if the Church of God be not wanting to herself. But the Church of God must PRAY, and pray increasingly. And for effectual prayer, the Church of God must UNITE, and unite cordially. And for the promotion of union, the Church of God must have "*charity*" graven on the palms of her hands, and charity presiding in the centre of her heart—*The greatest of these is charity.* Be it, that those who pervert or disgrace the Bible are to be found in the ranks of the Bible Society: let the true members of the Church of God rebuke their conduct, by a course directly the reverse: let them by no means quit their post, but maintain it well. And if the judgment of any be suspended, let the thought of a Christless World turn the balance on the side of MERCY: it is better to deny the indulgence of a FEELING, than to risk the infraction of a PRINCIPLE. The Bible Society is to be viewed as the largest combination in existence for the dissemination of the knowledge of the True God. It is to be viewed as an apparatus for the relief of human misery, extensive and extensible beyond all comparison. Every professor of Christianity, in every country, may become a member of it; without compromising any opinion, or committing himself to any principle, but that which regards the circulation of the Book of God. This Society is, moreover, the friend and helper of every other benevolent Society. To the Missionary it is justly dear: it strengthens his hands, and establishes his work: it encourages him in the translation of the Word which he preaches; and then bids him draw upon its resources, to distribute it: and should the funds of his mission fail, or he himself be taken away, he has the comfort of leaving behind him a WITNESS for God, the worth of which may not be told.

The Report of the Home Mission of the Synod of Ulster for 1837 bears strong testimony to the

Powerful and Increasing Influence of the Irish Scriptures.

The Irish Schools open a WIDE door for the circulation of the Holy Scriptures, under circumstances which may eventually make it an *effectual* door, among those who most require them in our land.

An almost total want of the Word of God is found to prevail among the Irish-speaking Population. Whatever their [the Roman-Catholic] Church may profess on the subject, in POINT OF FACT it has NOT given them the Holy Scriptures. So far as an extensive inquiry has reached, it has been ascertained, that not one in a thousand (even in favoured Ulster) had a single copy of any version of the Word of God, until they became acquainted with the Irish Scriptures. Not a solitary Bible

Digitized by Google Original from HARVARD UNIVERSITY

could be found throughout the numerous houses of whole townlands. In such a state of things, great ignorance of the truths of Revelation, as may be justly expected, universally reigns: and if, *where no vision is, the people perish*, how painful is it to contemplate the extent of spiritual death and final ruin to which immortal souls are there exposed!

But the Light of Life has begun to dawn upon them. The Irish Schools have been the means of circulating, throughout their bounds, some thousands of integral portions and whole copies of the Scriptures; while, at the same time, they ensure the reading of them in the houses where the scholars dwell. Many of the aged, who do not learn to read, are thus brought to hear the Word of Life—while THEY, ESPECIALLY, have been found to bear the most decided testimony to the value and acceptableness of the gift; and to express their thankfulness for hearing, in their own tongue, such sweet and profitable words.

It is another interesting feature of the Irish Schools, that they are chiefly occupied in teaching the OLD and ADULT population: the great majority of their pupils are from fifteen to fifty years of age, and upward. They who arrive at these stages of life are evidently most in need of Scriptural Knowledge: their case is most urgent: a louder call directs the concern of the Christian Mind toward them; and it is to them, especially, that the labours of the Irish Schools are extended. Among these, the female portion of the scholars are not the least interesting: several hundreds of females are instructed by Teachers of their own sex, and may thus be trained up to infuse a taste for Scriptural Truth unto future generations.

Wherever an Irish School has been established for some time, it produces inquiry, and ready advocates for the right and duty of every man to read the Scriptures; and calls them up to a bold and successful defence of this inalienable privilege. The mind is thus gradually taught to think and judge with freedom on religious subjects; and raised up, from a slavish subjection, to that daring power which binds the conscience to human authority and dictation, in the things of God. Both Teachers and Scholars soon begin to find, from a frequent reading and comparing of Scripture, that, though unlearned, they can understand and feel the Truth. A sense of obligation thus arises and strengthens within them, to search the Scriptures as those who must give an account. They are led to discover, with admiration and gratitude, the simplicity and sufficiency of the Word of God to make wise in the things of faith; and they thus become steadfastly attached to the duty of reading for themselves the Law of the Lord, and zealous advocates of the right of all to think and act, as they have learned to do, from an acquaintance with that heavenly truth which maketh free.

Continent.

BIBLE SOCIETIES.

Denunciation of the Holy Scriptures by the Romanist Bishop of Bruges.

THIS Denunciation is extracted from the Annual Charge of the Bishop, addressed to his Diocese in Lent. "Similar Charges," the Committee of the British & Foreign Bible Society say, "have been published in France. The mutilations," they add, "complained of, are nothing more than the omission of the Apocryphal Books, or Apocryphal parts of Books. The Versions which are denounced, are, in other respects, accredited Roman-Catholic Versions."

Every year, Dear Brethren, we eagerly seize this opportunity for opening our heart to you, and for addressing to you some words of edification and spiritual comfort.

The subject on which we propose to address you is of the highest importance, and deserving of your fullest attention.

It is now a year and a half ago, that, impressed with the duties of our charge, we enjoined you, Worthy Pastors, to fortify yourselves, in our name, against the subtle machinations of a Society alike hostile to God and the Holy Church—a Society, which would rob you of all that is most dear to you—the precious deposit of your faith. You are already aware, Dear Brethren, that we speak of the Bible Society.

So far back as the year 1824, Pope Leo XII., of blessed memory, pointed out to all the Patriarchs, Primates, Archbishops, and Bishops of the Catholic World, the impious projects of this Anti-Christian Society; and the event has only too well

Digitized by Google Original from HARVARD UNIVERSITY

proved how justly-grounded were the alarms of that vigilant Pontif.

In fact, by the operations of Protestant Missions (to which the Bible Society belongs), which expend yearly a sum exceeding 30,000,000 francs, the world is unceasingly inundated with their Heretical Bibles. A copy of one of these Bibles has been forwarded to us; in which the perfidy of heretics has carried sacrilegious temerity to such an extent, as shamefully to mutilate the Book of Daniel; nay, even to cut out whole Books, as those of Tobit, Judith, the Book of Wisdom, Ecclesiasticus, Baruch, and the Maccabees.

It is not, Dear Brethren, that the Church wishes to forbid altogether the reading of the Holy Scriptures, in the vulgar tongue, to the simple and faithful: such is not—such never was—the intention of this good mother: but she holds Heretical Bibles in abhorrence, and detests them. And with regard to the other translations in the vulgar tongue, she only then permits the reading of them to the simple and faithful, when "these translations are approved by the Holy See, or published with the Notes of the Holy Fathers, or of some Catholic Doctor;" because, as the Prince of Apostles observes, *there are*, in the Holy Scriptures, *some passages hard to be understood, which they that are unlearned and unstable pervert to their own destruction.* It is on this ground, that the Holy Council of Trent, considering that "experience teaches, that if the reading of the Bible in the vulgar tongue is everywhere and without distinction permitted, the consequences, owing to human temerity, will be more injurious than useful." It is on this ground, we say, that the Holy Council of Trent has permitted the reading of the Bible in the vulgar tongue, on certain conditions only, to the Laity.

Hence we are desirous that all our Diocesans should be apprised anew, that it is severely prohibited to every one, who is not provided with special permission to read and hold forbidden books, to purchase a Bible, or a Commentary on the Bible, or any other books whatever, of the Emissaries of the Bible Society; or to receive them gratis, and to retain such copies as they have in their possession. In any case, we deem it our duty to state, that, while holding error in detestation, individuals are nevertheless bound to abstain from acts of violence toward the Emissaries of the Society in question; the constituted authorities alone being empowered by the laws, both divine and human, to employ force of arms and the exercise of justice. *Dearly Beloved! avenge not yourselves*, says St. Paul: *for it is written, Vengeance is mine: I will repay, saith the Lord:* and, further on, *The Prince (Ruler) is the Minister of God; a Revenger to execute wrath upon him that doeth evil.*

Mediterranean.

CHURCH MISSIONARY SOCIETY.

SYRA.

We extract the following Notices from the Journal of the Rev. Frederick Hildner:—

Notices relative to Publications.

Feb. 3, 1837—This morning I received a note from the Bishop's Vicar, begging for the following books—Geography and Atlas; Abstract of the Histories of Greece, France, England, and Rome; Evidences of Christianity; Lives of Moses and Abraham; and Abstract of the Acts of the Apostles; for which he wished to pay the usual price. He has also subscribed for the Greek Magazine of Useful Knowledge. I prepared another parcel of School Books and Scriptures—about 120 copies—to go by the first opportunity to Crete, for the use of the Girls' School.

Feb. 13—Mr. Pease, of Cyprus—an American Missionary—has returned from Athens, and now hastens to return to his Missionary Station. At his request, I gave him a case of our publications and books, to the amount of 400 copies.

Feb. 16—A new book-shop has lately been opened here; which gives me more opportunity to sell the books of our Press, at moderate prices.

Feb. 20—I have now about twenty subscribers for the Greek Magazine of Useful Knowledge, published at the Missionary Press of the American Board in Smyrna.

March 9—I received to-day, from Malta, 750 copies of Greek School-books and Atlases; and may expect very shortly a supply of the new edition of the Greek Hymn-book, which I last year subjected to a thorough revision, as to the style. All these books will prove acceptable in the schools, here and elsewhere.

Oct. 20—It happens but rarely that Turks come to Syra; but to-day two unexpectedly came—one was the Imâm—to our school, and came to purchase

Digitized by Google Original from HARVARD UNIVERSITY

Turkish books. I showed them several of the Arabic books; as, a Geography, Bible History, Catechism, and Tracts. They looked at them with apparent pleasure, read several parts of them aloud, and, at last, said that they were not the books which they were seeking; but that the History of the Bible was a good book, and asked whether they could not have a copy of it. I readily complied with their wish, and they received it with great joy and thanks.

Nov. 2, 1837—As to school-books, I can scarcely get enough from our Presses. I am again out of the Spelling-books, Sacred History, and the Magazine of Useful Knowledge. I therefore wrote to-day to Smyrna and Malta, asking for new supplies.

Dec. 2—I had an opportunity of giving to a Schoolmaster about 100 copies of various school-books, to be sent to Laconia. A Bavarian General to-day visited, with two French Gentlemen, our School Establishment, and apparently took much interest in it. I received another supply of books—about 600 copies—from our Press at Malta.

Notices relative to Education.

Jan. 23, 1837—I learned with joy that the Lectures which I yesterday gave in the Higher School of Girls, upon the Parable of the Ten Virgins, had made an impression; and that sincere desire was expressed that I might oftener come to them. We rejoice also in small things.

March 6—The days of Carnival are over, and people begin to be sober. The consequences of the great feasting and disorder are always visible, also, among our scholars; many of whom seemed very dull.

April 16 — It is especially on the Lord's Day that I long for a Christian coadjutor. Contented as I must feel with the Masters and Mistresses, yet in religious and Bible instruction they want help and guidance, in order that the children may derive the advantage desired. The days of the Lord are—O repeat it!—by far the most precious which I spend in the School. The German Service, also, I perform regularly every Sunday.

May 16—There are now in Greece, including the Agent of the Bible Society, twelve married Missionaries, who, agreeing on the most important points, endeavour to bring the blessings of the Gospel, and Scriptural Education especially, to the rising generation. In all the Missionary Schools in the Kingdom of Greece, about 650 Girls and 460 Boys — together, more than 1100 children—from four to seventeen or twenty years of age, now enjoy the blessings of instruction and education according to Christian principles: and there exists every prospect, that this number, within a few months, will be considerably larger.

Aug. 12—Our young friend, Prindi, from Cyprus—formerly connected with our schools here — gave us special and interesting accounts of the state and progress of the schools in his native island. He himself has effected not a little respecting them; and has assisted, in various ways, the two American Missionaries stationed there. The Circular Letter of the Patriarch of Constantinople had reached that island, and required the dissolution of the American School, the abolition of all the influence of the Missionaries, and the burning of their books. We look, therefore, for further accounts respecting the effect which the Patriarch's Letter will have in Cyprus. Mr. Prindi hopes that some stand will be made by the Primates of the island against the injudicious interference of the Patriarch.

Oct. 23 — I learned, to-day, that the mother of a little child of about five years of age, in our Infant School for Boys, continues to be taught to read by her little boy. She already spells tolerably well. May more parents follow her example!

Dec. 31: *Lord's Day*—A short conversation between two boys was related to me. The one remarked to the other: "I cannot well understand why that 'Society,' of which our Teacher sometimes speaks to us, does so much for us, and for which we ought to feel grateful." "Well," said the other, an elder scholar, "I will tell you all about the 'Society.' Many good people in England and America, when they learnt that we were in so miserable and wretched a state at the time of the Revolution, and afterward, collected money, and took Mr. Hildner, and brought him up to study. When he had finished studying, they sent him to Greece, that he might build a School for us poor children; and teach us all that is necessary and profitable, to enable us to become good people."

Review of the Year.

Another year is now passed: it is my eighth in Syra. In it we have not expe-

Digitized by Google Original from HARVARD UNIVERSITY

rienced the least thing, in the way of hindrance, to our Missionary labours in Syra. The number of children in the schools has gradually increased, from month to month; viz. from 361 to 505. No change has taken place with respect to the Teachers; and we have all enjoyed uninterrupted health. Thousands of books, partly Scriptures, have been sold, or otherwise disposed of; and the Rev. T. and Mrs. Wolters have arrived to our aid. For these, and many other and greater blessings, we would, at the close of this year, raise our Ebenezer to our Lord and Master, and confidently rely on Him to sustain us and our work for the future.

ASIA MINOR.

Outline of Journey in the Interior.

The Rev. J. A. Jetter, and the Rev. P. Fjellstedt, both of them labouring at Smyrna and Magnesia, report that the Patriarch's Circular to the Greek Bishops has had the effect which was to be expected in Turkey; and their Missionary exertions, in conducting Greek and Armenian Schools, have, in consequence, been suspended. In the autumn of the year 1837, they therefore determined on visiting some parts of the Interior; with the view of seeing the moral condition of the inhabitants, and considering what openings there might be for Missionary labours. They took with them a large supply of Scriptures and Tracts, in Greek, Armenian, and Turkish.

Leaving Boujah on the 4th of October, they proceeded southward for five hours on the road to Ephesus; and then turned eastward, and crossed the Plain of Cayster south-eastward to Bainder, and further on to Tyria. Thence they proceeded southward to Aidia, where they spent eight days, and thence eastward to Nasli and Laodicea. Here they turned northward to Hierapolis, thence north-westward to Balladan, north to Ignihoul, north-westward to Philadelphia, nearly westward to Sardis, and due west by Kassabah back to Smyrna, where they arrived on the 27th of October.

Mr. Fjellstedt remarks on the preceding tour—

Nov. 10—Our journey has furnished us with many useful hints regarding the chief points of discussion to be entered upon in the first preparatory books; and though at present there is no door of direct usefulness actually open, yet we must sow in faith, trusting in the Lord for the increase. The Turkish Nation seems to decrease so very rapidly, that if it should continue to do so in the same ratio, it would soon lose its importance, and its very name, in the list of nations. To attempt to make them acquainted with the only way of salvation is our imperative duty. May the Lord have mercy upon them!

At an earlier period, June 30th, Mr. Fjellstedt makes the following important remarks concerning the

Infidelity prevalent among the Turks.

From the information which I have hitherto been able to gather, it would appear that most Turks in the higher ranks of life are free-thinkers, and will be glad to shake off the shackles of Mahomedanism so soon as they dare: and the time which will enable them to do so cannot be very distant. May we be ready to offer them something better, instead; and, in the mean time, watch every opportunity for preparing the way for the Gospel. The Turks, as a people, have never yet had the Gospel preached to them; and therefore it is plainly an urgent duty to bring it before them. That there should be great resistance, is very natural; and though a Missionary must be prepared to hold out in one place as long as there is the least hope of doing good, yet in these quarters it appears as if we must make up our minds to follow the advice of our Great Master, Matt. x. 23.

Meanwhile, the frequent recurrence of that fearful judgment, the Plague, wakens mournful anticipations of the display of God's righteous anger against a people who are sunk in iniquity, and who are, by the very nature of their professed faith, enemies to the introduction of the Gospel. Mr. Jetter gives, in his Letters of January and July 1837, some painful facts, illustrating the

Depopulation of the Country by Plague—Reflections.

At Vourlah, where we had two such

Digitized by Google Original from HARVARD UNIVERSITY

flourishing schools, only a year ago, the plague has been raging for ten months past; and an eye-witness has told us that the village is almost deserted. Those who have survived, have taken refuge in their fields and vineyards, where some are nearly dying of hunger. Provisions are extravagantly dear; and the poor are pledging their houses and fields, in order to obtain a little money to save their lives. About 3000 are said to have died there, since the commencement of this visitation.

Our late Vourlah Schoolmaster, who gave me the above information, told me, that one day a Turk, from the neighbouring village, came to Vourlah to buy something; and seeing a dead body being carried along, he went out of the way to escape the contagion. The Imâms who followed the funeral, seeing this, had the man brought back, gave him a severe reproof for departing from the Mussulman faith, as they call it, and following the way of the Giaours or Christians; and made him carry the body to the grave. The man went home, fell sick of the plague, and died: his wife was taken next: and thus this disorder was introduced into the village, which it had not before visited. Another Turk from Vourlah, who observed quarantine, was put into prison, and there died of the plague. These are only a few of the many pieces of cruelty constantly practised in this tyrannical country.—They could not adopt a more effectual course to depopulate the country.

Our Christian friend, Dr. Lambrino, from Vourlah, came to us, being in great distress. The plague is apparently on the increase there. Poor Lambrino has been, for some time, in a little cottage in his vineyard, with six children; but having nothing to eat, and no work, he wants to take refuge here. Being our fellow-brother in tribulation, we must assist him a little. He has had to suffer much since this persecution commenced.

How evident is the displeasure of the Lord! Yet, while these poor people acknowledge that their sins have brought these afflictions upon them, none think of repenting, and turning to the Lord. As the Heathen in their distress flee to their dumb idols, so these deluded Greeks flee to their Saints! According to the words of the Psalmist, *God is not in all their thoughts*. The devil is constantly in their mouths; for a more profane people than the Greeks I have never seen. The Armenians are not so, nor any other nation in the Levant. This profaneness is observable, not only in the vulgar, but among all classes; the Priests not excepted. Even children use the same language.

EGYPT.

The Rev. J. R. T. Lieder having laboured for a considerable time alone in Cairo, was rejoined by his fellow-labourer, the Rev. W. Krusé, in February 1837. The Christian Education of such young Natives, as are entrusted to their care, forms a principal part of their engagements; while they are also occupied with the regular preaching of the Gospel, and in occasional visits in various parts of Egypt, for the purposes of distributing the Scriptures, and making known the Truth. From the communications of both these Missionaries, we select a few Extracts. The following, from a Letter by Mr. Krusé, dated Cairo, July 18, 1837, refers to his re-entering on his

Course of Preaching, & Ministerial Duties.

On my return, we immediately began Divine Service in English—Mr. Lieder and myself preaching alternately; but as there are at present very few English Residents here, we have had very few hearers; and even these could not continue to come when the heat of the summer began. On Trinity Sunday, therefore, we had Public Service for the last time, until, perhaps, the end of September. In the mean time, Mr. Lieder keeps a private Service in English in his own house; and I perform the Service in Arabic in the Seminary; to which I have invited our neighbours and friends. Before I left for Malta, eighteen months ago, I had on Sundays explained, homiletically, the whole of the Acts, and the Epistles to the Romans and Corinthians, at this Arabic Service. Now I have followed the same course; and have taken up the Epistle to the Galatians, which I find very useful. You know the Christians of the East care very little about the fundamental truths of the Gospel, and especially the Epistles, because they are taught from their infancy to observe the ceremonies and rites of their Church; doing works of mercy, giving alms, &c.

Digitized by Google Original from HARVARD UNIVERSITY

in order to be saved by their own merits. Their minds are so far deluded, and their Teachers so wicked, that they in general consider us heretics; and thus we have continually to contend against their prejudices. In this warfare, we find our best weapons in the Epistles of St. Paul; not so much to justify ourselves and the doctrine which we preach, as to exhibit constantly the truth as it is in Jesus—that we are not saved by our own righteousness or merits, but only by the grace of God in Christ Jesus. We are persuaded, that wherever this truth has been allowed to enter the heart, all other vain notions must vanish; and, after all, we must gain the victory by using the means which have been given us by Him who has called us.

The following passages relate to the views of both the Missionaries, respecting the

Difficulties and Prospects attending Christian Education.

Mr. Lieder writes from Caïro, April 22, 1837—

I do not see why it should not be possible for us to have a School Establishment, approaching, at least, that most excellent Establishment of our Society at Syra. In the Boys' School, I have upon the list 82 Boys; but the daily attendance is only between 45 and 60. In the Girls' School there are 74 upon the list; and the daily attendance is only between 35 and 45. The causes of the absence of so great a number of Boys and Girls are partly those many diseases to which the children are subject, and partly Oriental customs—as, the many and long visits which they pay and receive, the going to the baths and to the gardens, where the parents always like to see their children about them; which pleasure they prefer to the profit which their children might derive from attending the school regularly. There are fewer girls at present in the school than there were last year; when I had once 125. The chief cause of it is the presence of the Greek Catholic Patriarch, who has secretly prohibited the families under his jurisdiction from sending their daughters to our school; but, notwithstanding this, the girls have come from several houses; and all will return as soon as he leaves Caïro, which will take place after the Easter of the Oriental Christians.

At a later date—October 4—Mr. Krusé writes:—

Considerable alterations have taken place. Among the boys received during my absence, there were found some exceedingly bad characters; whom, after a fair trial, I was obliged to dismiss, as it would have endangered others, if I had not dismissed them. A fortnight before, I spoke to them daily in private; sometimes to one alone; at other times to three or four together. I shewed them the greatness of their sins, exhorted them to repentance, and directed them to the Saviour, with whom alone they could find forgiveness, and also strength to overcome every sin. They all promised to follow my advice. Two of them asked me whether I would forgive them, and allow them to stay. I replied, "I am ready to forgive you; but as it is especially against God that you have sinned, and it is His forgiveness which you want, you ought to apply to Him in fervent prayer. And as to your staying, it is for the present impossible that you should have any connexion with us, until you have given sufficient evidence that your wicked hearts are changed."

In fine, looking at the few boys who show talents, and who may become good Teachers, I cannot feel real satisfaction, when I consider the end for which they have been received. I feel, indeed, pleasure, when I see their progress; but on my asking myself, Where shall this or that lad be employed? experience gives the answer—They will go, when they have finished their studies, as the others have gone, and be obliged to seek their livelihood elsewhere, if we cannot employ them: and thus my labour seems to be in vain. Such thoughts often give me pain; yet now and then I am consoled a little, when I hear that those who have left us, and are employed elsewhere, have not forgotten what they learned here. Some of them, I have been informed, fight manfully with those with whom they are at work, and contend for the faith of the Gospel; and it is my constant prayer that the Lord may grant them grace, to abide faithful unto the end, and to be lights in the midst of a perverse generation.

Mr. Krusé, in his account of an interview with a Greek Ecclesiastic, relates, July 18, 1837, a conversation which pointedly illustrates the

Difficulty of dealing with Hollow and Insincere Persons.

I have sent away the Greek Monk

Digitized by Google Original from HARVARD UNIVERSITY

whom I received two years ago. He has been very diligent in his studies; but he considered only one thing needful, and this was the acquisition of Arabic. This man once offered to become a Schoolmaster in one of our schools; but a man with only one endowment I thought not fit for a Schoolmaster; and when I gave him several times to understand, that he might as well prosecute his studies anywhere else, he declared that he would never leave us. However, at last, I prevailed on him to leave the house, in an amicable manner. He belonged to the Convent connected with Mount Sinai; and is a native of Mount Lebanon, to which place he is now returning. A few days before he left, I met a boy coming from his room, with a Bible in his hand. He asked me to shew him the history of our Lord's Ascension. He asked the Monk, while I was not at home; and the Monk could not tell him in which Gospel this history was related. You may imagine, therefore, how little he had cared for the knowledge of the Bible. When he took leave, I asked him what he had learnt with us. He said, "I have learnt so much, that I never shall forget you."—"Do you know the one thing needful?" "Of course; there is no doubt."—"Where did you find it?" "I shall always endeavour to imitate your example, wherever I go."—Knowing the shrewd Greek heart, I felt so much hurt by his indirect answers, that I could not ask him any more questions; but told him, in a plain and affectionate manner, that I well knew he had neglected the reading and study of the Holy Scriptures; and exhorted him to study them better in future, as they were the only means to find the one thing needful. I further endeavoured to shew him, that whatever knowledge he possessed would be no gain to him, if he should lose his own soul. "O," said he, "it is a thing well understood, that a man without Religion is sure to lose his soul."—I replied: "The Mahomedans are not without religion, but it does not save their souls; consequently it is not every religion which can save the soul. Further: I am not speaking *of* a man, but *to* you. You are the man; and I feel it to be my duty, before we separate, to exhort you to seek the salvation of your soul. Read the Scriptures: they will lead you to Christ, who is the Way, the Truth, and the Life; the only Mediator and Advocate with the Father; and no man cometh unto the Father but through Him." The Monk assented to what I said; yet, from his smiling countenance, I perceived that he thought this doctrine was well adapted for children, but that he was far above it, and stood in no need of such an exhortation. Thus he took leave, in as friendly a manner as if I had not blamed him at all; though I believe that his heart was exactly the contrary of what he shewed outwardly. Such is the character also of the Copts. With such men we have constantly to contend.

From the following passage, by Mr. Krusé, it will be seen that a further difficulty in Missionary work arises from the strong and most unscriptural

Prejudice of the Native Christians against giving the Gospel to Mahomedans.

I had a visit from a Coptic Monk, who begged a Testament with a large print. I sent for one; and shewed him, in the mean time, my own; telling him that he should have one with exactly the same print. When it was brought, he compared them both carefully, and preferred mine; but I told him that I could not part with mine, because I had made some corrections and remarks in it. However, after he had gone, I found that he had taken my own; which, when he left, I had forgotten to look after, because I had a long debate with him;—of which I must give you an outline, as it shews the real Coptic character, with regard to their sentiments toward Mahomedans. While he was waiting for the Testament, he asked me why I received Mahomedan Boys into my School. I replied: "Are they not God's creatures, as well as you?" "Yes," said he; "but whatever you do for them is a loss."—I asked him, "Can it be a loss, when we do what our Lord has commanded us to do?" "No."—"Well; He has commanded us to go *into all the world and preach the Gospel to every creature!*" "O," said he, "our Lord said also, *Cast not your pearls before swine.*"—"But how can you apply this passage to the Mahomedans, as there were none living when our Lord said this to His Disciples? What do you mean by pearls?" "Pearls," said he, "are the Four Gospels," lifting the Book in his hands.—"Were there Four Gospels written when Christ was on earth?" No."—"Well then, how could our Lord mean the Four Gospels, when they were not written?" He was

Digitized by Google Original from HARVARD UNIVERSITY

confounded; and said, "Thus I have been taught; and our Priests always explain and apply this passage thus. But you know best: I perceive we are still in ignorance."—He then desired to know the meaning which we gave to the passage. I said: "I fear you will not understand me; yet the meaning is shortly this. The swine is an unclean animal: as often as you clean it, it will dirty itself again: so is the hardened sinner, who loves sin, and willingly lives in sin; and if they are warned and admonished, they become open opposers and persecutors, because they love darkness rather than light. To those men who have heard the Gospel and remain hardened, this passage is applicable. To men who might be persuaded of the love of Christ, yet will not, it would be as throwing pearls before swine, if you were to tell them of your experience of mercies which they cannot make use of nor understand. These are pearls, viz. the experience of a true Christian, on the whole treasure of divine truth as it is in Jesus; which is hidden from the world, and which the world cannot conceive." He assented to all I said; but knowing the crooked and perverse hearts of the Copts, who think otherwise than they speak, I am afraid he assented only because he did not know what to reply, or he wanted to get away. I said to him, in conclusion, "From this time you ought to forsake your own inventions, and do what our Lord commands you to do as Christians. He did not say, 'Shut yourselves up in a convent, but go and *preach the Gospel to every creature.*' Mind, every Christian is obliged to let his light shine before men; every branch of this holy vine must bring forth fruit, or else it will be cut down and burnt. If your forefathers had kept and diffused the light of true faith, instead of Christians turning Mahomedans, we should have seen quite the contrary—that many Mahomedans, if not all, would have been won over to the Christian Faith. I fear, that if the Christians in this part of the world do not repent, the kingdom will be taken away from them, and given to the Mahomedans; as, in former times, it was taken from the Jews, and given to the Gentiles."

Affecting incidents occasionally occur in the Journals of our Missionaries, relative to the state of our countrymen in foreign parts. We extract from a Letter by Mr. Krusé, Nov. 25, 1837, the following brief notices of such an instance, which painfully illustrates the

Temptations to Intemperance—its miserable Consequences.

Yesterday we had a burial; which took me almost the whole day, when I was much pressed with other work. The deceased was a young man twenty-two years of age, in the service of the Pasha. He died of a liver complaint, occasioned by hard drinking. The Lord had granted him time and grace to repent, on his sick bed. I visited him during three weeks; instructing and assisting him in the way of Salvation. On the last day, he was quite resigned to the will of God, desiring to depart and to be with Christ. I administered the Sacrament to him, at his request, which he received with great delight; and a few hours after he departed this life in peace. He left behind a mother, who depended on his income, which was not much; and two younger brothers, one fifteen years, the other eighteen years old, both unbaptized. Instruction, and baptism, have been offered to them by us; but hitherto it has not been convenient to them. The above man's case is one of the best I have seen in Egypt. Those who in former years died were, for the most part, unconcerned. We were very rarely called before the last hour, or even until after death, to come and read the prayers over the grave.

We add the following account by Mr. Lieder, Oct. 23, 1837, of his intended

Tour in Upper Egypt, for Scripture Distribution.

I have to acquaint you, that to-day I set off on a Missionary Tour to Upper Egypt. As change of air for two or three months is a very necessary measure, and as I wish to spend this time as profitably as possible, to the spread of the Gospel in Egypt, I have determined to use it every year for a Missionary Tour; but as Upper Egypt is most in want of such a visit, I have undertaken it at present. Next year I hope to make a similar tour round the Delta in Lower Egypt; and another season, to the Faioum.

I take with me the Holy Scriptures, Tracts, School-books, and other useful works—more than 4000 copies. A treasure so large, perhaps, the Nile has never had the honour to carry to Upper Egypt, since its creation. I shall particularly everywhere turn my attention to the

Digitized by Google Original from HARVARD UNIVERSITY

Schools; hoping to find, by God's grace, here and there, some blossoms and ripening fruits of my former exertions.

AMERICAN BOARD OF MISSIONS.

Importance of Jerusalem as a Missionary Station.

THE Rev. Eli Smith has the following remarks in reference to the Holy City:—

Jerusalem is, emphatically, *a city set on a hill.* To it are the eyes of the Oriental Christian World turned, as the seat of the holiest rites of their Religion. From the conduct of Christians there, and their ceremonies, does the Moslem derive his deepest impressions respecting the nature and influence of Christianity. When he sees the disgusting and bacchanalian scenes acted in the Church of the Sepulchre, during Easter, he attaches the scandal of them to the whole Christian World, and the report of them flies far and wide through the regions of Mahomedanism. Shall such a spot be left under no influence, but such as strengthens the superstitions of Christians, and deepens the disgust of the followers of the False Prophet? Let the standard of the Evangelical Religion be raised there, and the Gospel Trumpet be blown, that the Moslem may know that a purer Christianity exists than he is aware of, and that all Christians do not participate in the abominations which he despises. Let this be done, and an impression be made upon Christians there, and it will be sounded abroad with a louder echo among the Churches of the East, than from any other spot. In a word, the Evangelical Protestant Churches ought to be represented at Jerusalem.

Among the pilgrims, extensive opportunities will in time be found for Missionary Labours. This year they numbered more than 7000: and though, from Mr. Whiting having but recently arrived, it was not known among them that he had books until the last part of the pilgrimage, some called daily to purchase while we were there. It was interesting to inquire from whence they came—from Macedonia, from Constantinople, from Asia Minor, from Armenia, Georgia, Russia, Persia, Mesopotamia—in a word, from almost as many countries as were represented on the Day of Pentecost. A peculiar value and sacredness is attached to whatever is taken from Jerusalem, for the blessing there is in it; and the Bible purchased there is more highly prized, than it would be if obtained elsewhere. And is it worth nothing to put into the pilgrim's scrip, among his crucifixes and beads from the Holy City, the pure Word of God, which really contains the greatest of blessings?

On the subject of the Pilgrims, the Rev. G. B. Whiting adds—

Being, with few exceptions, without business while here, they are of course quite at leisure: and as they stroll about the fields, or collect in social circles under the trees, it would be easy, at almost any hour of the day, to engage in conversation with them; and to find rare opportunities of preaching the Gospel to old and young, men, women, and children, from various parts of the world. There is a great difference in this respect, between the Pilgrims and the Native Arab Christians: these it is difficult to find at leisure, except on their festivals, or on the Sabbath; while the Pilgrims are always at leisure: and the circumstance of their being on a Christian Pilgrimage to Jerusalem, and constantly visiting the numerous places in this vicinity which are consecrated by their relation to some event of Scripture History, would ever be presenting favourable occasions for introducing religious conversation in an easy and attractive manner. Most of them, it is true, are very bigotted and full of prejudice, and very ignorant of the real nature of religion: still, it might be hoped, that, with God's blessing, inquiry would be excited; and some souls savingly benefitted, who would return to their distant homes, and exert a salutary influence during the remainder of their lives.

In reference to the Native Arab Christians, Mr. Smith writes—

Among the inhabitants of Jerusalem and its suburbs there is an important field of labour. The Christians resident in Jerusalem are not few in number. As might be expected, they are probably more superstitious, and, being under the controul of a powerful body of monks, are less accessible, than in some other places. Time and perseverance may be necessary; but we labour under an Authority more powerful than the influence of bigoted monks, which must sooner or later prevail. Among the villages of the district of Jerusalem, accessible from thence, are ten villages containing Greek Christians, in some of which they are numerous, and have children enough for schools.

Mr. Whiting, in speaking of the same class of inhabitants, adds—

Digitized by Google Original from HARVARD UNIVERSITY

In disposing of books among the Arabs, (meaning by this term the Native Christians who speak Arabic,) I have not succeeded so well as with the Pilgrims; yet am not entirely without encouragement among them. I frequently walk out, with a little bundle of Tracts, on the road toward Bethlehem, where people are almost constantly passing. Scores of people, chiefly women from Bethlehem and other villages in that direction, come every morning, bringing wood, vegetables, &c., to the Jerusalem Market. After finishing their business, they usually collect together near the city gate, and return in companies to their respective villages. Thus it often happens that ten, fifteen, or twenty pass along that road in one company. As they feel most at leisure on their return, I have chosen the afternoon for my walk in that direction. I frequently seat myself under a tree, by the road-side, and begin reading a Tract: as the people pass and notice me, some one or more of the company will frequently turn aside, and enter into conversation: this attracts another and another, until I am sometimes surrounded by fifteen or twenty persons at a time. The women cannot read, but they will often stop and hear me read a few verses of Scripture and remark upon them; and when they go, they beg Tracts for their sons or some of their relatives, who they say can read. I give Tracts in this way, in the hope that, even if their object be to sell them, they will fall into the hands of some one who will derive benefit from them. It is, in some respects, more interesting to distribute books among the Pilgrims, who can read and are willing to pay for them; and to see them sit immediately down, as they often do, and begin reading them: but, on the other hand, in giving to these poor ignorant Arabs, there is the advantage of knowing their language, and being able to speak with them about the great things of the Gospel. The Arabic Tracts which I usually take for distribution are the Epistles of Peter, the Epistles of John, and a small Catechism. I have also given away a few Arabic Psalters.

On the whole, I cannot but regard this as a most important Missionary Station; and one that ought by no means to be abandoned, notwithstanding the sore bereavements which it has suffered. This is also the unanimous opinion of my Brethren at Beyrout, some of whom have just made us a gratifying visit.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BENARES.

Influence of Christian Education on the Native Youth.

Mr. Smith reports, that he has the regular superintendence of two Schools; one of which is supported by the Society, the other by a kind friend at Patna. Mr. Knorpp is also engaged in similar duties. He writes—

June 1, 1836—I examined my Hinduwee School this morning, and was much pleased with the boys. They read the fifteenth chapter of Genesis. I asked them whom they worshipped. "The God whom we cannot see, but who sees us; who created the sun, the moon, the stars, and the whole universe." One said, "That God, whom none of our Brahmins know; who is neither in me nor in a stone; who is uncreated." Only one boy among the class pays worship to idols. He was pointed out; and one of the boys said, "Sir, this boy is full of darkness, or he would not worship idols." I put a second question, "But how do you worship that God, the Creator of heaven and earth?" They would not tell; but, at last, one boy pointed to another, saying, "Sir, this boy prays every day to God." —"How do you pray to God?" I asked. "When I get up, I say the Lord's Prayer from my heart." I made him repeat it, to see whether he knew it. I was much pleased; and have often thought this boy rather serious. I asked him whether he did so at night. "No, Sir," he replied. I told him to do so, when he went to bed; and that God would keep and bless him. All the other boys promised to pray so, every day. Another boy said, "Sir, a Brahmin upbraided me lately, when he saw my books"—Genesis and Matthew; "and said, 'What books have you here? Will you turn a Christian?' I replied, 'These are good books. But I will ask you a question, From whence is sin? and how did it come into the world?'" The boy said that the Brahmin could not answer his question.—I asked the boy, "But did you not answer the question?" He replied, "Yes, Sir, I did."—I said, "What did you say?" He replied, "By Adam and Eve; and it came into the world by their disobedience to God's com-

Digitized by Google Original from HARVARD UNIVERSITY

mandments." Another boy said, "A Brahmin told me not to go to the Sahib's bungalow on a Sunday; or else he would make me a Christian, by putting a morsel of bread in my mouth."—"Have I done so?" I asked the boys. "No, Sir," they replied; "this is only their deceit: they wish to deceive us, to get some pice. If they do not get money from people, then they curse them, and say, 'You will become a swine in your next birth, or a horse, or cow, or an ass;' but, Sir, we do not believe them; there is no second birth."—The boys like the Sunday Service, and appear to profit thereby. They are not now afraid; but rather delight to come to my bungalow. May it please the Lord to begin a good work in their souls, and to make them His own!

Mr. Leupolt appears to have felt a very tender interest in the spiritual training of the young. From his communications on this subject, we make the following Extract.

Dec. 21, 1836—The different branches into which my Missionary labours are divided, you will see from an extract of my Journal. Since April, we have commenced an Institution for Orphans: thirty-eight little fellows, from five to thirteen years old, are already with us. They are dear to me; and who knows but that they may, by the grace of God, prove a great blessing to our Mission at Benares.

These boys have, hitherto, given me great joy. I humbly trust that the Lord is with us. Never shall I forget the hours which I have lately spent with them. I call the boys now and then separately to me; listen to their little complaints, if they have any; speak to their hearts, and pray with each alone. Having spoken to a little fellow of the Saviour's love, and how willingly He hears children, I asked him whether he ever prayed in private. He replied, "Yes;" and exclaimed, while tears rolled down his little black cheeks, "Par ham se nahin chatta;" literally, "With me it will not go." "I cannot pray myself," he continued; "but I pray with another boy." As I did not quite understand him, I asked for an explanation; when he told me, that several of the boys could not pray themselves; and that they had therefore chosen leaders, that is, certain boys who can pray. These then gather the boys round their bedsteads, and pray with them, in the morning as soon as they awake, and in the evening before they go to sleep. As I did not previously know any thing of this, I was much gratified, and could not help shedding a tear along with the little fellow. O, my dear Brother! if one of our cold-hearted European Christians, who perhaps may smile at the endeavour to convert the Hindoos, but once saw the tears—precious to the Lord—of a poor little black boy, for not being able to praise and bless his Saviour, I think his heart would be warmed.

CHUNAR.

Visit of Rev. W. Bowley to Mirzapore.

Oct. 20, 1836—This forenoon I was engaged as usual, in the city. In the evening, while walking on the bank of the river, I met a devotee, calling himself a Parmttans. On questioning him, he said he was of that sect which considered the Brahmin, the Chamar, the elephant, and the reptile, all alike. I said, "That being the doctrine of the Geeta, why not associate and feed with the swine?" He replied, that if he strictly adhered to the tenets of his religion, these persons—pointing to another devotee who came up with a companion—would not allow him to approach them. I said, "Well, then, is not that acting with hypocrisy and deceit? Can such conduct be tolerated by God?" He admitted that it could not; and after some more conversation, Matthew having joined us, he walked into our boat, which we had ready to proceed during the night to Chunar. A short time after, being reconciled to accompany us, he went to his lodging, in a temple, to bring his clothes. The moment he approached with our Christian Boy, he was assailed with abuse, as having degraded himself by associating with Christians. The poor fellow was so stunned at this extraordinary conduct in those who had hitherto worshipped him, that, without replying, he laid down and covered his face. The boy having returned, and communicated the affair, one of our Readers went to the spot. Seeing this, he took courage and followed him, without his clothes; and seemed in deep thought at the treatment he had experienced. However, after a while, he appeared to have half made up his mind to join us. He sent for his clothes; but the inmates would only deliver them to himself: however, he did not choose to face them, and about nine P.M. we finally left Mirzapore, and reached Chunar at ten A.M. on the following day.

Digitized by Google Original from HARVARD UNIVERSITY

Since my return home, I have been engaged daily in the regular routine of ministerial duties, both in English and Hindoostanee, catechizing the boys of the Regimental School, and attending to our School and to the Asylums. The devotee has obtained all the articles he was deprived of at Mirzapore, and seems to have made up his mind to embrace Christianity; and now he can hardly account for the delay, on my part, in admitting him. He is lodged at a house near me, and devotes his whole time to reading and writing. His eyes seem to be gradually opening to his sins, which he is very candid to confess; and acknowledges no other Saviour but the Son of God. Who but can see the providence of God in this man's case? During our whole stay here, no person came forward to associate himself with Christianity; but at the moment of leaving it, an individual presents himself for the first time, hears a few sentences of reasoning connected with the Gospel, renounces all his previous pretensions to sanctity, and, in fact, to something more than human, and seems sufficiently satisfied to leave all, bear with persecution, and follow us.

Intercourse of Mr. Bowley with a Rajah.

Jan. 9, 1837—At one P.M., I called upon the Rajah. His son received me with civility; and, in his presence, I examined his son, a lad of about seventeen or eighteen years of age, in English. As soon as the old man came, he walked round and prostrated himself at my feet, as if he were paying his respects to his spiritual guide. This conduct astonished all present, especially his son and grandson. He then sat down, and heard me read the hand-bill in Hinduwee, with great attention, tears flowing all the time. The love of God, in sending His Son to save the world, seemed to melt him to the dust. After the Tract had been read and given to him, he bowed, and put it to his head with profound respect. In the mean time, his son's spiritual guide, a Pundit, came up; when the old man introduced him to me as being the young man's Teacher. He then spoke of the Hinduwee Testament, which he had received from me two or three years ago; and said that the Pundit knew nothing about it, as he read it himself. As soon as he descried David Thakoor, our Catechist, though the man was sitting on the ground, he gladly walked up and embraced him before all; and said he was blessed, and all like him; and that Christians were a blessing to all around. On rising to take leave, he accompanied us a few paces, and then again fell at my feet, which I endeavoured to prevent; but he had taken me by surprise. I told him, that if he did so again, I should return the compliment; and thus left him. The last two evenings, after candle-light, when the crowd had dispersed, a very respectable young man, richly dressed, called and read, and put some very pertinent questions in a gentlemanly way. He gives hope of being a sincere inquirer; but he has never before read or heard our books: he therefore says that he feels incompetent to dispute.

Jan. 13—About noon I called upon the Rajah, with two Native Christians. He approached me as usual, as if presenting himself before his Gooroo, with profound humility. He appears to be weak and faint; but after hearing the Gospel, and the depravity and helplessness of the human heart, he revived, shed many tears, and openly acknowledged that he was altogether unworthy that God should thus be gracious to him, after living fourscore and four years without the knowledge of the True God and the way of salvation. He said it was only with great struggling that he could retire within himself to think of spiritual things; that the world and its vanities were ever intruding upon his thoughts; that he had no person about him who thought on these things with himself; that all were opposed to it; that even when he got a person to read the New Testament to him, he manifested great reluctance, and did it heartlessly; that people were continually making a taunt of him in their conversation, though not in his presence; that they observed that in his old age he had forsaken the gods of his fathers, and was pursuing a strange religion. He said, that God should condescend to notice so vile a being, was wonderful; and that his only hope of salvation was in the mercy of God, as manifested in the gift of His Son. His son not being present—though his grandson, a lad of about twenty years of age, was—I spoke freely to him from the Barren Fig-Tree, &c., and thus spent nearly two hours with him. On taking leave, he embraced the Readers as if they were his brothers; and prostrated himself before me, as before. Oh that he may, even in his eighty-fourth year, prove a monument of Divine Grace!

Digitized by Google Original from HARVARD UNIVERSITY

Jan. 19, 1837—At mid-day, called upon the Rajah; his son having returned from his estates in the country. The poor old man and his descendants were as attentive and civil as usual, and allowed me to send an English Teacher for the grandson; which I hope to be enabled to do, upon a small salary. His qualifications must, of course, be very limited: however, it may be an introduction to something better. The son has also promised to teach his younger son, a boy about nine years of age, English. The old Rajah took me again, as he had repeatedly done before, to see his immense palace, full of fine things; especially his library of English books—hundreds of volumes of which he possesses; but they are of no use to the family. He wished me to select such as might be of service to me; but it was not deemed advisable to encourage him in this, lest it might act as a stumbling-block to his soul. He was told, that these were fine things for the present life; but that they would not avail us one jot at the hour of death, and before the Judgment-seat of God;—that salvation was the one thing needful.

MADRAS.

Want of Labourers.

The arduous duties of the Secretary of the Corresponding Committee, the Rev. John Tucker, have gradually increased upon him; to that degree, that it was to be feared his health might suffer. It has, nevertheless, through the goodness of God, been sustained with strength equal to his day. In addition to his Ministerial duties at the Mission Chapel, he is engaged in correspondence with all the Missionaries of the Society in South India, and in all the business which is thus brought into the Corresponding Committee. In the duties of the Mission Chapel he was for a few months assisted by the Rev. H. Harley; who, at the commencement of 1837, however, proceeded to Tinnevelly. The Rev. W. Taylor, also, connected with the Society for the Propagation of the Gospel, had, at the request of Mr. Tucker, kindly visited the Schools of the Church Missionary Society in the villages adjacent to Madras, and rendered other valuable assistance at the Society's Mission Church.

Preparation for a Christian Institution.

Christian Education—that is to say, Christian in its basis and spirit, but comprehensive in its scope and details—has much occupied the thoughts both of the Parent Committee and of that at Madras. Mr. Tucker, in a Letter so far back as Oct. 15, 1836, describes several Schools as having sprung up in that Presidency; in all of which the Scriptures are read, and which he reports as being in a flourishing condition. The Grammar School founded by the lamented Bishop Corrie, and bearing his name, has been particularly prospered. It has numerous Native Scholars. The number of Youths placed in it by the Corresponding Committee is, eight boarders, and four day-scholars.

The Parent Committee are anxious to establish an effective Christian Institution at this Presidency: and to this end, they have assigned the labours of one Missionary and one Catechist, who have recently left this country. It is their earnest desire and aim thus to co-operate in the important object of training suitable Natives, who may hereafter be presented as Candidates for Holy Orders, with a view to their labouring in the Missionary field.

Call and Openings for Enlargement of the Mission.

In a Letter dated Oct. 1, 1837, Mr. Tucker reports on the ardent desire for new Missionary Stations, and likewise on the increase of co-operation in Missionary Associations. He states—

We have received a cheering communication from Kamptee, of the formation of a Church Missionary Association at that place. I beg your attention to their expression of a desire for a Missionary, and trust that you will kindly give it publicity: not that I cherish the

Digitized by Google Original from HARVARD UNIVERSITY

hope of your being able to supply their wants; but in order that the Christian Public may be continually reminded of our necessities, opportunities, and disappointments. We have now received invitations, either official or private, to establish Missions at the capitals of the Rajah of Travancore, the Nizam, and the Rajah of Berar, with assurance of support, and bright prospects of success; but we are too feeble to think of them.

In some parts of his communications, Mr. Tucker has depicted the trials of this Mission in strong, but true, colours: for it has suffered much. He observes, however, in a Letter of Nov. 9, 1837—"Sure I am that the prospects of India never were so bright as now." And he adds—

From my heart I can say, God forbid that we should despond! The Lord will surely carry on His work. Strengthen our hands, in educational work: help us to establish a thoroughly good Female School in Black Town: encourage Bishop Corrie's Grammar School: send out two Clergymen to prepare young men for Orders; and take measures to secure that the Institution shall be supplied with Clergymen; and we may then hope that India will supply her own wants, or rather that God will supply India from herself.

MAYAVERAM.

Proceedings in the Mission.

This interesting and important Station is at present unprovided with a Missionary; though the Committee had hoped that the desire of supplying its wants had been in some measure accomplished, in the appointment of the Rev. T. H. Applegate to labour here. He had not long been at this Station, when ill health occasioned his departure from it, which was soon followed by his death—see page 157. From his Journals and Letters we make a few Extracts, shewing the state of things during the short period of his labours here.

Mr. Applegate arrived at Mayaveram on May 27, 1837: the following morning, being Lord's Day, he officiated in the Mission Church. He writes in August—

This is the only Congregation in the Mission; and is entirely made up of the Catechists, their wives and children, the schoolmasters and boys, my own servants, and a few beggars who come for a small gratuity of rice, usually distributed by the Head Catechist after Morning Service. Only twice, I think, since my arrival here, have I observed one or two strangers present. Of this Congregation, all that I can say, is, that they are, for the most part, attentive; but whether Divine Truth has really fixed itself in the hearts of any, or not, I cannot tell; but I hope it has in the hearts of one or two.

There are only two Catechists at present employed in the Mission—Devaperasaden, the Head Catechist; and Visurapathen, the Assistant Catechist.

My present occupations are, preaching regularly every Sunday; meeting the people for Morning Prayer, and exposition of Scripture; visiting and examining the Schools; and regularly studying Tamul. For exposition at Morning Prayer, I have selected the Book of Genesis.

Such, as far as I know, is the exact state of things in this Mission. It will be seen that our prospects are very far from gladdening; but we must labour in hope—a hope founded, not upon apparent or even real success, nor upon the seeming qualifications of feeble human instruments, but upon the immutable promises of our God.

The following brief Extracts from Mr. Applegate's Journal, in which the Schools are also noticed, will further shew the circumstances of this Station:—

May 28, 1837—This day I preached in the Church, through Devaperasaden, the Head Catechist, from Matthew xi. 28. Few or none attended Divine Service, except those who reside in the Mission Compound. They seemed very attentive.

May 30—I spent this morning with the Head Catechist, in examining and arranging the Mission Accounts. In the afternoon I went to Tiruvelandoor School. The novelty of a European soon attracted above a hundred persons. Several of the boys read tolerably well. As the people had collected from curiosity, I thought they should be spoken to concerning eternal things. One old man inquired whether

Digitized by Google Original from HARVARD UNIVERSITY

he could get rice by turning to our religion. I told him, no; but that he might obtain what was far better for him—salvation. I then directed the Catechist to read the story of the Samaritan Woman, John iv., to him. The old man, and many others, were very attentive. When the Catechist had finished reading, I told the old man that he and the Samaritan Woman had made a similar mistake: and then explained to him what was meant by *the water of life*. He said that he perfectly understood what had been said; and added, "I must believe in Jesus Christ, then, if I am saved."—It became dark, and I returned home.

June 15, 1837—I went to Valangaman, and examined the School. This is the best School in the Mission. There are nearly 100 boys. I was pleased with the order preserved by the Master and his Assistant, and with the attention of the boys. They repeated their lessons correctly, for the most part; although the questions were put to one, and then to another, irregularly.

Present Depressed Condition from Loss of Labourers.

The Rev. John Thomas, who visited Mayaveram, with the Rev. H. Harley, on their way from Madras to Tinnevelly, writes—

Jan. 24, 1837—We were at the Mission Bungalow, Mayaveram, about seven this morning, and met with a kind reception from the Catechist. I had not been here long, before I felt exceedingly dejected in mind. Every thing that I saw was calculated to produce this feeling. The deserted premises; the grass-grown walls in the Compound; the wild and untrained appearance of every shrub and tree; the signs of dilapidation and decay in different parts of the buildings; and the musty scent on entering the uninhabited bungalow, and the mildew on the floors and furniture; every thing seemed to whisper, "This is a forsaken and neglected place!" And, I thought, these things are emblems, too, of God's work in this neighbourhood—all falling into decay. The Catechist told us that the people were everywhere willing to receive Christian instruction, and to hear the Gospel preached. We joined in prayer, that God would be pleased graciously to revive His work here, and speedily to send the people a Pastor after His own heart. The Catechist remarked, that they fully expected one of us to stay with them; and observed, perhaps very justly too, "If we had only one Missionary, things would go on very well;" implying, that he considered every thing at present to be at a stand. The few Christians residing in the Compound came together at eleven, for prayers; when Mr. Harley addressed them from the 23d Psalm; the Catechist acting as interpreter. We spent the day quietly at the bungalow; and went round to see the place, as soon as the sun had declined. We called upon the Headman of the village, who is by trade a Weaver, and a man of some wealth in the estimation of the Natives. He shewed us the mysteries of his craft with great readiness; and afterward accompanied us to the end of the street, where stood a small pagoda, undergoing repair. I asked him a few questions, through the Catechist; but all that the Heathen could say in defence of his foolish idolatry was, that his forefathers had so worshipped. The god worshipped at this Swamy-house, so far as I could learn, was the Guardian of Health; but the poor man did not pretend, on the question being pushed, that the least good had ever resulted to the worshippers. We returned through the bazaar, and were followed by crowds of people.

Jan. 25—We met the few Native Christians in the Seminary at half-past eight this morning, for prayer. I addressed them from Ephesians vi., and exhorted them to *put on the whole armour of God*, and to stand fast in the faith, relying upon His mighty power. They were very attentive.

Satisfactory State of the Schools.

In the afternoon, the schools assembled in the Church, and upward of 120 boys were present. We heard the boys of the first class read; and afterward questioned them on Bible History, and on the peculiar nature and objects of Christianity. Their answers were in the highest degree satisfactory, if the Catechist interpreted with fidelity; and we saw no reason to doubt him in this matter. I asked them, "How many gods are there?" "One God."—"But the people of this country have a great number of gods: how is it?" The reply was, "They are idols, and no gods."—"Is it not good, however, for the people of this country to worship them?" "No."—"Does God say any thing about the worship of idols?" "Yes; in the Second Commandment, He tells us we must not

Digitized by Google Original from HARVARD UNIVERSITY

worship them." I asked them where was the residence of the True God? when one boy answered, "He is everywhere." —"But," I remarked, "is there not some place where we are taught that He makes Himself more directly known to his creatures?" "Yes," said a very little boy, "in heaven, where the angels are." —"In what condition is man born into the world?" "In a sinful condition."— "Is he able, of himself, to deliver himself from this state?" "No."—"Then how can he be delivered?" "By Jesus Christ."—"What did Christ do in order to deliver him?" "He suffered and died."—"Will his suffering and dying then save you all?" "Yes, if we believe on Him."—"What will be the state of those who have believed in Jesus Christ, loved Him, and served Him, here on earth?" "They shall go to heaven when they die, and be for ever happy."— Other questions were put by Mr. Harley, and the answers were not less satisfactory. The children of the other classes were equally intelligent, so far as they had been instructed. Before we left, we knelt down with the Catechist, and commended him and the Mission to the mercy of the Lord of the Vineyard, and implored Him to send some one speedily to gather the harvest here.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Seventh Visit of Rev. Samuel Marsden to New Zealand.

VARIOUS circumstances induced this venerable servant of Christ, and experienced friend of the Missionary Cause, voluntarily to pay one more visit to New Zealand—a visit, at his advanced age, not likely ever to be again repeated. The affectionate cordiality with which his arrival was hailed by the Missionaries, and the profound veneration with which the Natives gazed on this, their aged and long-tried Christian Benefactor, are so well described in the various communications received from them, that no comment will be needed. We first give Mr. Marsden's account of his

Arrival at the Western Coast of New Zealand—Affectionate Reception from Crowds of Natives—Journey Over-land, to the Bay of Islands.

On the 7th of February, I embarked on board the Pyramus, a very fine ship, which was going to the west side of New Zealand for spars. As I was very weak and feeble, I took with me one of my daughters to assist me. I purposed to cross, by land, from the west side of the island to the east.

On the 23d, we crossed the bar of Hokianga River. The sea broke awfully upon the bar: we had no pilot; and were in great danger of being overwhelmed by the heavy violent waves constantly breaking about the vessel; and one rolled upon deck. Through the Divine protection, we escaped a watery grave. After we had crossed the bar, we came to anchor for the night. Next morning we proceeded up the river; and came to anchor again, near the Wesleyan Missionary Station; when I went on shore, and visited the Rev. N. Turner, whom I had formerly known. I remained here thirteen days, and saw many of the Chiefs whom I had formerly known. I found that many were inquiring after the Saviour, and that a large number attended Public Worship. I had much important conversation with them, on the subject of Religion, and Civil Government. They have no established laws among them; and they feel and lament the want of a Government. When I left Hokianga, a number accompanied me—upward of seventy. Some met us from Waimate. We had to travel about forty miles, by land and water. The road lay through a very thick wood. The Natives carried me, on something like a hammock, for twenty miles. We reached Waimate as the sun went down; where we were kindly received by the Rev. W. Williams and his colleagues. One principal Chief, who has embraced the Gospel, and has been baptized, accompanied us all the way. He told me he was so unhappy at Hokianga, that he could not get to converse with me, from the crowds that attended; and that he had come to Waimate to speak with me. I found him to be a very intelligent man, and anxious to know the way to heaven. I met with numbers, wherever I went, who were anxious after the knowledge of God. I was much pleased to find, that wherever I went I found some who could read and write. The Church Service has been translated into the native language, with

Digitized by Google Original from HARVARD UNIVERSITY

the Catechism, Hymns, and some other useful pieces. They are all fond of reading; and there are many who have never had an opportunity of attending the schools, who, nevertheless, can read. They teach one another in all parts of the country, from the North to the East Cape. The prospect of success to the Mission is very great. Since my arrival at the Missionary Station, I have not heard one oath spoken, either by European or Native. The Schools and Church are well attended; and the greatest order is observed among all classes. On the opposite side of the harbour a number of Europeans have settled along with the Natives. Several Europeans keep public-houses, and encourage every kind of crime. Here, drunkenness, adultery, murder, &c. are committed. There are no laws, judges, nor magistrates; so that Satan maintains his dominion without molestation. Some civilized Government must take New Zealand under its protection, or the most dreadful evils will be committed by runaway convicts, sailors, and publicans. There are no laws here to punish crimes. When I return to New South-Wales, I purpose to lay the state of New Zealand before the Colonial Government, to see if any thing can be done to remedy these public evils.

On reaching the Eastern side of the island, Mr. Marsden addressed a second Letter to the Society, dated Waimate, May 6, 1837. We extract some passages:—

Warlike Proceedings of the Natives.

It is upward of seven years since my last visit. On my arrival here, I found two of the principal Chiefs at open war—Pomare and Titore; in consequence of which, the whole island was in the greatest commotion. The Chiefs from all parts have assembled, with their men, to support either Pomare or Titore. I have repeatedly visited both parties, with a view of bringing them to terms of peace; but have not succeeded. The Rev. H. Williams has used every means in his power, but as yet without effect. There were 131 Europeans in Pomare's Pa, or fortification, and a great number in Titore's camp. These are generally men of the most infamous character; runaway convicts, and sailors, and publicans, who have opened grog-shops in the Pas, where riot, drunkenness and prostitution are carried on daily. What will be the issue of the contest, cannot be foreseen. Pomare's Pa is very strong. It appears to be impossible for Titore to take it. A few days ago, Titore sent 800 men, in 42 war-canoes, to attack Pomare's Pa; but they returned, after much firing between both parties, without effect. Two war-canoes met, and engaged, when three men belonging to Titore were killed: two of them were brothers, and men of high rank.

Testimony to the Great Success of the Mission.

In the midst of all the miseries of war, God is prospering the Mission. Since my arrival, I have visited many of the Stations within the compass of a hundred miles, and have observed that a wonderful change has taken place within the last seven years. The portions of the Sacred Scriptures which have been printed have had a most astonishing effect. They are read by the Natives at every place where I have been. The Natives teach one another, and find great pleasure in the Word of God, and carry that sacred treasure with them wherever they go. Great numbers have been baptized; both Chiefs and their people. I have met with some very pious Chiefs, who have been invited by Pomare and Titore to join them in their present war; but they have refused. I met with one pious Chief who had been a great warrior, and was severely wounded in action the very day I arrived in New Zealand on my last visit; who informed me that Titore had sent for him, but that he would fight no more. I visited his Station: he has built a neat clean Place of Public Worship, which is visited by the Missionaries: in this he teaches school, as well as his son. I am at present at Waimate, which was formerly one of the most warlike districts in the islands; and I could not learn that one individual had joined the contending parties. Waimate is the most moral and orderly place I ever was in. A great number of the inhabitants, for some miles, have been baptized, and live like Christians. There are neither riots nor drunkenness, neither swearing nor quarrels; but all is order and peace. The same effects I have observed to be produced by the Scriptures and labours of the Missionaries in other districts. My own mind has been exceedingly gratified with what I have seen and heard; and I have no doubt that New Zealand will become a civilized nation. I consider the Missionaries, as a body, very pious, prudent, and laborious men; and that they

Digitized by Google Original from HARVARD UNIVERSITY

and their children are walking in the admonition of the Lord, so as to make them a national blessing, when they have finished their labours. It was my intention, when I came, to have visited all the Stations, from the North to the East Cape; but from the state of the country at the present time, it is not considered prudent for me to go to the South. I shall, therefore, return, God willing, to my duty in New South-Wales. When this country is more settled in its political affairs, something may be done in the South. My eyes are dim with age, like Isaac's: it is with some difficulty that I can see to write.

Letter of a Chief to Mr Marsden.

In reference to the grievous condition of crime and lawlessness then prevailing in New Zealand—a condition fearfully aggravated by the presence of flagitious Europeans among the Natives—Mr. Marsden describes a scene, which took him by surprise; the result of which evinces that there is abundantly sufficient intelligence in the native mind, if properly directed and influenced by the Gospel, to promote the establishment of good government among the inhabitants of New Zealand, by themselves. Mr. Marsden relates—

Among the Letters which I received, I forward one from a Chief addressed to me. It will shew the Committee how they are advancing in learning. I was sitting in my room when the Chief came in with the Letter in his hand, addressed to me. He had no pen nor ink, and had written it with a pencil. I gave him a sheet of paper, pen and ink, and desired him to copy it; when he sat down, and immediately complied with my request. I was much astonished to see him so ready with his pen. When he had copied it, I got one of the Missionaries to translate it for me: the Translation I also enclose. The Committee will judge from this Letter of the advances which the Natives are making toward civilization. This young man is a pious Chief, and succeeds the late Hongi. The Missionaries have great influence among the Natives; and, according to my judgment, they are doing much good.

Waimate, May 14, 1837.

SIR, Will you give us a law? This is the purport of my address to you.

1. If we say, let the cultivations be fenced, and a man, through laziness, does not fence, should pigs get into his plantations, is it right for him to kill them? Do you give us a law in this matter.

2. Again; should pigs get into fenced land, is it right to kill, or rather to tie them, till the damage they have done is paid for? Will you give us a law in this?

3. Again; should the husband of a woman die, and she afterward wishes to be married to another, should the Natives of unchanged heart bring a fight against us, would it be right for us to stand up to resist them on account of their wrongful interference? Will you give us a law in this also?

4. Again; in our wickedness, one man has two wives; but after he has listened to Christ, he puts away one of them, and gives her to another man to wife. Now, should a fight be brought against us, are we in this case to stand up to fight? Give us a law in this.

5. Again; should two men strive one with the other, give us a law in this. My (ritenga) law is, to collect all the people together, and judge them for their unlawful fighting, and also for wrongfully killing pigs. Therefore I say, that the man who kills pigs for trespassing on his plantation, having neglected to fence, had better pay for the pigs so killed. Will you give us a law in this? Fenced cultivations, when trespassed on, should be paid for. These only are the things which cause us to err — women, pigs, and fighting one with another.

6. But here is another. Should a man who is in the Church, come in a fight against us? Give us also a law in this.

Another thing, which we are afraid of, and which also degrades us, is this—slaves exalting themselves above their masters. Will you give us a law in this also?

This Letter is from a New-Zealand Chief to Mr. Marsden.

Notices of Mr. Marsden's Visit, by the Missionaries.

The following passages from the Missionaries themselves will shew the deep regard felt, both by them and by the Natives, for their beloved and venerated Visitor.

Mr. J. Matthews, writing from Kaitaia, April 8, 1837, adds some remarkable particulars, describing the early attachment of Mr. Marsden to New Zealand, formed more than forty years ago.

A good opportunity offers for conveying Letters to England, by the vessel in which the Rev. S. Marsden came to New Zealand. We are all much rejoiced to see this venerable person, who has come to visit us in the infirmity of his age. I

Digitized by Google Original from HARVARD UNIVERSITY

went to Waimate to meet him on his arrival there, and to bid him welcome to Kaitaia. He promised to come after he had been to the Southward; but he altered his mind, and came here first. On Saturday, April 1, he, with his daughter and the Rev. H. Williams, arrived at our Settlement. The Natives came, party after party, to see him: and had his stay been prolonged to a week, the whole Tribes of the Rarawa would have been gathered together. Being anxious about the safety of the vessel, and the wind being fair, our venerable friend took his departure, probably to see us no more in this world. He is now seventy-two years of age. He resided at our house, and I thought myself highly privileged to hear an old believer pray. It was evident that he had grown in spirituality of mind, as he has grown in years. The Natives looked upon his grey hairs, and expressed their admiration of his love for them, in visiting them in his old age. Mr. Marsden learnt all particulars with regard to Toki and Huru, two Natives, who were taken away from this part by Governor King, to teach the prisoners of Norfolk Island to prepare the native flax; that plant growing on that island. A Native Chapel, for the worship of the True God, is now finished on the spot whence these two Natives came. They died about two years ago; and are well known to these Tribes, as having first introduced the potato. Mr. Marsden, on hearing that I came from the North, immediately made inquiry for these two Natives; he having met them at Norfolk Island, where they dined every day with the Governor. Mr. Marsden communicated this new information to us at the Waimate—That his meeting with these two Northern Natives first gave him a desire to benefit this interesting race. These two men were loaded with presents from Governor King and Mr. Marsden: they brought with them potatoes, and five very large pigs. There were no pigs in New Zealand before this, so far as we know, nor potatoes: this is more than forty years ago. The potatoes they planted; but did not like them for many years: I suppose they attempted to eat them raw, as they did the corn, which was introduced also by Governor King, in person, at the North Cape. Two old Chiefs mentioned his name to Mr. Marsden, I think, on the Wednesday; although we could not hear it by any of the younger men in the preceding days. Governor King told these people, that if they were kind to the pigs, they would have abundance in time. They received no produce from any of these pigs. They used to make sport of them, by hunting them; and, according to them, one of these pigs would drag half-a-score of them along the ground. No doubt they killed them in this way, as they say one died full of young ones. The last large pig routed up a corpse buried in a sacred place near our Settlement; and was killed, and eaten, as a payment. Swine have been produced here from some introduced into the Bay of Islands, or somewhere in that quarter, of a latter date. The Natives at the North have had maize for forty years: but being a long time before they knew how to cook it, it did not gain repute till of late years: very fine corn is now grown about us. Mr. Marsden spoke to the Natives, through an interpreter; and he then gave the history of his first affection for their race. He told them, that twenty years elapsed after his seeing those two Natives, before he saw another New Zealander, or did any thing for them: he then went to England, and brought out Mr. King &c. There were 300 Natives to listen to his discourse.

Mr. Marsden was enabled to visit the Society's Station in the Thames, and also to perform a cruise to Cook's Straits, the southward of the Island, in H.M.S. Rattlesnake, Captain Hobson. The Rev. A. N. Brown accompanied him in this excursion: we extract a few passages from his Journal.

Visit to the South—Affecting Reminiscences and Anticipations of an Aged Christian.

May 30, 1837—I went to Kerikeri, with Messrs. Marsden and Busby, and the Officers of the Rattlesnake.

June 2—Sailed with Mr. Marsden this morning, in the Rattlesnake, for the Southward. We previously went on shore at Kororarika; and saw the body of Titore, who died last night. We were surprised at seeing some Chiefs eating food within the sacred enclosure where Titore was laid out. The women too appeared to have laid aside their usual violent mode of shewing grief, by cutting and gashing their arms and breasts; nor does it seem probable that any of Titore's slaves will be killed, out of honour to him. These are so many proofs that the edifice of superstition is crumbling away beneath the

Digitized by Google Original from HARVARD UNIVERSITY

irresistible power of the glorious Gospel; and that, too, among a tribe of whom few have as yet bowed either the knee or the heart to the Name of Jesus.

June 6, 1837—I went with Mr. Marsden to our Thames Station. During the evening, a few Chiefs called to converse with Mr. Marsden. One of them had accompanied Mr. Marsden, fourteen years since, from the Thames to Tauranga. At length we had to request the Natives to leave; when one of them said, "We wish to have a very long stedfast look at the old man, because he cannot live long enough to visit us again."

June 8—Rounded Cape Colville in the night; and, with light and variable winds, had a short run during the day through the Mercury Isles. We enjoyed a most lovely evening. In a long conversation with Mr. Marsden on deck, he spoke of almost all his old friends having preceded him to the Eternal World—Romaine, Newton, the Milners, Scott, Atkinson, Robinson, Buchanan, Good, Thomason, Rowland Hill, Legh Richmond, Simeon, and others. He then alluded, in a very touching manner, to his late wife. They had passed, he observed, more than forty years of their pilgrimage through this wilderness in company; and he felt their separation the more severely as the months rolled on. I remarked that their separation would be but for a short period longer. "God grant it!" was his reply; and then, lifting his eyes toward the moon, which was peacefully shedding her beams on the sails of our gallant bark, he exclaimed, with intense feeling—

Prepare me, Lord, for thy right-hand;
Then come the joyful day!

Mr. Brown remarks, in reference to Mr. Marsden's visit—

In the evening, the vessel sailed with our valued and venerable Father. This Mission, especially in its infant state, was deeply indebted to him for his advice, counsel, labours, and prayers; and his heart has now been cheered in witnessing the wonderful change which has taken place in this part of the island, since he first landed on it as the herald of mercy to its savage inhabitants: for though his late visit to us has been made in troublous times, and in the midst of war, yet the conduct, with few exceptions, of the Baptized Natives—the knowledge imparted in the schools—the steady progress of the Translation of the Scriptures, by the Rev. W. Williams—and the extensive preaching of the Gospel throughout the Northern District—have shewn him that the great and good work which he was the honoured instrument of introducing into this land has been accompanied by the manifest blessing of Him in whose favour is life; and I doubt not, from Mr. Marsden's own expressed sentiments, that he has left us with the language of good old Simeon in his heart, *Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation!*

Intended Visit of the Bishop of Australia to New Zealand.

The Right Reverend the Bishop of Australia has, at the request of the Parent Committee, undertaken to visit the Mission in New Zealand; and from the arrangements making by his Lordship, the Committee have the pleasure to believe that he will, by this time, have performed his important and highly-interesting engagement. His Lordship had likewise appointed Dec. 24, 1837, for preaching Sermons in all the Churches, for the Church Missionary Society.

The Society having seen the great importance of succouring both the Missionary Families, and likewise the Natives, with Medical help, sent out, for this purpose, Mr. Samuel H. Ford and family, from this country, in January 1837. His earliest medical statements we shall here give; prefixing to them a communication from Messrs. Puckey and Matthews, dated Kaitaia, April 11, 1837, which too painfully evinces the

Urgent Need, & Value, of Medical Help.

We beg leave to trespass on your patience, as well as on your accustomed kindness, while we inform you of the state of the Rarawa Tribes, among whom it has pleased God to situate us as Missionaries. Not only are they, both male and female, almost dependent on us for every article of clothing, but are more especially so in cases of sickness. The Ngapuhi Tribes, in addition to their being surrounded by Missionaries, from whom they can at all times obtain those comforts and medicines which afflictions call for, have, in case of accident, occasional helps from doctors who may be in

Digitized by Google Original from HARVARD UNIVERSITY

the Bay of Islands, or at Hokianga, at the time. The population of which we have charge is, on the least calculation, 5000. From this number it may be expected that we have many calls for assistance, and in cases of various descriptions. This has, indeed, been the case since we first resided here; and, according to our ability, we have administered the medicine required; from which, through the mercy of God, many have received benefit, which they have acknowledged by presents. Although our knowledge in medicine is very limited, yet we have generally succeeded, by following the instructions of the Rev. W. Williams, and by paying attention to Thomas's Guide to Health. Some very stubborn cases have been completely cured. We have, however, as calls have increased, found our means to be so limited, that we have long thought it desirable to have a small medicine chest, and some surgical instruments, which might be used as occasion required. We have deferred writing to you before, lest it should be thought that we were asking for things out of the proper mode; but now, from many reasons, which need not here be named, we feel it to be an incumbent duty to ask you to comply with our request. Several severe accidents have happened in the course of the past year; and we think that some relief might have been given, had we had surgical instruments. A case of a distressing nature occurred a few weeks back, at Herekino. A man, in a skirmish, had his arm shot; and the Natives thought they had better cut it off: they, accordingly, cut the flesh; and having slightly notched the bone around, broke it off. The consequence was, that the man instantly died. If we had had instruments, we might have done something for him; that is, had they informed us. For our own sakes, also, we think that duty calls upon us to write to you on this subject. We have now lost our kind mother-in-law —Mrs. Davis—who in cases of sickness was able to advise and administer help; and may be visited with affliction without having due time to call in medical aid, which could not reach us from Waimate, or the Bay, under a week, or four days at the least. We would therefore thank you to send us, for the especial use of the Kaitaia Station, a medicine chest, some cases of lancets, trochars, and other surgical and midwifery instruments. It will be necessary to have the amputating instruments, all complete.

Mr. Ford arrived on the 22d of August, and entered on his duties as the Missionary Surgeon to the large Family of Christian Labourers and Natives before him. Writing to the Society, he adds the following lengthened Postscript, Nov. 14, 1837; which abundantly evinces the

Blessing of God on the Regular Medical Treatment of the Natives.

Since the former part of my Letter was written, more than six weeks have elapsed; during which I have been very actively employed at Paihía, Waimate, and its surrounding villages, in attending to the numerous sick Natives, both as they have come to me for medicine, and as I have visited them at their own houses. I was called more particularly to Waimate, in consequence of a severe and dangerous injury which Edward Williams received in a fall from his horse at that place, which was nearly productive of fatal consequences: but, through the blessing of God upon the means used, I am happy to say he is now convalescent; and has only this day returned to Paihía, after a six weeks' season of affliction. During the time I spent at Waimate—about five weeks—the calls upon my time were incessant. The influenza has prevailed universally among them: its character has been very severe; and, notwithstanding the greatest attention that could be paid them, it has, in many cases, terminated in consumption, and thus carried off its victims. But while we have reason to lament that in many cases it has proved fatal, yet I would be grateful to God in being able to record that signal benefit has been derived from the regular attendance of a medical man, and from a proper exhibition of medicine. As a proof of this, I need only tell you, that, during my first visits around Waimate, the Pas were crowded with sick: you could scarcely enter a single house but you would find some of the inmates "down;" as is the emphatic expression of New Zealanders, when a person is taken ill. It was quite discouraging to view the universal extent of disease among them, combined with their extreme helplessness, and discomfort, under such circumstances. As soon as they are taken ill, they at once give themselves up in despair, and make use of no means for their recovery. During this late

Digitized by Google Original from HARVARD UNIVERSITY

visitation of sickness among them, it was their impression that God's wrath was now coming down upon them for their atrocious sins; and that He was about to sweep them away, and destroy them as a nation. I would, however, observe, that, in my late attendance upon them, so completely have the majority recovered, that I have visited many of the Pās in quest of my patients, and have found not a single individual in them; all being engaged in attending to their plantations. I merely mention this to shew—and I think my friend Mr. Matthews, who has been my almost uniform interpreter in my journeys, will confirm me in its truth—that the persevering attendance of a medical man among the Natives is calculated to be of great service, both as it respects the health of their bodies, and the choice opportunities afforded of impressing upon them the concerns of their never-dying souls.

The cases which I have attended are just such as could scarcely ever be visited by our Missionaries, excepting on Lord's Days: and what is a solitary visit one day in seven, when a person is being destroyed by the ravages of acute disease? The multifarious secular concerns in which Missionaries are obliged to be engaged in New Zealand make such a demand upon their time from morning till night, that the Lord's Day is, for the most part, the only day on which they can itinerate. The sick, therefore, at their own houses are left to die, unless a person is specially appointed for the purpose of seeking them out, and administering to them what their exigency requires. And this opens to me a delightful field of labour; which I bless God in sending so unworthy an instrument as I am to fill. Oh may He give grace, strength, and wisdom to discharge its duties, to the glory of His Name, and to the temporal and eternal welfare of the poor heathen around me! My heart has quite rejoiced, as I have gone forth, day by day, in this work and labour of love, and have seen that God has blessed our visits to these people. I have felt the delight of having my own soul watered abundantly, while endeavouring to pour in consolation among those who were so much in need of it. At least 800 Natives have been under my care during the last six weeks; whose cases, for the most part, have not only been seen, but followed up, and generally to a happy result. I am keeping a regular journal of Cases; which I shall have much pleasure in forwarding to the Committee at home, as soon as I have completed one book of them. They will serve to give you some idea of the nature of the diseases among the New Zealanders; and especially of the universal prevalence of scrofula, in all its aggravated forms. I must really look upon it as an interposition of Providence in sending me here, possessing a knowledge of medicine, to labour among these people, and to watch over the state of their health. I know not whether our God has been pleased to employ this means to stem the torrent of disease, by which this once-fine people are being hurried to the tomb; but it is the opinion of the oldest Missionaries here, that if depopulation had been carried on at the same rate at which it has proceeded during the last few years, in a very short period the Natives would have ceased to exist as a people. You may look far and wide, and you can scarcely point out a single instance of a New Zealander being free from disease. May a sense of their sad condition stimulate us all to greater earnestness and importunity in pressing upon them to *flee from the wrath to come!* and may we pray without ceasing on their behalf! I am rejoiced to testify, amidst this sad picture, that there is a work going on among them, and that God is blessing the efforts of His Labourers here. I have seen one, in her dying moments, bearing her triumphant testimony to the faith as it is in Jesus; rejoicing in its privileges; and, with her latest breath, exhorting those around her to forsake their evil ways and embrace the Gospel. And such cases, I am happy to add, are not singular: there are many of God's true followers among the Natives. May He increase their number a hundred fold! I could add many interesting circumstances, if time permitted; but our engagements in New Zealand are such, that we can with difficulty set apart a quiet moment for writing.

I am now stationed at Paihía, and have a house in course of erection at Horolutu. I have a surgery fitted up there. Though I regard this as my home, and as a central spot, I nevertheless spend half the week at Waimate and its neighbourhood, visiting the sick in the villages around. In the course of a few weeks, I have it in prospect to proceed to the northward; and by the first desirable opportunity, I hope to visit the Southern Stations. Thus I trust my services will be made as generally useful as possible.

Digitized by Google Original from HARVARD UNIVERSITY

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Baptist Miss. Soc.—The Rev. Robert Bayne has sailed from Liverpool, with his Wife, in the "Elvira," for Bengal.

Church Miss. Soc. — Miss Maria C. Wilcox (p. 175) left London on the 13th of April for Falmouth, on her way to Malta, with the view of joining the Greek Mission, as Teacher in the Female High School at Syra.

London Miss. Soc.—The "Camden," a vessel of 200 tons' burden, having been purchased by the Directors for the better prosecution of the Society's objects in the South Seas, the Rev. John Williams (p. 189) has sailed in her, on his return to his labours, accompanied by Mrs. Williams and many Associates, whose names and destinations follow:—

The Rev. George Charter and Mrs. Charter, appointed to *Raiatea*—Rev. Charles Green Stevens and Mrs. Stevens, Rev. Thomas Joseph and Mrs. Joseph, and Mr. Joseph Johnston, Normal Teacher, appointed to *Tahiti*—Rev. William Gill and Mrs. Gill, Rev. Henry Royle and Mrs. Royle, to *Rarotonga*—Rev. William Day and Mrs. Day, Mr. John Bettridge Stair, Missionary Printer, and Mrs. Stair, to the *Navigators' Islands*—and Rev. Robert Thomson to the *Marquesas*. Mr. John Williams, jun., and Mrs. Williams, have also embarked in the "Camden."

On the 11th of April, the Directors and other friends, to the number of about four hundred, accompanied the Missionaries to Gravesend, on board the "City of Canterbury," steam-vessel, engaged for that purpose. On this occasion, the scene which took place on the first sailing of the "Duff" for these seas, forty years ago, was renewed; but with the exchange of feelings of trembling hope of mercies to be bestowed, for those of warm gratitude for blessings and success actually and largely granted. The scene has been thus described:—

The steam-vessel left London Bridge at 10 o'clock. At that hour the wharfs and the adjacent side of the Bridge were crowded with the members of the Society and friends of the Missionaries. As the vessel started from the wharf, the Missionaries were cordially cheered by the multitudes who had assembled to witness their departure, and to testify their interest in the important enterprise. The day was remarkably fine, and the appearance of surrounding objects such as, on ordinary occasions, would have attracted attention and imparted pleasure; but they were comparatively unheeded, and on the objects of deep solicitude on board all thought and feeling seemed to be concentrated. As the vessel approached Gravesend, the Missionaries and their Wives assembled on the after-part of the deck; and the friends on board took leave of them individually, sharing with them most affectionately the solemn feelings of the trying hour.

Wesleyan Miss. Soc. — The Rev. B. Clough, with his family, from Ceylon, arrived in London on the 12th of April. The Committee remark—

Mr. Clough has been most reluctantly compelled, through the serious failure of his health, and consequent risk of his life, (had he remained in Ceylon, or even at the Cape of Good Hope, where he sojourned for some time,) to return to England, after spending a period of Twenty-five years in the Ceylon Mission. He appears to have derived considerable benefit from the latter part of his voyage.

It is affecting to think, that not one of those Missionaries who, in the year 1813, accompanied the venerable Dr. Coke to the East, for the purpose of commencing the Wesleyan Mission there, is now left in that field. *Their work*, however, *is* surely *with their God*; and many generations will rejoice in the harvest, the seed of which it was their honour to sow.

Chinese and India-Fem. Ed. Soc. — Miss White (see p. 140) has been obliged to leave India, and to embark for England for the recovery of her health. Miss Missing has sailed for Calcutta, to take Miss White's place in the Central School of the Ladies' Native-Female Education Society.

Rev. Joseph Wolff—Our last notice of Mr. Wolff's proceedings left him, in July 1836, in Abyssinia: see pp. 64, 110 of the Survey for 1837. From Africa, he sailed for Bombay, from Bombay to New York; and from New York he once more returned to this country, arriving at Cowes on the 28th of January.

WESTERN AFRICA.

Wesleyan Miss. Soc.—The Rev. G. O. Wrigley has soon followed his Associates and his Wife to the Rest of faithful Labourers: see pp. 15—17 of the Survey. He died at Cape-Coast Castle, on the 16th of November. Mr. and Mrs. Freeman (p. 17) arrived at that place on the 3d of January.

London Miss. Soc.—The Rev. Charles Mead and his companions (see pp. 162, 163) had arrived at the Cape, in the beginning of January, on their way to South India.

Wesleyan Miss. Soc.—The "Elizabeth," in which the Rev. Jonathan Crowther and his companions (pp. 430, 557, of our last Volume) sailed for Madras early in September, ran on shore, on the 9th of January, on a desolate part of the coast, 57 miles south of Madras. The passengers and crew were all saved. The Rev. Richard D. Griffith, one of the Missionaries, and the Surgeon of the Ship, walked 10 miles, to Sadras, an old Dutch Settlement; but failing to obtain there the requisite assistance, they were obliged to pursue their journey on foot all the way to Madras, by roads which were mere tracks through the sand, and across rivers where there were neither boats nor bridges. They reached Madras on the 11th; when Mr. Carver, the resident Missionary of the Society, took immediate measures for the relief of the passengers, who had all in the meanwhile been conveyed safely to Sadras.

WEST-INDIES AND GUIANA.

Wesleyan Miss. Soc.—It has pleased God to exercise the faith and patience of another body of the Society's Labourers, by trials of a similar kind to that just narrated. The Rev. W. Moister embarked at St. Vincent's, on the 30th of January, with his Wife and four of his Fellow-labourers, to proceed to Trinidad. The schooner almost immediately got on a coral reef, and was dashed to pieces. No lives were lost, but the Brethren suffered great loss in the injury done to their luggage.

London Miss. Soc. — Mr. John Morris and Mrs. Morris, appointed Schoolmaster and Schoolmistress to New Amsterdam, Berbice, arrived there on the 31st of January—The Rev. Benjamin Franklin, who sailed from London, in the "Sophia," in December, arrived at Jamaica in February.

Digitized by Google
Original from HARVARD UNIVERSITY

Missionary Register.

MAY, 1838.

Biography.

OBITUARIES OF MANU AND MOTOI, TWO NEW-ZEALAND CHIEFS.

THESE Chiefs died at Kaitaia, one of the Stations of the Church Missionary Society in New Zealand. Mr. Matthews and Mr. Puckey are Catechists at that Station.

MANU.

Mr. Matthews, under date of Nov. 22, 1836, thus speaks of the Conversion and happy Death of Manu:—

This is an account of Manu, an old respected Chief of the Rarawa Tribes. This Chief, together with his tribe, lived at a place called Ngaruwati, nine miles distant from the Settlement. As this was the first direction in which the Natives cut a road, we generally visited them on Lord's Days; leaving the Native who might travel with us, to keep school with the Natives of a nearer village, while we proceeded to Manu's Place. The old man always welcomed us, and seemed much pleased to be visited. However, he still remained, like all others in their native state, superstitious, and careless about the things which he heard. When I have been there, the people about him would sometimes assemble around me; and with the greatest unconcern listen to a hymn sung by myself, and to the Services of the Church, with the responses repeated by myself, in the same manner. For more than twelve months we visited his place; yet we saw nothing to cheer us, save that the old Chief always said, "Come again, come again." Many of his people would talk or sleep during Divine Service; and, at length, we told them, that we would leave them, and visit other places, where we might find Natives to listen to us.

When we discontinued our visits, Manu said he was dark; and entreated us not to forsake them. This uniform good behaviour made me resolve that he should have his share of attention. For the last two years, his health had been on the decline. Having been, next to Pana, whose sister he married, our warmest friend, we felt a lively interest in him; and administered medicine and other comforts, which he greatly needed: and on hearing, in September last, that he was much worse, I went to see him; but he had gone on a visit to another village.

In a few weeks he became weaker; and was desirous of living at one of his villages, within four miles of our Station. He sent for me, to visit him at this place. On my arrival, I found Pana and his tribe around him; but they were not apprehensive that this was a sickness from which he would not recover. I felt his pulse; and asked him a few questions as to his health, while all looked anxiously on, and inquired what my thoughts were. I replied, that nature had no longer power to grapple with the disease. Pana and his family seemed struck mute with astonishment at this declaration; and seriously asked me if I thought that he would this time "go to dust." I answered, "Yes!" The old man, however, was not at all displeased; but replied, "I shall not recover." I again reminded him of the love of Jesus in coming to save sinners; to which he listened with attention. I spoke to him on prayer, and pointedly on secret prayer. He replied, "I have begun to pray in my heart." This one sentence seemed to reward me for all the journeys taken to see him. I gave him a word of encouragement; and said, that if what he had told me were true, I should have a light heart; and he might hope to receive the blessing of a new heart. He gave a look of assent that such was the case. Pana and myself now took leave of him; when Pana, with the Scriptures in his hand, said, "This is all I have to say—'Be courageous; be strong to this work.'" Manu, knowing that we were busy in erecting buildings in the week-days, and feeling, likewise, that his dissolution was fast approaching, became very desirous of being carried into our Settlement, that he might be quite near us.

His brother came on Saturday, to invite

Digitized by Google Original from HARVARD UNIVERSITY

me to visit him on the Lord's Day, and to confer with him on his coming to the Station. After Morning Service, I rode to his place: he was still growing weaker; but as the outward man decayed, the inward man was apparently renewed. We had Service together; and I dwelt particularly on the verse, *Jesus came into the world to save sinners*. After religious conversation with him, he told me how anxious he was to be carried to our Settlement. On the Monday, he was conveyed hither in a litter. We made him as comfortable as possible, and regularly visited him. He listened with profound attention to all that was said; and was much struck with the history of our forefathers before they had the Gospel preached to them. I have lately felt more than ever the responsibility of dealing faithfully with the sick. It was felt in this man's case. Although he might have a little light, yet he was in much darkness. I endeavoured to impress this truth upon his mind—that he had, through a long life, served Satan; and that his old master would not easily give him up to Jesus: that he resembled a man who did not begin to plant his farm till the evening; and that therefore he must work hard, if he would finish it before night. His replies were, on the whole, satisfactory: at least, I could discern that he prayed. Still he seemed slow to learn what was pressed upon him —that his sins had been accumulating from his infancy. Though his attention was fixed on what I said, yet he honestly confessed that he did not feel the subject as I wished him to feel it; although, to use his own words, he did feel a hatred to Satan and his ways. Though a little encouraged in this man's case, I could not help feeling, and remarking to other members of this Settlement, that though I believed he would be saved, yet he would be but just saved.

On Lord's Day, Oct. 16th, I had a long conversation with him; and still urged on him the necessity of working hard while he had time; at the same time shewing him, by the words of Jesus to the thief on the cross, that he need not despair, if he fully surrendered, even at the eleventh hour. He knew that he was near death; and said to me, "I will go inland and die; and be brought back again, to be buried here at the place which has made me great;"—as though he considered all his other greatness, in his native state, not worthy to be compared with the little knowledge he had now received of Jesus Christ. This was what he meant. On Monday morning he sent for me; and said he would not go away till he had seen me. I saw that he was then in a dying state; and he spoke of his death and burial in such a calm and collected manner as I had never witnessed before. His countenance, which was naturally of a most ferocious cast, now assumed the most placid features. He was carried to his place to die, as he had said.

On Thursday I went to visit him; but his spirit had fled; and his corpse had passed on its way to the Settlement. Although it would have been desirable to have seen him in his last hours, yet my mind was relieved on being told that Pana had been with him for the last two days, and had done all he could to help him on his way to heaven. Pana asked him, pointedly, whither his spirit was going. He said, "To heaven;" and asked what else he could say, for Jesus was his preserver, and was actually standing by him to take care of him. He told Pana and his party many things of the most pleasing and satisfactory import. About 100 Natives came into the Settlement with the corpse, who all bore witness to the sayings of this dying Christian. It was truly astonishing to observe how overprecise all his tribe were in relating, not only the words, but the manner in which the old man spoke them. Pana remarked, while we were all assembled round the corpse, that not any thing which we said to him while here was lost, for he brought it all over again. He, moreover, very much wished to see me before he died; and inquired, "When will he come? when will he come?" He also said how much he regretted that all the baptized Natives did not visit him while he was lying at our place. When very near his last, he gathered all his tribe around him; and begged that they would follow him, that they might have but one dwelling-place. He looked up, and said to Pana, "You see me die: be strong, be courageous, and do not suffer me to be buried after Satan's manner. Carry my body back to the Missionaries' place, where I was made great, to be interred."—He was interred in a Christian manner. His Christian death will have, we hope, a good effect on the Natives.

Digitized by Google Original from HARVARD UNIVERSITY

MOTOI.

Mr. Puckey, in a Letter of April 7, 1837, thus speaks of the hopeful death of this Chief:—

This last year has proved fatal to many of the poor Natives of both sexes. Of some we have a good hope: I would that I could say so of all! but it is to be feared that some have proved careless and thoughtless, to the very last. Among those of whom we indulge a good hope, I must reckon a man of the name of Motoi. I had him brought to the Settlement last spring: he was then poorly, and I thought that medicine and good nursing would soon restore him. He was, on his arrival, able to attend worship regularly, although he manifested a great aversion to any thing of a serious nature. After he had been with us for some time, we found that he had the dropsy. When we were first informed of it, the complaint had made great progress, and no hope could be entertained of his recovery. The poor man, I think, must have been conscious of the nature of his disorder; although he kept it a secret, as the New Zealanders are no strangers to that complaint. I made all the inquiry I could respecting the nature of his disorder; but he never once mentioned to me his real state. Some Natives living with us accidentally discovered it, and informed us.

We visited him immediately, and found the report of his complaint to be too true. He was talked to very seriously on the state of his never-dying soul, and most strongly urged to prepare to meet his God. His own thoughtlessness was shewn to him, and the necessity of his preparation for death: the joys of heaven and the torments of hell were fully laid open to him; and he listened attentively, but made little or no comment. He acknowledged his thoughtlessness, and his desire of going to heaven; and seemed rather alarmed at dying in his present state. Once, when he was visited, he seemed much pleased with what was said to him: and when, after a long conversation, some other Natives came into the house and began talking of their own affairs, he seemed to feel disappointed at the interruption. I must observe here, that the poor man did not say much; but his sitting on his bed, with his head resting on his knees, and the deep attention which he paid to what was said, will never be effaced from my memory. He seemed to be quite absorbed in thought; and I can still fancy him with his eyes fixed on the ground, listening with deep attention—sometimes raising his head to make a few inquiries—and saying how much he wished to be saved. He was drawing very near to his eternal home, and he seemed to be aware of it; but as yet, we could not look forward to that awful period, which was so fast approaching, without feeling great anxiety for the welfare of his soul; for although he listened with deep and, I may say, sometimes with a painful attention, to what was said, yet he never at that time gave us further ground for hope. He acknowledged, at another time, that he prayed to God to enlighten his heart, which was so very dark; but it still continued very, very dark, and now he seemed in a despairing way. All was said that could be said to comfort him, and we still urged the duty of prayer on him.

When the cold hand of death seemed to be upon him, he still continued to complain of the darkness of his heart, and his great grief of mind. He was indeed a pitiable object: nothing could be done to alleviate his bodily sufferings; and the despair of his mind I shall never forget. It was Saturday; and in the evening, all assembled, according to custom, for Prayer Meeting. Poor Motoi was not forgotten: it seemed that prayer was the only resource: we had no hope. On Lord's-Day Morning, I was obliged to leave him, and go to Ahipara, to hold Service with the Natives there; but Mrs. Puckey went to him. On her entrance, he smiled, and seemed glad to see her, and was grateful for the attention shewn to him during his illness. On her inquiring how he felt as to the state of his mind, he said, "I am rejoicing: my heart is full of joy. Christ has revealed Himself to me: He said to me, 'Come to me; mine is the good place.' I am going. They are three Persons"—a Native sitting by, then said, "but one God." "Yes," Motoi said: "yesterday my heart was dark, dark, dark; but now it is so very light! Christ loves me greatly, and I love Him very much. My tribe, listen to me. I am dying. I am going to my Saviour. Never leave Mr. Puckey: the words he has spoken to me are good words: be sure and listen to what he says. Do not put it off till the time of death. Seek the Lord now, while you have health. Will you promise me

Digitized by Google Original from HARVARD UNIVERSITY

that you will turn to God? Let me hear you say, 'Yes,' before I die. Tell me you will seek the Lord." They answered, "Yes." He then desired to be washed; which was accordingly done. The church-bell ringing, he was asked if he would not like to have a pious Native to remain with him. He said, "Send me Simeon" —a baptized Native—"he is a good man." Simeon, however, was not at home. Some pious Natives, however, staid with him during the time of Divine Service, and throughout the day, conversing with him, and praying with him. When I returned from Ahipara, I went to see him; but he was too far gone to converse much. He told me that his heart was joyful, but that he could not talk much: he had said all he wished to say in the morning.—He expired on the following day. I trust that this poor man is now rejoicing in the mansions of eternal bliss. He said much more than I can now recollect; but it cheered our hearts, and encouraged us in our labours.—Visiting the sick and dying is no small part of a Missionary's duty.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES OF SOCIETIES.

HOME AND COLONIAL INFANT SCH. SOC.

SECOND ANNIVERSARY.

Meeting.

Friday, Feb. 23, at xii½; at the Hanover-Square Rooms; the Earl of Chichester in the Chair.

Movers and Seconders.

John P. Plumptre, Esq. M.P.; and Rev. Jonath. H. Woodward—John Hardy, Esq.; and Rev. Daniel Wilson — Rev. George Cubitt; and Rev. John Cumming—Rev. Henry Townley; and Herbert Mayo, Esq. — Rev. Thomas Vores, of Chelsea; and E. Tancred, Esq.

Resolutions.

—That this Meeting thankfully acknowledges the patronage of Her Most Gracious Majesty; and entirely concurs with the Committee, that the early moral and religious education of her people is the surest means of giving strength and stability to her throne and to all the most valuable Institutions of the country.

—That this Meeting has heard with much satisfaction that a Model Infant-School has been established in London; that 172 Teachers have already been trained for England, seven for the West Indies, and five for the East Indies and China; and also that a New Series of Lessons, Scripture and Natural-History Prints, a Volume of Hymns and Poetry, and a Manual for Infant-Schools, are preparing, under the direction of the Committee, with a view to improve and systematize Infant Instruction.

— That this Meeting cordially approves of the exertions of the Committee to introduce an improved System of Infant Instruction into the Manufacturing Districts, and to establish Model Infant-Schools in the large towns and cities; and earnestly desires to see the Metropolis of England give an impetus and energy to early education throughout the world.

Sermon.

Wednesday, May 2, at vii P.M.; at Fitzroy Chapel, Fitzroy Square; by Rev. Hugh Stowell, M.A. Minister of St. Mary's, Salford, Manchester; from Mark x. 14—*Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God:* Col. 21*l.* 15*s.* 9*d.*

Summary.

Receipts of the Year, about 1000*l.*; and the Payments, 1200*l.*—Since the formation of the Society, 90 Teachers have been trained and sent to establish New Schools; and 82 were, after training, appointed to Schools already established: 96 persons have been declined as Candidates: 16 are now under training.

NEWFOUNDLAND AND BRITISH-NORTH-AMERICA SCHOOL SOCIETY.

FIFTEENTH ANNIVERSARY.

Sermons.

Sunday, May 6, at xi; at St. Olave's, Old Jewry; by Rev. William Marsh, M.A. Minister of St. Thomas's Church, Birmingham; from Ps. cxix. 130: Col. 11*l.* 1*s.* 4*d.*—*Same day*, at vi½ P.M.; at St. James's Chapel, Clapham; by the Same; from Acts vii. 38—*Who received the Lively Oracles to give unto us:* Col. 50*l.* 3*s.* 2*d.*—*Tuesday, May* 8. at vi½ P.M.; at St. Andrew, Holborn; by Rev. Henry Melvill, B.D. Minister of Camden Chapel,

Digitized by Google Original from HARVARD UNIVERSITY

Camberwell; from John xii. 32: Col. 91*l.* 10*s.*

Meeting.

Thursday, April 26, at xii; in the Lower Room, Exeter Hall; Lord Bexley, President in the Chair: Col. 21*l.* 10*s.* 6*d.*

Movers and Seconders.

Lord Mountsandford; and the Chief Justice of Newfoundland—George Finch, Esq.; and Ald. Sir S. C. Hunter, Bart.—Rev. Thomas Vores; and Sam. Codner, Esq.—Rev. Sanderson Robins; and Mr. Willoughby, Superintendant of the Society's Schools—and the Very Rev. Lord Edward Chichester, Dean of Raphoe; and Rev. Daniel Wilson.

Resolutions.

—Deeply convinced that the Word of God is the only basis of sound and useful Education, and that in this principle are involved the highest interests of man and, above all, the glory of Almighty God, this Meeting desires to record its high sense of the privilege and obligation which this Society sustains in having been permitted for fifteen years, as a witness, to exhibit the practical benefits of Scriptural Instruction in Newfoundland.

—That this Meeting, regarding the moral and scriptural destitution of our Colonies, and the just claims which they have on the Mother Country, desires to express its earnest hope and prayers, that it may please Almighty God, from whom all good counsels and all just works do proceed, to cause the Gospel of the Lord Jesus Christ to be proclaimed and His Word to be taught, to an extent commensurate with the wants of these vast territories.

State of the Funds.

Receipts, 2338*l.* 8*s.* 7*d.*; of which, the sum of 641*l.* 9*s.* was raised in Newfoundland—Payments, 2923*l.* 12*s.* 4*d.*

Summary and Appeal.

Forty-six Schools are in full operation: 12,000 copies of the Word of God, above 200,000 Religious Tracts and Books, together with a large number of Prayer-Books and Homilies, have been circulated.

The Society for Propagating the Gospel, in consequence of its altered circumstances, has been compelled to close all its Day Schools in the Colony and discharge its Catechists; so that the Clergy, in general, have applied to the Society's Teachers to take the duties of many of such Catechists, by conducting the Church Services in Settlements, which otherwise would be deprived of such Means of Grace on the Lord's Day: in this way, they are benefitting upward of 30 places. Such a state of things, however, is an urgent call on the Members of the Church of England to contribute liberally of their substance, to uphold the Protestant Institutions in this neglected Colony. Popery is increasing, and the most determined opposition making to religious truth: there are about eleven Clergymen of the Church of England, including the Archdeacon, while there are no less than eighteen Priests with a Bishop at their head; and large numbers have gone over to the Romish Church, rather than be left without the semblance of religion. Moreover, a System of Education is now attempted on the unhallowed principle of excluding the Bible. The grant made by the Local Legislature for the purposes of Education has generally failed, because of the strong feeling manifested by the Protestant Population, to have the Scriptures taught in the schools: to secure this inestimable privilege to the children of Newfoundland, the Clergy, with but one or two exceptions, are co-operating with the Teachers. Many hopes and anxieties are directed to this Society, as calculated, under God, not only to resist the daring crusade against the Word of God, but as furnishing that Education on whose basis alone the character of the just man can ever be formed. [*Circular.*

BRIT. AND FOR. TEMPERANCE SOCIETY.

SEVENTH ANNIVERSARY.

Sermon.

Thursday, April 26, at vi½ P.M.; at the Episcopal Chapel, Gray's Inn Lane; by Hon. and Rev. B. W. Noel: Collection, 31*l.* 11*s.* 11*d.*

Meeting.

Friday, April 27, at i.; in Exeter Hall; the Lord Bishop of London, President, in the Chair: Collection, 25*l.* 12*s.* 6*d.* Donations, 55*l.*

Movers and Seconders.

Capt. Sir Edward Parry, R.N.; and Admiral Sir James Hillyar — Hon. and Rev. B. W. Noel; and R. Kaye Greville, Esq., LL.D., of Edinburgh: supported by Rev. John Grant, Hon. Secretary to the Irish Temperance Society, by G. W. Alexander, Esq., and by Rev. Thomas Mortimer—Bishop of Norwich; and Rev. George Gogerly, from Calcutta — and Rev. F. Perrott, of Jersey; and Mr. Thomas Roberts.

Resolutions.

—That this Meeting hails, with feelings of loyalty and gratitude, Her most gracious Majesty's condescension, in becoming the Patroness of the British and Foreign Temperance Society; and trusts that all Her Majesty's subjects in both hemispheres, and particularly the Ladies who adorn Her Majesty's Court, will unitedly assist Her Majesty's endeavours for the promotion of Temperance throughout her extended empire and the world at large, by consistent and zealous efforts in behalf of the Institution, and by their liberal contributions in its support.

—That this Meeting reciprocates, with cordial satisfaction, the friendly expressions of regard toward the Temperance Cause and this Institution, which have been made on the part of the Swedish Temperance Society—of Tem-

Digitized by Google Original from HARVARD UNIVERSITY

perance Societies in Germany, France, and other parts of Europe—of Temperance Societies in America, in Scotland, Ireland, and the Provinces, and in India and the British Dependencies generally; and, while it humbly acknowledges that the hand of the Lord has been upon it for good, affording encouraging prospects for the future, would desire to thank God and take courage.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	279	17	6
Donations	177	6	6
Auxiliaries and Collections	238	4	7
Collecting Books and Cards	37	5	2
Total...	£ 732	13	9

Payments of the Year.			
Printing, and Grants of Tracts	153	1	5
Expenses of Public Meetings and Travelling	221	4	8
Salaries and Commission	353	11	3
Rent, Office Expenses, and Sundries,	67	0	8
Total...	£ 794	18	0

BRITISH AND FOREIGN SAILORS' SOCIETY.

(*Formerly, the "Port of London Society;" and, as such, founded in* 1818.)

FIFTH ANNIVERSARY.

Sermon.

Thursday, May 17, at vi½ P.M.; at Orange-Street Chapel; by Rev. Joseph Fletcher, D.D.; from Ps. cxix. 158: Col. 9*l.* 10*s.* 1*d.*

Meeting.

Friday, April 27, at vi½ P.M.; at the City-of-London Tavern; Lord Mountsandford, President, in the Chair: Collection, 50*l.* 11*s.* 4*d.*

Movers and Seconders.

Rev. John Burnet; and Adm. Sir James Hillyar — Rev. G. Young, of Whitby; and Mr. Thomas Roberts — Rev. James Bennett, D.D.; and Rev. Eustace Carey — G. F. Young, Esq. M.P.; and J. Newnham, Esq.

Resolutions.

—That this Meeting, rejoicing in the success of the Society's operations during the year, unites in devout thanksgiving to Almighty God; and, depending on a still richer measure of Divine Influence, pledges itself to renewed and persevering effort in the Cause of Seamen.

—That, impressed with the solemn truth, that the Church is, under God, responsible for the Salvation of the World, and conceiving that the great interests of Protestant Missions can succeed only in proportion to the moral improvement of Seamen, this Meeting urges on the Pastors and Churches of Great Britain the duty of lending an ear to the "Voice from the Ocean," and of giving to this Society that liberal and cordial support to which its high design so justly entitles it.

State of the Funds.

The Receipts of the Year were 1835*l.* 19*s.* 8*d.*, and the Payments 1777*l.* 19*s.*

We extract the following passages from Circulars issued by the Society:—

Number and State of Seamen.

In every commercial country, Seamen compose a most important class of individuals; but especially in Britain, which has become the mart of the world. In the year 1833, the British Navy could number 574 vessels, manned by 33,000 sailors, including 10,000 marines: but independently of these 574 ships and 33,000 men, there were, in the same year, no fewer than 24,385 registered vessels, with 164,000 men: to this number must be added the large proportion which is always on shore, amounting to nearly 40,000; and also 50,000 fishermen—making, in all, about 300,000 souls! Out of this number let us, in the spirit of charity, take the calculation, that 10,000 of them consistently profess the Gospel of Christ: still there are nearly TWO HUNDRED AND NINETY THOUSAND SOULS—the souls of the most deserving of our countrymen, living, and, through our sinful apathy, dying, without God in the world!

Summary of Proceedings.

The Society employs Thirteen Agents, who hold Eighteen Meetings every week on shipboard. There is a Chapel, in which Divine Worship is conducted three times every Lord's Day, and twice during the week—Day and Sabbath Schools, which are well attended—while the Vestry is open to Navigation and Bible Classes. In the Provincial Ports of North and South Shields, on the Scilly Isles, in Dublin, Belfast, and Newry, the Directors employ Ministers to preach the Gospel to Seamen, and assist those local Auxiliaries which are actively and efficiently employed in the work.

At Memel, Hamburg, Honfleur, Jamaica, Berbice, Honduras, New South-Wales, Tahiti, the Navigators' Islands, and other places, about fifty Bethel Flags are flying, as the well-known signal to invite sailors to the House and Worship of God. The Society has about 300 Loan Ship Libraries of choice religious books, in vessels sailing to all parts of the world; and a library of above 3500 suitable volumes in constant use among seamen who are employed in the coasting-trade, as well as those on shore.

Resolutions of One Hundred Sea Captains.

—That we most cordially approve of the constitution and objects of the British and Foreign Sailors' Society, and are prepared to give it our support and co-operation.

—That more effectually to accomplish the great end of the Salvation of Seamen, we declare our willingness to embrace every suitable opportunity of directing their attention to the things which belong to their peace, whether on sea or on shore; and of uniting with the Society's Agents in their various Services.

—That since we possess acknowledged influence over our own crews in particular, and seamen in general, we consider ourselves called to special exertion among THEM, and therefore are anxious to lend our best energies and influence to promote their welfare; and, under

Digitized by Google Original from HARVARD UNIVERSITY

the conviction that we are responsible, not only for our own souls, but for the souls of our crews, we purpose, by the grace of God, to follow *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;* and thus set before them an example of faith and holiness.

—That, being impressed with the value and efficacy of prayer, and that some of the most important promises and prophecies stand connected with the abundance of the sea being converted to our Blessed Redeemer, we pledge ourselves daily to intercede with God for the Salvation of our Seamen, and the still greater success of the Society.

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

Sermons.

Thursday, April 26, at vii P.M., at the City-Road Chapel; by Rev. George Steward, of Manchester; from Rev. x. 5—7—*Friday, April* 27, at xi; at Great-Queen-Street Chapel; by Rev. James Parsons, of Leeds; from Rom. xv. 16—*Same Day*, at vii P.M.; at Southwark Chapel; by Rev. Dr. Beaumont; from Matt. vi. 10—*Thy Kingdom come.* On *Sunday, April* 29, One Hundred and Six Sermons were preached in behalf of the Society, in Fifty-one Chapels of the Wesleyan Methodists in and near London.

Meeting.

Monday, April 30, at xi; in Exeter Hall; John Hardy, Esq. in the Chair.

Movers and Seconders.

Edward Baines, Esq. M.P.; and Rev. James Parsons, of York: supported by Viscount Sandon, M.P.—Rev. John Hawtrey; and Rev. Edward Fraser, of Antigua: supported by the Rev. Peter Jones, the North-American Chief—George Finch, Esq.; and Henry Pownall, Esq.—Viscount Bernard; and Hon. and Rev. Mr. Bernard: supported by Rev. Thomas Waugh and Rev. Robert Newton—Rev. George Steward, of Manchester; and Joseph Carne, Esq. of Penzance—Thomas Sands, Esq. of Liverpool; and Thomas Marriott, Esq. of London—and Rev. Edmund Grindrod, President of the Conference; and Thomas Farmer, Esq. of Acton.

Resolutions.

—That the encouraging measure of success, with which it has pleased Almighty God to bless the efforts of this and of kindred Societies, demands our humble and devout acknowledgments to Him, who alone worketh all in all; and that in this incipient success, as well as in the deplorable condition of many nations of the earth yet destitute of evangelical light and privileges, and in the loud calls which are constantly made for the enlargement of existing Missions and for the commencement of new ones, this Meeting recognises the duty and necessity of more fervent prayer, and of augmented effort and liberality, for the conversion of the whole world to the faith of Christ.

—That this Meeting, while contemplating with great satisfaction the operations of the Wesleyan Missionary Society in many other parts of the world, regards with peculiar interest the Mission lately undertaken to the dark and cannibal population of the Fejee Islands, the proposed reinforcement of the important Mission in New Zealand, and the measures in progress for the religious instruction and benefit of the Indian Tribes of British North-America—and that these holy enterprises are specially recommended to the generous support of the Christian Public; the fact being now ascertained, that the gratifying increase of the Society's regular income has been more than counterbalanced by the unavoidable increase of its expenditure: so that, without a further and very considerable addition to its annual receipts, its actual operations cannot be maintained on their present scale; nor those new enterprises be prosecuted, for which such pressing applications are constantly made, and which the moral wants and miseries of the world so imperatively require.

—That, while this Meeting fully recognises the principle, that Missionary Societies, as such, should concern themselves, directly and primarily, with the spiritual and eternal interests of those for whom they labour, it cannot wholly overlook the fact, that serious obstacles to the success of Christianity are sometimes found in close connection with external and secular circumstances; and that, on this ground, the Meeting expresses its earnest desire, that prompt and effectual measures may be adopted for the abolition, in British India, of all regulations or usages by which the sanction or encouragement of British Functionaries is practically and virtually given to the Idolatries and Superstitions of the Heathen—that no scheme of Colonization in New Zealand may receive the approbation of our Government or Legislature, which shall tend to obstruct or counteract the influence of Christian Missionaries among that noble race of men—that the vital question respecting the legislation of Negro Marriages, PAST as well as FUTURE, solemnized by Missionaries, may be forthwith authoritatively settled—and that the just claims and rights of the Converted Indians in Upper Canada may be effectually protected, and their lands and settlements duly secured to them and to their children, without molestation or interruption.

State of the Funds.

The Receipts consisted of the following particulars:—

	£	s.	d.
Auxiliaries	70,692	15	1
Legacies	3182	6	1
Special Donations	540	0	0
Donations on Annuity	4759	4	0
Collected chiefly by Rev. Edw. Fraser, for Negro Schools	2789	8	7
Miscellaneous	1684	16	9
Total Receipts	£83,648	10	6

The Payments amounted to 91,419*l.* 18*s.* 4*d.*

Digitized by Google Original from HARVARD UNIVERSITY

Collections at the Anniversary.

	£	s.	d.
London District Meeting	61	5	3
Sermons before the Society	123	17	8
Collections at 51 Chapels	590	10	4
Collection at General Meeting	260	1	6
Donations on Annuity	4300	0	0
Donations and Subscriptions	1598	4	3
Total	£6933	19	0

CHURCH MISSIONARY SOCIETY.

THIRTY-EIGHTH ANNIVERSARY.

Sermon.

Monday, April 30, at vi½ P.M.; at St. Bride's, Fleet Street; by Rev. Francis Goode, M.A., Morning Preacher at the Female Asylum, Lecturer of Clapham, and late Fellow of Trinity College, Cambridge; from Matt. v. 14—*Ye are the Light of the World:* Col. 145*l.* 2*s.* 2*d.*

Movers and Seconders.

Bishop of Chester; and Rev. Merle D'Aubigny, of Geneva—Bishop of Ripon; and Rev. J. W. Cunningham—Marquis of Cholmondeley; and Hon. and Rev. B. W. Noel—Geo. Finch, Esq.; and Rev. Hugh Stowell—and Asaad Yacoub Kayat, of the Melchite Greek Church, from Syria; and Rev. S. Gobat, Missionary from Abyssinia.

Resolutions.

—That while this Meeting notices, with mingled feelings of gratitude and deep responsibility, the large augmentation of the Society's Income, and regards it as a token of an increasing Missionary Spirit in the Church of England, it is anxious to witness yet further manifestations of this spirit, in the offers of Clergymen and other persons of superior education, as Candidates for the high and holy office of a Missionary.

—That this Meeting, while affectionately deploring the early removal of that long-tried friend of India, Bishop Corrie, from his Episcopal Labours, would unite, at the same time, in thanksgivings to the Great Head of the Church, for the completion of the Episcopate in the Three Presidencies of India; whereby it is encouraged to hope, that, under the influences of the Divine Spirit, the Missionary Work will be fostered, and the wants of India be gradually supplied by efficient Native Ministers of the Gospel.

—That, viewing the circumstances of New Zealand, where, notwithstanding many peculiar difficulties, the Missionary Labourers have, by the singular blessing of God, succeeded in rearing an Infant Church of Christ in the midst of the wild and fierce inhabitants of that Island, the Meeting anticipates, from the visit of the Lord Bishop of Australia, the extension and consolidation of the Mission; and records its earnest prayer, that, whatever measures may be in contemplation for that country, they may be directed to the promotion of its best civil and religious interests, as an Independent, Free, and Christian Nation.

State of the Funds.

Receipts of the Year.

	£	s.	d.
Paid direct to the Society:—			
Anniversary Collections	492	13	8
Individual Collections	242	1	11
Benefactions	7228	18	10
Annual Subscriptions	1620	7	6
Legacies	5642	6	6
Contributions thro' Associations,	61871	4	4
Foreign Contributions	3245	8	0
West-Indies' Fund (including 1000*l.* Government Grant for Negro Education in W. Indies)	1024	17	7
India-Native-Female Schools	103	4	6
Allepie Schools	93	13	2
Interest on Government Securities	778	12	10
Interest on Exeter-Hall Shares	10	0	0
Rent of House at the West-end of the Institution	70	0	0
Sale of Publications	93	1	4
Drawbacks on Books and Paper	185	1	6
	82,701	11	8
Sick and Disabled Miss. Fund	739	13	7
Institution-Building Fund	6	6	0
Total	£83,447	11	3

Payments of the Year.

Missions:—			
West-Africa	4014	10	4
South-Africa	1709	7	7
Mediterranean	6558	4	6
Calcutta and North-India	11523	10	7
Madras and South-India	8472	9	5
Bombay and Western-India	2927	7	2
Ceylon	3987	2	6
China	491	17	6
Australasia:—New Zealand	12754	0	0
New Holland	172	5	2
West Indies	14244	2	7
North-West-America	1945	4	7
Students:—			
Institution:			
Salaries	679	8	0
Maintenance and all Educational Expenses	2376	18	7
General Expenses:—			
Travelling, Ordination, &c.	508	4	0
Bâsle Seminary	627	4	6
Sick and Disabled Missionaries, including Voyage Expenses, Widows, and Education of Children	5692	18	0
Publications:—			
12,280 Copies of 37th Report,	962	14	9
20,000 Copies of Abstract of ditto,	26	15	2
145,500 Copies of Miss. Record,	878	8	0
601,375 Copies of Qrly. Papers,	545	1	2
3050 Copies of Miss. Register,	70	1	0
Miscellaneous	151	13	4
Associations: Travelling of Deputations, Salaries of Visitors, &c.	2616	5	7
Salaries of Secretaries & Clerks, and Collector's Poundage	1355	5	11
House, Office, and Warehouse Rent, Taxes, Stationery, &c.	600	2	6
Postage	447	13	3
Incidental Expenses	202	1	6
	86,540	17	2
Institution-Building Fund:			
Paving College Street	38	12	0
Total	£86,579	9	2

Digitized by Google Original from HARVARD UNIVERSITY

CHRISTIAN-INSTRUCTION SOCIETY.

THIRTEENTH ANNIVERSARY.

Sermon.

Wednesday, May 16, at vi.; at Claremont Chapel, Pentonville; by Rev. John Harris, of Epsom; from Jer. viii. 22: Collection, 63*l.* 11*s.*

Meeting.

Tuesday, May 1, at vi P.M.; at Exeter Hall; Sir Culling Eardley Smith, Bart. in the Chair: Collection, 106*l.* 9*s.* 3*d.*

Movers and Seconders.

Rev. F. A. Cox, D.D.; and Rev. John Young—Rev. John Leifchild; and Rev. John Garwood—Rev. John Burnet; and Rev. J. P. Dodson—and Thomas Challis, Esq.; and Rev. John Blackburn.

Resolutions.

—That as it appears from the precepts of the New Testament to be the duty of every Christian to make known the Truth to his fellow men, this Meeting rejoices to learn, that nearly Nineteen Hundred Persons in connection with this Society are regularly and gratuitously engaged in visiting the abodes of the poor for this benevolent purpose; and would earnestly entreat those Christians who are not so employed, to unite with their Pastors and Brethren to make known the Gospel of Salvation to the myriads of this Metropolis, who are still ignorant of the joyful news of mercy through the death of the Redeemer.

—That this Meeting feelingly responds to that part of the Report which laments the increase in London and its suburbs of those places of public resort, to which the young and inexperienced are continually allured; where intemperance is indulged, and vices, ruinous alike to individuals and society, are openly practised: and, especially, would it record an emphatic protest against a measure now before Parliament, to establish a Race-Course within the bounds of the Metropolis—a measure which, if unhappily successful, will legalize a resort of profligacy and crime, by which the various benevolent efforts to improve the morals of the lower classes will be retarded, while Sabbath-breaking, drunkenness, gaming, and debauchery, will be fearfully increased: and this Meeting therefore recommends to all Members of this Society to sign Petitions to the House of Lords, praying that their Lordships will reject a private Bill, which thus threatens to become a public calamity.

State of the Funds.

The Receipts of the Year amounted to 1347*l.* 10*s.* 2*d.*, and the Payments to 1525*l.* 7*s.* 9*d.*

Summary of Proceedings.

Associations, 87—Gratuitous Visitors, 1898—Families visited, 50,639, containing more than 252,000 individuals—Stations for Weekly Prayer-Meetings, 124; being an Increase of 2 Associations and 1668 Families, and a Decrease of 11 Visitors and 1 Prayer-Meeting Station. In the year, 743 copies of the Scriptures were circulated, and not less than 1,800,000 Tracts lent to the families—3800 cases of sickness and distress were relieved, and 2927 children were obtained for Sunday or Day Schools. At six Stations, Tents were pitched during the summer, and 240 Religious Services held therein, each of which was on an average attended by 230 persons: 240 Religious Services were, also, held in the open air, at which an average audience of 120 persons was obtained: the total attendance on these occasions amounted to upward of 84,000 individuals. Four Courses of Lectures, of 13 or 14 Lectures each, were addressed to Young Men and Mechanics, in different parts of London, during the winter, by upward of 40 Ministers: the average attendance at each Lecture was upward of 600 individuals.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIRTY-FOURTH ANNIVERSARY.

Meeting.

Wednesday, May 2, at xi.; in Exeter Hall; Lord Bexley, President, in the Chair: Col. 180*l.* 15*s.*

Movers and Seconders.

Viscount Lorton; and Bishop of Chester—Bishop of Norwich; and Rev. Ebenezer Henderson, D.D.: supported by the Rev. Merle D'Aubigny, of Geneva—His Excellency Andrew Stevenson, Ambassador from the United States; and Rev. John Birt, of Manchester—Rev. Robert Daly, of Dublin; and Rev. Robert Newstead, from Paris—Rev. J. W. Cunningham; and Mr. C. S. Dudley—and Sir Thomas Dyke Acland, Bart. M.P.; and Edward Baines, Esq. M.P.

The Meeting was addressed, at considerable length, by Assaad Yacoub, from Syria.

Resolution.

—That this Meeting, having learned, from the statements of the Report, that the opportunities for circulating the Scriptures have been continued, and even considerably extended in some countries in which the Christian Faith is indeed professed, but in which the Scriptures are comparatively but little known—and that the prospects for the future are full of encouragement, especially in the East—feels it a solemn duty to recognise the good hand of God; and to call on its friends, in humble dependence on His blessing, to continue and increase their exertions.

Digitized by Google Original from HARVARD UNIVERSITY

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	1736	4	6
Donations and Life Subscriptions,	4480	5	7
Legacies	11911	15	5
Collection at Anniversary	180	15	0
Various Collections	122	12	3
Dividends and Interest	1814	0	2
Auxiliary Societies	31892	16	0
	52,038	8	11
Books, Papers, and Collecting Cards	293	12	11
Bibles, Testaments, Reports, &c.	44,203	18	7
Drawbacks on Paper and Books,	701	1	6
Total.... £	97,237	1	11

Payments of the Year.			
Printing the Scriptures:			
In the Languages of Great Britain and Ireland	42890	7	9
Other European Languages	24153	1	6
Languages of Asia, Africa, and America	8532	1	7
Translating, Revising, and Editing the Scriptures in Foreign Languages, with Grants of Money and Printing Paper	4511	3	1
Scriptures for the Blind	544	11	10
Stipends and Expenses of Eleven Agents in Foreign Parts	3760	15	5
Printing Reports, Abstracts, Monthly Extracts, &c.	2361	18	0
Travelling Expenses	1275	15	8
Sundries — including Salaries, Poundage, Insurance, Freight, Shipping Charges, Postage, Carriage, Office Expenses, Taxes, Depository, and Incidentals	8150	0	6
Total..... £	91,179	14	11

CHURCH OF SCOTLAND'S FOREIGN MISSIONS.

FIFTH LONDON ANNIVERSARY.

Meeting.

Wednesday, May 2, at ii.; in Exeter Hall; Sir George Sinclair, Bart. M.P. in the Chair: Collection, 30*l.* 17*s.*

Movers and Seconders.

Rev. John Cumming, of Crown Court; and Rev. Abercromby L. Gordon, of Aberdeen—Rev. James Begg, of Liberton; and Rev. John W. Doran, LL.D., of the Church Miss. Society—and David Maitland Makgill, Esq.; and Rev. Dr. Bunting, of the Wesleyan Missionary Society.

Resolutions.

—That this Meeting, recognising the authority of Christ's command that the Gospel should be preached to every creature, and believing that *there is no other Name given under heaven whereby men can be saved* but the Name of Jesus, declares it to be its conviction, that it is the duty which all the members of Christ's Church owe to their Lord and Saviour, to spread, by every means in their power and in the spirit of dependence on His promised blessing, the light of His glorious Gospel in the dark places of the ertah.

—That the General Assembly's Mission to India, by the admirable wisdom of its plan, by the enlightened zeal and devotedness of its Agents, and by the valuable results which have already (instrumentally) been produced by it, has established for itself a claim to our continued attachment and support, and to the countenance of all, of every name, *who love our Lord Jesus Christ in sincerity.*

BAPTIST MISSIONARY SOCIETY.

FORTY-SIXTH ANNIVERSARY.

Sermon.

Wednesday, May 2, at vii P.M.; at Surrey Chapel; by Rev. John Birt, of Manchester; from 1 Tim. iii. 16—*Preached unto the Gentiles; believed on in the world:* Collection, 56*l.* 16*s.* 2*d.*

Meeting.

Thursday, May 3, at xi; in Finsbury Chapel; Charles Lushington, Esq. M.P. in the Chair: Collection, 155*l.* 18*s.* 8*d.*

Movers and Seconders.

Rev. Benj. Godwin, of Oxford; and Rev. C. M. Birrell, of Liverpool—Rev. J. H. Hinton; and Rev. John Leifchild —Rev. John Leechman, Missionary, from Serampore; and Rev. Joseph Burton, Missionary, from the Bahamas—and Rev. Eustace Carey; and Rev. — Harris, Missionary to Ceylon.

Resolutions.

—That this Meeting cordially rejoices in the union lately effected between the Society and the Serampore Mission. It fully approves, also, the effort to send out an additional number of Missionaries to India; and as each of these measures will add considerably to the permanent expenditure of the Society already burdened with a heavy debt, the Meeting earnestly solicits general, strenuous, and persevering exertions to meet the exigencies of the Mission.

—That this Meeting observes, with deep regret, that no effectual measures have yet been taken to dissolve the apparent connection between the British Government in the East, and the various abominations of Heathen Idolatry; and it devoutly implores the blessing of Heaven, to prosper all legitimate efforts to remove this and every other obstacle which impedes the progress of the Gospel of peace, and holiness, and love.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions	12144	5	0
Special Contributions:			
For Ten additional Missionaries to India	3564	10	6
For Translations	1651	18	3
For Schools	40	12	6
For Chitpore Schools	145	0	0
For Female Education	54	5	3
Widows' and Orphans' Fund	270	0	0
Sale of Publications	4	4	6
Total.... £	17,874	16	0

Digitized by Google Original from HARVARD UNIVERSITY

Payments of the Year.

	£	s.	d.
Missions:—			
South-Africa	27	12	4
India within the Ganges	4237	0	7
Ditto, toward Addit. Missionaries,	500	0	0
Ceylon	390	3	0
Java	346	0	0
Sumatra	10	0	0
Jamaica	7452	14	8
Ditto, Chapels	250	0	0
Bahamas	1249	19	6
Honduras	380	8	8
Returned Missionaries	250	0	0
Missionary Students	382	17	3
Widows and Orphans	180	0	0
Investment for ditto	501	15	3
Paper, Printing, and Stationery,	883	10	7
Salaries and Poundage	570	0	0
Journeys, Auxiliaries, Rent, Taxes, Carriage, Postage, Interest, and Sundries	1620	6	6
Total	£18,732	8	4

As the far greater part of the amount received for sending out Additional Missionaries to India has not, as yet, been applied to that purpose, the year closed with a heavy debt against the Society of 3993*l.* 16*s.* 2*d.*

Collections were made, on Sunday the 29th of April, at the Baptist Chapels, in and near London, which amounted to about 620*l.*

BRITISH REFORMATION SOCIETY.

ELEVENTH ANNIVERSARY.

Sermon.

Sunday, April 29, at xi½; at St. Saviour's, Southwark; by Rev. M. Hobart Seymour: Col. 8*l.* 3*s.* 6*d.*—*Friday, May* 11, at vi½ P.M.; at St. Clement Danes; by Rev. Hugh Stowell: Col. 18*l.* 0*s.* 5*d.*

Meeting.

Thursday, May 3, at xi.; in Exeter Hall; George Finch, Esq. in the Chair: Collection, 47*l.* 5*s.* 2*d.*

Movers and Seconders.

Rev. G. W. Philips; and Hon. & Rev. B. W. Noel—Rev. M. Hobart Seymour; and Rev. James Begg; and Rev. John Cumming; and Rev. A. S. Thelwall.

Resolutions.

—That the open and decisive efforts, made by the Emissaries of the Church of Rome to proselyte the people of this country to the principles of the Papacy, demand a corresponding exertion of zeal and energy, in order to counteract them.

—That the blessings, which have been shed on this land and on the Church of God by the Reformation, are as dear to us as to our fathers; and we are determined, under the blessing of our God, to transmit the same unimpaired to our children, and our children's children.

State of the Funds.

Receipts of the Year, 2260*l.* 15*s.* 8*d.*—Payments, 2269*l.* 13*s.* 11*d.*

PRAYER-BOOK AND HOMILY SOCIETY.

TWENTY-SIXTH ANNIVERSARY.

Sermon.

Wednesday, May 8, at vi½ P.M.; at St. Dunstan's in-the-West; by the Rev. Charles Rich. Pritchett, M.A. Rector of Little Hallingbury, Essex: Collection, 9*l.* 3*s.* 2*d.*

Meeting.

Thursday, May 3, at xii; in the Lower Room, Exeter Hall; Lord Bexley, President, in the Chair: Collection and Donation, 17*l.* 0*s.* 6*d.*

Movers and Seconders.

Rev. R. A. C. Dallas; and Rev. Edward Neale—Rev. Edwin Sidney; and Admiral Sir James Hillyar—Lord Mountsandford; and Rev. Rob. Newstead—Rev. A. S. Thelwall; and Rev. R. Thomas—and Rev. W. Marsh; and Ald. Sir C. S. Hunter, Bart.

Resolutions.

—That the growing attention to the duty of Family Prayer evinced by the conduct and practice of many Masters of Vessels, and the increased circulation of the Formularies of our Church among Sailors and Watermen and others engaged in the Inland Navigation of the country, afford grounds for deep thankfulness to Him, who first implants the desire of what is holy, and then prompts to the performance of what is good; and likewise furnish proofs of the value and utility of a Society, which specially devotes itself to promoting the welfare of our Seafaring Population.

—That this Meeting declares itself to be deeply interested in the trials under which the Church of Ireland now labours; and that, while it commits the Cause of our suffering Protestant Brethren in the Sister Island to Him who judgeth righteously, it feels itself called upon to aid in strengthening, by the Divine Blessing, the bulwarks of true religion, and the interests of our own beloved Church, by forwarding the operations of this Society, particularly in Ireland.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	603	7	0
Donations	383	3	7
Associations	773	11	0
Collections	127	1	11
Legacies	31	0	0
On Account of Seamen and Emigrants	10	6	0
On Account of Ireland	6	5	0
On Account of Foreign Objects	25	11	0
	1960	5	6
Sale of Books	506	8	4
Total	£2466	13	10

Digitized by Google Original from HARVARD UNIVERSITY

Payments of the Year.	£	s.	d.
Prayer-Books, Homilies, & Services,	1063	3	6
Reports, Circulars, and Stationery,	114	4	9
Travelling and Associat. Expenses,	249	18	6
Salaries and Poundage.....	425	10	4
On Account of Seamen.....	31	15	0
On Account of Ireland	5	2	0
On Account of Foreign Objects ...	195	11	10
Rent, Office Expenses, Postage, Advertisements, Public Meetings, and Sundries.....	379	0	4
Total.....	£2464	6	3

SUNDAY-SCHOOL UNION.

THIRTY-FIFTH ANNIVERSARY.

Meeting.

Thursday, May 3, at vi P.M.; W. B. Gurney, Esq. in the Chair: Collection, 83*l.* 0*s.* 5*d.*

Movers and Seconders.

Rev. A. E. Farrar; and Rev. C. Stovel —W. Jones, Esq.; and Rev. John Morison, D.D.—Rev. T. Archer; and Rev. S. Nicholson, of Plymouth—and Rev. C. M. Birrell, of Liverpool; and Rev. John Burnet.

Resolutions.

—That this Meeting regards with much interest the endeavours now making to extend more generally throughout this country the advantages of Education to all classes of the community—that it cordially approves of the efforts made for the enlightenment of the human understanding, so far as those efforts rest on a distinct and full acknowledgment of the truths of Divine Revelation—and that it earnestly recommends to Sunday-School Teachers, to watch and pray that the increase of general knowledge, thus obtained, may be rendered subservient to their great design, the imparting of religious instruction to the youthful population of our land.

—That this Meeting rejoices in the extension of Sunday-Schools in the British Colonies and Foreign Countries; and would especially express its feelings of humble gratitude to God, for the evidence afforded of the beneficial results of those Institutions among our fellow-subjects in the West Indies, in a state of bondage; and that this Meeting recommends the Committee to meet all the claims, which may be presented, for assistance toward their religious instruction; believing that it is calculated, under the Divine Blessing, to remove all anxiety as to the results of their complete Emancipation.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions.....	140	14	4
Collections.....	133	12	1
Legacy	19	19	0
From 274 Schools toward the purchase of Libraries	658	11	9
	952	17	2
Sale of Publications	9264	11	7
Total.....	£10,217	8	9

Payments of the Year.	£	s.	d.
Publications	8862	1	11
Missionary's Salary	225	0	0
Grants..	149	6	5
Salaries of Depositary, Clerks, &c.	305	10	0
Printing, Rent, Taxes, Postage, Freight, and Sundries.....	346	9	0
Total.....	£9888	7	4

Four London Auxiliaries.

The Returns of the Year are, 577 Schools, 8447 Teachers, and 84,365 Scholars; being an Increase of 21 Schools, 77 Teachers, and 1625 Scholars.

Proportion of Scholars who can read.

The number of Children taught in the Schools which have received Libraries is 58,139; of whom 29,917 are able to read the Scriptures.

JEWS' SOCIETY.

THIRTIETH ANNIVERSARY.

Sermon.

Thursday, May 3, at vi½ P.M.; at the Episcopal Jews' Chapel; by Rev. W. W. Pym, M.A., Rector of Willian, Herts; from Jer. xxx. 23, 24. xxxi. 1—3: Col. 15*l.* 13*s.* 11*d.*

Meeting.

Friday, May 4, at xii; in Exeter Hall; Rt. Hon. Sir George H. Rose, Bart. P.M. in the Chair: Collection, 122*l.* 15*s.* 10*d.*

Movers and Seconders.

Rev. T. S. Grimshawe; and Rev. Francis Cunningham—Rev. H. Stowell; and Rev. Joseph Wolff—Rev. W. W. Pym; and Assaad Yacoub, from Syria—Rev. J. H. Stewart; and J. H. Merle D'Aubigny—and Rev. Samuel Gobat, Missionary from Abyssinia; and Rev. William Marsh.

Resolutions.

—That in the gratifying statement which has ben made of the large increase of the Society's Funds, and which calls for devout expressions of thankfulness to Almighty God, this Meeting recognises the results of growing conviction among the Clergy and People of this country, that God will yet arise, and have mercy upon Zion.

—That this Meeting is thankful to hear of the decisive measures which have been already taken for obtaining a supply of copies of the Holy Scriptures in Hebrew and other languages for the use of the Jews; and they trust, that, while the increased means now placed at the Society's disposal will enable them to carry out these measures by immediately commencing a large and liberal distribution of the Word of God among that people through the medium of the Missionaries, the efforts of the friends of the Society will be unrelaxed, until the various important Versions and Translations have been published and distributed, the pressing demand

Digitized by Google Original from HARVARD UNIVERSITY

for which has been urged for so many past years, and has been again repeated this day.

—That this Meeting regards with unabated interest the efforts which have been made for the establishment of a Hebrew Church and Mission at Jerusalem: and that, nothing discouraged by the difficulties which have hitherto delayed the accomplishment of their wishes, they rejoice to hear that Missionaries have been sent out to join Mr. Nicolayson; and earnestly trust, that, in humble dependence on the blessing of God, no time or opportunity will be lost in making such further additions to the number of Missionary Labourers in accordance with the plans now proposed, as may be fully adequate to the services contemplated in Jerusalem, and to the diffusion of the Holy Scriptures and of the knowledge of the Gospel throughout the whole of Palestine and the adjacent countries.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	676	13	6
Donations and Life Subscriptions,	1730	3	6
Legacies	1052	13	6
Associations	12433	3	11
Hebrew Old and New Test. Fund,	757	4	9
Foreign Missions and Schools	173	9	7
Palestine Mission	10	18	6
Rent of Houses	253	7	9
Sundries	51	9	3
Total	£17,139	4	3

Payments of the Year.			
Jewish Children	1823	8	2
Adult Jews and Jewesses	85	0	0
Foreign Missions and Schools	6079	7	10
Home Mission	927	14	1
Mission House and Library	155	16	6
Hebrew Old and New Testaments,	420	1	11
Tracts and other Publications	855	9	8
Episcopal Chapel	349	11	0
On Account of Warsaw Institution,	46	17	6
Salaries, Travelling, Rent, and Sundries	2677	13	11
Total	£13,421	0	7

RELIGIOUS-TRACT SOCIETY.

THIRTY-NINTH ANNIVERSARY.

Meeting.

Friday, May 4, at vi P.M.; in Exeter Hall; Samuel Hoare, Esq. Treasurer, in the Chair: Collection 76*l.* 17*s.* 6*d.*

Movers and Seconders.

Rev. J. H. Stewart; and Rev. Dr. Steinkopff—Rev. Merle d'Aubigny, of Geneva; and Rev. Jonathan H. Woodward: supported by Rev. W. H. Medhurst, from Batavia; and Chou Tit Long, from Canton—Rev. Harvey Vachell, from Canada; and Assaad Yacoub, from Syria—Hon. and Rev. Baptist W. Noel; and Rev. Rob. Ainslie—and Rev. Rob. Newstead; and John Ballance, Esq.

Resolutions.

—That the Meeting takes this opportunity of expressing its confidence, that the Conductors of the Society will continue fully to make known, in all its Works, *the glorious Gospel of the Blessed God*, and will endeavour firmly to maintain *the unity of the Spirit* among all who *love the Lord Jesus Christ in sincerity*.

—That this Meeting has heard with much pleasure, that the Society continues to promote the diffusion of Divine Truth in China and the neighbouring nations; and trusts that the opposition of the Local Authorities will ere long cease, and *the Word of the Lord have free course and be glorified*.

—That the fact stated in the Report, that the Gratuitous Issues of the Society during the past year have exceeded its income by more than 2400*l.*, is a loud call on the Auxiliaries, and all the supporters of the Institution, more liberally to contribute to its funds; that distant lands, particularly India and the British Colonies, may continue to be abundantly supplied with the Society's Works.

—That this Meeting highly approves of the efforts of the Society to supply the spiritual wants of the ignorant population of Great Britain and Ireland; believing that the numerous Libraries granted for the use of Destitute Districts, Union Houses, Sunday Schools, and National, British, Parochial, and other Day Schools, will be productive of lasting benefits.

—That this Meeting records its solemn conviction, that all human efforts for the diffusion of Religious Truth must be in vain without the influences of the Holy Spirit; and therefore trusts, that the friends of the Society at home and in foreign lands will fervently pray for the Divine Blessing on its varied and extensive operations.

State of the Funds.

Receipts of the Year.	£	s.	d.
Collection at the Anniversary	97	3	2
Annual Subscriptions	1933	6	6
Donations and Life Subscriptions	1042	8	5
Special Contributions for India	406	18	10
Congregational Collections	25	17	5
Legacies	1136	4	6
Auxiliary Societies	1960	13	1
Christmas Collecting Cards	255	11	7
Drawback on Paper and Books	365	18	3
Ground Rents	39	5	0
Interest and Dividends	208	19	4
	7,472	6	1
Sale of Publications	52,774	5	4
Total	£60,246	11	5

Payments of the Year.			
Cost of Publications	42798	12	11
Grants in Money	1289	16	11
Grants in Paper and Publications,	5572	14	0
Grants for School Libraries	681	7	8
Grants—Union-House Libraries &c.	640	11	9
Salaries, Wages, and Poundage	2253	7	6
Rent, Taxes, and Insurance	892	17	1
Building and Repairs, with Lease and Fixtures of Additional Premises	4123	15	10
Freight, Carriage, Shipping Charges, Packing Cases, Travelling Expenses, Books, Advertisements, Postage, Stamps, and Sundries,	2425	0	10
Total	£60,678	4	6

Digitized by Google Original from HARVARD UNIVERSITY

HIBERNIAN SOCIETY.

THIRTY-SECOND ANNIVERSARY.

Sermon.

Thursday, May 3, at vii P.M.; at Bedford Chapel, Bloomsbury; by Rev. Sanderson Robins, M.A., Minister of Christ's Chapel, Maida Hill; from 2 Cor. x. 4: Collection, 7*l.* 15*s.* 6*d.*

Meeting.

Saturday, May 5, at xi; in Exeter Hall; Marquis of Cholmondeley, President, in the Chair: Collection 128*l.* 6*s.* 7*d.*

Movers and Seconders.

Bishop of Derry; and Rev. Edwin Sidney—Lord Teignmouth; and Rev. Dr. Cooke, of Belfast: supported by Right Hon. Fred. Shaw, M.P.—Captain Vernon Harcourt, R.N.; and Rev. Hugh Stowell—Rev. Henry Hughes; and Rev. John Cumming—Rev. Thomas Smith, of Rotherham; and Capt. Forbes—and Assaad Yacoub Kayat, from Syria; and Capt. Banks, R.N.

Resolutions.

—That this Meeting is decidedly of opinion, that any System of Popular Education, to be really conducive to the happiness and prosperity of a people, must be based on the principles of the Revealed Word of God; and highly approves of that part of the Society's Regulations, which provides that the whole Bible shall be read in all the Schools in connection with it.

—That this Meeting, observing with gratitude the increased demand for Scriptural Education in Ireland, feels it its duty to come forward, and earnestly to call on its fellow Christians to come forward to use every exertion in their power to raise those funds, without which it is impossible that the Society should occupy that field of usefulness which is before it, and in which its labours have been already so much blessed.

—That this Meeting acknowledges as highly beneficial that part of the Society's operations which embraces the Circulation of the Word of God among both the Roman-Catholic and the Protestant Population of Ireland; and is desirous of rendering its grateful thanks to the Committee of the British and Foreign Bible Society, for their munificent supply of Bibles and Testaments during the past year.

State of the Funds.

Receipts of the Year.	£	s.	d.
Collection at Anniversary	87	11	4
Annual Subscriptions	572	14	6
Donations and Life Subscriptions	462	0	0
Legacies	1030	9	3
Auxiliaries and Collections	4372	17	3
Ladies' Hibernian Society for Spelling Books, &c.	83	16	11
Contributions in Ireland	3382	1	6
Total	£9991	10	9

Payments of the Year.			
Salaries of Schoolmasters, Inspectors, Readers, Agents, and Clerks,	7867	3	2
Printing and Stationery, including 60,000 Spelling Books, &c.	412	5	8
School Houses	88	5	8
Travelling Expenses	698	10	2
Salaries and Poundage	635	9	9
Rent, Repairs, Carriage, Freight, Postage, and Sundries	1200	10	10
Total	£10,902	5	3

Summary of the Year.

Schools and Scholars—Day Schools, 1143, with 85,535 Scholars; being an increase of 72 Schools and 2287 Scholars: Sunday, 790, with 44,957 Scholars; being an increase of 5 Schools and 1846 Scholars: Adult, 489, with 8461 Scholars; being a decrease of 4 Schools and 696 Scholars: other Scholars, not classed, 138: Total: 2422 Schools, with 139,091 Scholars; and making a *Total Increase* of 67 Schools and 3158 Scholars. The average attendance of Scholars, at the several inspections throughout the year, has been 58,201.

Classification of Schools—Of the 1143 Day Schools, the Teachers of 89 of them receive 1*s.* per quarter, for each Scholar who passes inspection: of 233, the payment is 9*d.* qer quarter for each; of 491, it is 6*d.*; and in 330, the Teachers receive no payment from the Society, but have the advantage of Books and Inspection.

Inspectors and Readers—24 Inspectors, and 42 Scripture Readers.

Local Superintendence—Of the Day Schools, 668 are under Clergymen of the Established Church—52 under Ministers of other Denominations—389 under Noblemen, Ladies, and Gentlemen—and 34 without Superintendants.

Circulation of the Scriptures—English Bibles, 4671; Testaments, 18,608: Irish Bibles, 12; Testaments; 29: Total, 23,320; and making a Grand Total of 419,659, nearly the whole of which were granted by the B. F. Bible Society.

[*From the Report.*

BRITISH AND FOREIGN SCHOOL SOCIETY.

THIRTY-THIRD ANNIVERSARY.

Meeting.

Monday, May 7, at xii; in Exeter Hall; Lord John Russell, M.P., in the Chair.

Movers and Seconders.

Bishop of Norwich; and Edward Baines, Esq. M.P.—Robert Slaney, Esq. M.P.; and Rev. John Leifchild—Rev. Ebenezer Mason, from New York; and Rev. W. A. Medhurst—and Sir Culling Eardley Smith, Bart.; and J. W. Childers, Esq. M.P.

Digitized by Google Original from HARVARD UNIVERSITY

Resolution.

—That this Meeting, sincerely grieved at the evidence which has this day been afforded, of the extent to which Popular Ignorance still overspreads England, and deeply sensible of the many evils which flow from neglecting the instruction of the Labouring Classes, cannot refrain from expressing its anxiety, that some means may be devised, by which, in connection with renewed and increased exertion on the part of the friends of this and Kindred Societies, the fearful deficiency which at present exists as to the Means of Education may be supplied, and the blessings of Sound and Scriptural Instruction be speedily imparted to all classes of society, both in our own and other lands.

State of the Funds.

The Receipts of the Year were 5743*l.* 4*s.* 5*d.*; and the Payments, 5728*l.* 14*s.* 6*d.*

TRINITARIAN BIBLE SOCIETY.

SEVENTH ANNIVERSARY.

Sermon.

Wednesday, May 2, at vii P.M.; at Woburn Episcopal Chapel, Russell Square; by Rev. G. Washington Philips, M.A. Vicar of Wendy, Cambridgeshire; from Col. iii. 17: Collection, 12*l.* 17*s.*

Meeting.

Monday, May 7, at xii; in the Lower Room, Exeter Hall; Viscount Lorton in the Chair: Collection, 15*l.* 12*s.*

Movers and Seconders.

Rev. Dr. Cooke, of Belfast; and Capt. Vernon Harcourt, R.N.—Rev. H. H. Beamish; and Admiral Hawker—Rev. J. R. Page; and Rev. G. W. Philips—and Nadir Baxter, Esq.; and Rev. Joseph Irons.

Resolutions.

—That this Meeting learns, with much pleasure and with unfeigned thankfulness to God, that the Trinitarian Bible Society has, during the past year, entered on Foreign Operations; and is now engaged in promoting the circulation of the Pure Bible in Germany, and in preparing a faithful Version of the Holy Scriptures in the Portuguese Language: and desires to record its conviction, that its Scriptural Character and Principles eminently qualify it for that most important and responsible portion of the labours of a Bible Society—the superintendence and preparation of Editions and Versions of the Scriptures in Foreign Languages.

—That this Meeting humbly and earnestly prays, that an abundant blessing and a special communication of the Holy Ghost may rest on the Officers and Committee and on the Society at large, and, most of all, on those who are more immediately engaged in the Translation of God's Word; and enable them to send forth Versions in which the mind of the Spirit may be plainly and faithfully expressed, to the welfare and salvation of immortal souls, and to the praise and glory of Almighty God, through Jesus Christ our Lord and Saviour.

—That, contemplating with lively interest the vast field of important operations which appears to be opening before this Society, this Meeting earnestly and affectionately calls on all its Christian Brethren, who see and feel the scriptural nature and value of its principles, to come forward with increasing energy and zeal, to assist in upholding those principles, and in promoting the usefulness of the Society.

State of the Funds.

Receipts of the Year.	£	s.	d.
Subscriptions and Contributions	1751	11	7
Interest	16	7	7
	1767	19	2
Sale of the Scriptures	1474	11	8
Total	£3242	10	10

Payments of the Year.			
For the Scriptures	2141	1	5
Grant toward German Scriptures	100	0	0
Paid toward Portuguese Scriptures,	262	8	1
Quarterly Extracts	18	1	0
General Expenses	769	9	9
Total	£3291	0	3

Issues of the Year.

Bibles, 7091; Testaments, 5044; Hebrew Old Testaments, 8.

When we last addressed you, we pointed out that the leadings and openings of Divine Providence appeared to call on the Committee to enter on Foreign Operations. This important and most responsible portion of its work the Society has now commenced; having undertaken to prepare a Protestant Version of the Scriptures in the Portuguese Language, which is now in progress; and having also already contributed to the publication of a large edition of the pure Bible in the German Language, as a first endeavour to assist the Edinburgh Bible Society in its good work on the Continent. Even these humble beginnings of labour abroad have led the Committee into a far more enlarged view of the extent and importance of the field for Foreign Operations which is opening before them than they had previously taken; and we therefore commend them, and this portion of their work more especially, to the heartfelt interest, and increasing liberality, and (above all) the earnest prayers of all our Christian Friends. [*Circular.*

CHURCH PASTORAL-AID SOCIETY.

THIRD ANNIVERSARY.

Sermons.

Thursday, May 3, at vi½ P.M.; at St. John's Chapel, Bedford Row; by the Rev. Hugh Stowell, M.A. Minister of Christ Church, Salford, Manchester; Col. 3 1*l.* 6*s.* 1½*d.*—*Monday, May* 7, at vi½ P.M.; at St. Bride's, Fleet Street; by the Lord Bishop of Chester; from Ezek. xxxiv. 6: Collection, 71*l.* 7*s.* 0½*d.*

Digitized by Google Original from HARVARD UNIVERSITY

Meeting.

Tuesday, May 8, at xi; in Exeter Hall; Rt. Hon. Lord Ashley, M.P. President, in the Chair: Collection, 139*l.* 13*s.* 6*d.*; and Donations, 60*l.*

Movers and Seconders.

Bishop of Ripon; and Bishop of Chester—Bishop of Winchester; and Earl of Harrowby—Bishop of Chichester; and Viscount Sandon, M.P.—and Rev. William Marsh; and Rev. Edward Blick.

Resolutions.

—That this Meeting, while it rejoices in the persuasion that there is a growing desire for Spiritual Instruction and Religious Ordinances in the country at large, deplores the lamentable deficiency in the supply of these blessings, which in many districts still exists; and would confess the obligation, which attaches to the Members of the Church of England to unite in self-denying and persevering efforts for the increase of the Means of Grace throughout the land.

—That this Meeting, fully recognising it as a duty incumbent on the Church of Christ to use all lawful means for the diffusion of His Gospel, desires to bear in mind how vain are all human exertions unless attended with the Divine Blessing; and would, therefore, call on all the Members of this Society to join in earnest prayer to God, beseeching them to prosper this and all Kindred Institutions—providing in His Church a sufficient supply of able Ministers, and crowning their Ministrations with the abundant grace of His Holy Spirit.

Summary.

The Receipts of the Year were 8111*l.* 11*s.* 2*d.* —There are now entered on the Minutes of the Committee, among other cases aided, those of 83 Parishes and Districts, containing a population of 779,500 souls. Of these parishes, in 17 cases, the population varies from 4000 and 5500 each—the average value of the Livings being 145*l.*—six having no parsonage-house: in 32 cases, the population varies from 6000 to 8000—the average value of the Livings being 160*l.*—17 having no parsonage-house: in 18 cases, the population varies from 9000 to 12,500—the average value of the Livings being 160*l.*—7 having no house: in 9 cases, the population is 14,000 to 16,000 each—the average value of the Livings being 223*l.*—only one having a parsonage-house: in 6 cases, the population is 20,000—the average value of the Livings being 190*l.*—none having houses: and in one case, the value of the Living being but 150*l.*, with a house, the population is no less than 30,000. How melancholy a picture of a National Church! The Committee feel, however, that the members of the Society will rejoice to learn, that, by their grants, the number of Clergymen labouring in these parishes will be advanced from 95 to 172, with 11 Lay-Helpers. And, reviewing all their grants together, the Committee find, that, whereas in the 132 places to which aid has been voted, with an aggregate population of 1,086,000 souls, the number of Clergymen, previously to the Society's assistance, was but 147; now, provision has been made for 123 additional Ministers, besides 22 Lay-Assistants. [*Report.*

NAVAL AND MILITARY BIBLE SOCIETY.

FIFTY-EIGHTH ANNIVERSARY.

Meeting.

Tuesday, May 8, at xii; in Freemasons' Hall; Marquis of Cholmondeley, President, in the Chair: Collection, 31*l.* 12*s.* 6*d.*

Movers and Seconders.

Admiral Oliver; and Major Armstrong, 45th Reg.—Capt. Sir Edward Parry, R.N.; and Admiral Hawker—Capt. Jenkyn Jones, R.N.; and Capt. Forbes, late 45th Reg.—Admiral Sir Jas. Hillyar; and Capt. George Hope, R.N.—and Lord Mountsandford, and Captain Hon. Fred. Maude, R.N.

Resolution.

—That this Meeting, confident that moral as well as physical strength should constitute the defence of a Christian Empire, witnesses with heartfelt pleasure the continued facilities enjoyed by the Society, for circulating the Holy Scriptures among the Seamen of Her Majesty's Navy, and Sailors generally; as also the effective distribution to the entire British Army: and, relying on the Divine Promise that His Word shall not return unto Him void, it would thank God for the past and take courage for the future.

State of the Funds.

The Receipts of the Year were 3365*l.* 19*s.* 10*d.*; and the Payments, 3344*l.* 14*s.* 11*d.*

Issues of the Scriptures.

To 40 of Her Majesty's Ships, 2135 copies have been furnished: 45 Regiments and Corps have been supplied with 3675 copies, and the East-India Company's Troops with 350; making a total supply to the Army during the year of 4025 Bibles, and a general total, under existing Regulations, of 63,805 (or 63,305, if 4025 be added to the last total of 59,280: s ee p. 230 of our last Volume.)

The Issues of the Year amount to 12,510 copies; making a total distribution by the Society, since its formation, of 331,633.

LONDON MISSIONARY SOCIETY.

FORTY-FOURTH ANNIVERSARY.

Sermons.

Wednesday, May 9, at x½; at Surrey Chapel; by Rev. John Harris, of Epsom; from Rom. xiv. 7—*Same Day*, at vi P.M.; at the Tabernacle; by Rev. W. Campbell, from India; from Is. xlix. 6—*Thurs-*

Digitized by Google Original from HARVARD UNIVERSITY

day, May 10, at vi½; at St. John's Chapel, Bedford Row; by Rev. William Ford Vance, Chaplain to the Refuge for the Destitute.

Meeting.

Thursday, May 10, at x; in Exeter Hall; Edward Baines, Esq. M.P. in the Chair.

Movers and Seconders.

Rev. Arthur Tidman; and Rev. James Scott, from Demerara—Rev. J. A. James, of Birmingham; and Rev. W. H. Medhurst, from Batavia: supported by W. Alers Hankey, Esq.—Rev. Thos. Haynes, of Bristol; and Rev. George Gogerly, from Calcutta: supported by Assaad Yacoub, from Syria—Rev. James Hill, of Oxford, late Missionary at Calcutta; and Rev. John Ely, of Leeds—and W. A. Hankey, Esq.; and George Bennet, Esq.

Resolutions.

—That this Meeting presents to the Directors its congratulations, on account of the greatly-augmented operations of the Society; and that it cheerfully pledges itself to meet, by renewed and zealous exertion, the heavy additional expenditure, which must result from the proceedings of the past year.

—That this Meeting regards with gratitude to the Author of all good the deeper interest in the Cause of Missions, which has been produced in all classes of Society throughout this country, by the visits and labours of the Missionaries who have returned to this country—the auspicious circumstances under which the Rev. John Williams and the band of devoted Missionaries have embarked for the South Seas—the translation and printing of the entire volume of the Holy Scriptures in the Tahitian Language—the recent tidings of the extensive renunciation of Heathenism by the inhabitants of the Navigators' Islands—the favourable position of the West-India Missions—and the cheering prospects of increasing usefulness in the widely-extended Stations of the Eastern World.

—That while this Meeting fully participates in the Christian Sympathy so extensively cherished toward the persecuted Native Converts in Madagascar, and would earnestly implore that continued prayer may be offered up for those who are still exposed to imprisonment, slavery, and death; it would indulge the earnest hope, that the gracious presence and power of Christ, so exemplified in the triumphant death of the First Christian Martyr, will render the fiery trial, through which the Infant Church in Madagascar has been called to pass, subservient to its own stability, purity, and ultimate extension, so that *the things which have there happened will turn out to the furtherance of the Gospel.*

State of the Funds.

The amount of Legacies received during the year was 3740*l.* 6*s.* 8*d.*, being 4037*l.* 5*s.* 8*d.* less than the amount of Legacies received during the preceding year. The Contributions for the ordinary and special objects of the Society were 66,514*l.* 16*s.* 1*d.*; making, with the Legacies, a total of 70,255*l.* 2*s.* 9*d.*; and being an increase beyond the income of last year of 5882*l.* 3*s.* 7*d.*

The Expenditure of the year was 76,818*l.* 16*s.* 11*d.*; being an increase beyond the expenditure of the previous year to the amount of 13,658*l.* 7*s.* 9*d.*, and an excess beyond the income of the past year of 6563*l.* 14*s.* 2*d.*

Collections at the Anniversary.

	£	s.	d.
Annual Meeting	304	14	7
Sermons—			
Surrey Chapel	221	2	0
Tabernacle	53	8	0
St. John's Chapel	15	13	10
Communions—			
Sion Chapel	34	5	8
Silver Street	47	8	6
Orange Street	26	12	3
Tottenham Court	22	0	0
Claremont Chapel	43	0	0
Kingsland	8	6	5
Hackney, St. Thomas's Square	41	10	9
York Street, Walworth	46	14	0
Stockwell	22	0	0
Total	£886	16	0

SAILORS' HOME, SAILORS' ASYLUM, AND EPISCOPAL FLOATING CHURCH SOCIETY.

CONJOINT ANNIVERSARY.

Meeting.

Thursday, May 10, at xii; in Freemasons' Hall; Marquis of Cholmondeley in the Chair: Collection 110*l.*

Movers and Seconders.

Capt. Sir Edward Parry, R.N.; and Rev. Edwin Sidney: supported by Admiral Hawker—Admiral Sir James Hillyar; and Admiral Sir Jahleel Brenton; supported by Capt. Jenkins Jones, R.N.—Rev. Sanderson Robins; and Rev. W. J. Woodward—and Capt. the Earl of Cadogan, R.N.; and Admiral Napier: supported by Capt. J. W. Roberts, R.N.; and Nadir Baxter, Esq.

Summary.

SAILORS' HOME—In the First Year, 528 men were received into the Institution; of whom, 37 had returned to the place after a voyage: in the Second Year, the whole number was 1002; of whom, 151 were returned men: in this, the Third Year, 1295 were received; of whom, 227 had been in the House before: it is by a steady, and perhaps slow, augmentation of the number of its inmates, that any material change in the moral and religious character of the men may be expected to result from the operations of the Sailors' Home. Much more order prevails now

Digitized by Google Original from HARVARD UNIVERSITY

in the House, with an equal number of men in it, than could be maintained in the First Year. There are now 175 sleeping berths, 75 of which were fitted up in the last year. The Donations and Subscriptions of the year have amounted to 2676*l.*; which is considerably more than three times the income of the Second Year.

SAILORS' AYSLUM—For several weeks, during the very severe parts of the winter, when the navigation of the Thames was stopped by the ice, an average of nearly 150 men was in the Asylum at one time. It would not be easy to estimate the amount of human misery prevented by the Institution in the course of the winter: to understand the benefit of the Asylum, the contrast must be drawn between a man's passing a winter's night in the open streets of London, in a state of extreme wretchedness, and the comfortable lodging and food and clothing which he enjoys in the Asylum. There have been 1139 names on the books in the course of the year; making a total of 10,272 different men, who have been through the Asylum since it was opened in 1827. The Receipts of the Year were 1275*l.*

FLOATING CHURCH—Measures are in progress for transferring the Sailors' Episcopal Church from the river to the shore, as more favourable to the attendance of seamen. The receipts of the Year were 336*l.*

The desecration of the Sabbath on the River becomes yearly more and more fearful. The Sunday pleasure-taking, to the utter neglect of Public Worship, is every year manifestly increasing.

UNITED BRETHREN.

LONDON ASSOCIATION.

Sermon.

Thursday, *May* 10, at vi½ P.M.; at St. Dunstan's-in-the-West; by Rev. Edward Bickersteth, Rector of Watton, Herts; from Acts viii. 20: Collection, 36*l.* 3*s.* 9*d.*

State of the Association Funds.

Receipts of the Year, 4366*l.* 12*s.* 8*d.* —Payments, 832*l.* 18*s.* 9*d.*—Balance, paid to the Brethren's "Society for the Furtherance of the Gospel among the Heathen," 3533*l.* 13*s.* 11*d.*

DISTRICT-VISITING SOCIETY.

FOURTH ANNIVERSARY.

Meeting.

Friday, *May* 11, at xii; in the Lower Room, Exeter Hall; Marquis of Cholmondeley in the Chair: Collection, 9*l.* 10*s.* 6*d.*; with Donations and Subscriptions, 12*l.*

Movers and Seconders.

Bishop of Chichester; and Rev. William Short—Lord Teignmouth; and Bishop of Chester—Rev. A. C. R. Dallas; and Rev. Thomas Vores—and Rev. T. Hughes; and Rev. W. A. Evanson.

Resolutions.

—That while this Meeting would acknowledge with gratitude the increased spread of District-Visiting Societies, and the success with which it has pleased God to attend their labours, during the past year, it would also hope that such Institutions may yet be established under the Clergy, in every Parish in the Kingdom.

—That the information received by the Society of the advantages resulting from the establishment of Provident Funds, of the progress of Education, and of the increase of attendance of the Labouring Classes at Church, is highly encouraging, and may be regarded in some degree as affording evidence of improvement in the habits of the poor.

State of the Funds.

The Receipts of the Year were 323*l.* 17*s.* 8*d.*; and the Payments, 345*l.* 16*s.* 4*d.*

LADIES' HIBERNIAN FEMALE SCHOOL SOCIETY.

Sermon.

Wednesday, *May* 9, at vi½ P.M.; at Percy Chapel; by Rev. Hugh Stowell, M.A.; from Matt. v. 15—*Ye are the salt of the earth*: Collection, 18*l.*

Sales of Work.

Thursday and *Friday*, *May* 10 and 11, at xii; in Hanover-Square Rooms: Proceeds, 378*l.* 10*s.* 9*d.*

Summary.

The Receipts, from June 1836 to June 1837, were 2229*l.* 5*s.* 8*d.*; and the Payments, 2247*l.* 3*s.* 1*d.* — Schools in connection with the Society, 232; being 93 in Ulster, 30 in Munster, 45 in Leinster, and 64 in Connaught: Scholars, 12,040: being an Increase of 10 Schools and 521 Scholars.

EUROPEAN MISSIONARY SOCIETY.

TWENTIETH ANNIVERSARY.

Sermons.

Friday, *May* 11, at vi½ P.M.; at St. John's Chapel, Bedford Row; by Rev. J. Sandys, M.A. Minister of St. Paul's, Islington; from 1 Cor. xii. 12: Col. 18*l.* 9*s.* 7*d.* —*Thursday*, *May* 17, at vi½ P.M.; at

Digitized by Google Original from HARVARD UNIVERSITY

Percy Chapel; by Rev. C. J. Goodhart, M.A. Minister of Castle-Street Episcopal Chapel, Reading; from Mark v. 18, 19: Col. 15*l.* 5*s.* 8*d.*

Meeting.

Saturday, May 12, at xii; in the Lower Room at Exeter Hall; Rev. Edmond Hollond in the Chair: Col. 20*l.* 5*s.* 11*d.*

Movers and Seconders.

Rev. Sanderson Robins; and Mr. E. De Caligny—Rev. John Cumming, of the National Scottish Church; and Mr. Bähler, of Brussels—and Rev. A. S. Thelwall; and Rev. James Murray.

Resolutions.

—That this Meeting, duly appreciating the value of freedom in Public Worship, heartily sympathizes with its Christian Brethren on the Continent of Europe, particularly in France; and feels itself called on to join in prayer to Almighty God, that He would speedily remove all impediments to the preaching of His Holy Word and the extension of His Kingdom.

—That, as the labours of this Society have been considerably blessed, by calling many from the darkness of Popery and Irreligion into the Light of the Gospel, this Society should persevere in its labours, in humble reliance on the promises of our Lord and Master; and endeavour, by every legitimate means, to forward the great objects which it has in view.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions:			
In England	1111	1	7
In Scotland	146	2	4
In Ireland	250	0	0
In Foreign Parts	79	6	1
Total	£1586	10	0

Payments of the Year.			
Salaries of Agents and Grants	1119	16	11
Travelling Expenses	144	2	6
Salaries, Poundage, and Messengers,	325	7	0
Foreign Correspondence, Printing, Stationery, Carriage, Rent, and Sundries	162	7	3
Total	£1751	13	8

Summary View.

In France, a late decision of the Court of Cassation, in the case of two Ministers charged with irregularity in the discharge of their duties, was accompanied by such explanations of the Law of France, as it is feared, by many persons, may materially impede the spread of Divine Truth. It was then declared, that, without the permission of Government, Divine Worship may not be celebrated elsewhere than in those places already set apart for that purpose — that the protection promised to all Forms of Divine Worship can be claimed only by such as are recognised and publicly professed; and that the Laws do not permit the formation of any Cure, Sub-cure, Domestic Chapel, or even a private place of Worship, without the express authority of Government. Notwithstanding this, it is found that so much is in the power of the Mayors of Communes, that they can at once authorise the preaching of the Gospel; and it is also found, that, in every case where a Minister has been prosecuted, there has been some real or supposed neglect of legal forms. Under these circumstances, it may be hoped that no serious impediment can be raised against the Word of God, without at the same time exciting a feeling of strong disapprobation on the part of the people at large.

The labours of the Society's Agents have been greatly blessed, in various parts of the Continent. Through their instrumentality, many Congregations have been formed wholly from among Roman Catholics, and many English as well as French have been highly blessed.

The Society maintains Fifteen Ministers and Four Colporteurs; and purposes, with God's permission, to give its best consideration to several applications for aid, in the maintenance of Ministers, many of whom could be placed with advantage in various parts of the Continent, did the Society possess the means.

The want of Colporteurs is greatly felt; they being found to be the most effectual Assistants for opening the way to the labours of the Ministers. [*Circular.*

LONDON CITY MISSION.

THIRD ANNIVERSARY.

Sermons.

Wednesday, May 9, at vi½ P.M.; at St. John's Chapel, Bedford Row; by Rev. Lord W. Russell, M.A. Rector of Chenies, Bucks; from Phil. ii. 15, 16: Col. 21*l.* 3*s.* 7*d.*—*May* 10, at vi½ P.M.; at New-Court Chapel, Carey Street; by Rev. W. M. Bunting; from Exod. xii. 13: Col. 22*l.* 5*s.* 7*d.*

Meeting.

Monday, May 14, at xi; in Exeter Hall; T. Fowell Buxton, Esq. in the Chair: Col. 306*l.* 0*s.* 2*d.*

Movers and Seconders.

Rev. Dr. Vale; and Rev. Edward Hoare—Capt. Fred. Vernon Harcourt, R.N.; and Rev. George Cubitt — Hon. and Rev. B. W. Noel; and Rev. Thomas Haynes — Charles Hindley, Esq. M.P.; and Rev. Samuel Green — and T. G. Williams, Esq.; and Rev. Peter Lorimer.

Resolutions.

—That the great destitution of spiritual instruction in various parts of London calls loudly upon Christians of all Denominations to unite in furnishing their ignorant and wicked neighbours with a knowledge of the Bread of Life; and that, with a view of occupying some most deplorable and destitute districts, and thus increasing the efficiency of the Mission,

Digitized by Google Original from HARVARD UNIVERSITY

the Committee (besides continuing those Missionaries entirely devoted to the work) be authorised to engage others at a smaller salary, who shall daily devote a part of their time with a special view of benefiting those districts from which no local assistance can be obtained for the funds of the Mission.

—That this Meeting has heard, with deep regret, of the great destitution of the Scriptures amongst the poorest inhabitants of London; and recommends the Committee to consider the best means, and to adopt the most likely plan, during the ensuing year, for supplying that destitution.

—Believing that the great end of all instrumentality is the glory of God in the conversion and sanctification of immortal souls, this Meeting humbly and solemnly resolves to pray for the blessing of the Holy Spirit on the labours of the London City Mission, and those of all kindred Institutions, whether seeking the Evangelization of Britain or of distant and Heathen Nations.

State of the Funds.

Receipts of the Year.

	£	s.	d.
Contributions	3783	18	2
Sale of Publications	125	1	2
Total....£	3908	19	4

Payments of the Year.

Salaries to Agents	3331	2	0
Paid for Tracts and Books	71	3	0
Printing Magazines, Journals, &c.	323	12	10
Salaries	368	15	7
Expense of Meetings	77	14	0
Rent, Office Expenses, Postage, Carriage, Poundage, and Sundries	212	18	8
Total....£	4385	6	1

Summary of Proceedings.

	Visits paid.	To the Sick and Dying.	Meetings held.	Tracts given away.	Scriptures lent.
1836.	55,962	3,856	496	107,475	300
1837.	209,769	30,576	5,028	258,870	815
1838.	205,987	23,771	5,475	229,809	959
Total	471,718	58,203	10,999	596,154	2,074

LORD'S-DAY OBSERVANCE SOCIETY.

SEVENTH ANNIVERSARY.

Sermon.

Monday, May 14, at vi½ P.M.; at St. Michael's, Burleigh Street; by Rev. Thomas Dale, M.A., Vicar of St. Bride's, Fleet Street; from Mark ii. 27, 28: Collection, 26*l.* 9*s.* 1*d.*

Meeting.

Tuesday, May 15, at xi.; in Exeter Hall; Bishop of London, President, in the Chair: Collection, 54*l.* 6*s.*; and New Subscribers, 8*l.* 15*s.* 6*d.*

Movers and Seconders.

Bishop of Winchester; and Rev. Robert Newstead, from Paris—Bishop of Chester; and Dean of Chichester—Rev. Richard Burgess; and Rev. S. C. Wilks—and Rev. Hugh Stowell; and Mr. Hill, a Master Baker.

The Resolutions were the same as those passed at the Sixth Anniversary: see pp. 218, 219 of our last Volume.

State of the Funds.

Receipts of the Year.

	£	s.	d.
Annual Subscriptions	221	3	6
Donations	98	7	8
Collection at Annual Meeting	41	8	3
	360	19	5
Sale of Publications	152	9	9
Total....£	513	9	2

Payments of the Year.

Paper and Printing	313	11	4
Salaries and Poundage	111	1	0
Advertising, Postage, Carriage, and Sundries	102	0	7
Total....£	526	12	11

ABORIGINES' PROTECTION SOCIETY.

Meeting.

Wednesday, May 16, at x; in the Lower Room at Exeter Hall; Thomas Fowell Buxton, Esq., in the Chair: Collection, 15*l.*, with 38*l.* 11*s.* Annual Subscriptions and Donations.

Movers and Seconders.

Edward Baines, Esq., M.P.; and Sir Culling Eardley Smith, Bart.: supported by Daniel Wheeler, Esq.—Samuel Gurney, Esq.; and Rev. J. Pye Smith, D.D.—Rev. Francis Cunningham; and Rev. Thomas Binney: supported by Mr. Hawtrey—Rev. Joseph Fletcher, D.D.; and Rev. W. Ellis: supported by Mr. Thatcher, of Boston, U. S.—Rev. Mr. Scales, of Leeds; and D. Crewdson, Esq.—and W. Allen, Esq.; and the Rev. T. Binney.

Resolutions.

—That, contemplating the vast extent of the Colonial Dependencies of Great Britain, with the important amount of influence for good or for evil necessarily exercised by them over the Aboriginal Tribes in or near those Dependencies, this Meeting rejoices in the formation of a Society, having for its special object to watch over and protect the interests of the Natives, and of Aborigines in other parts of the world.

—That, on a review of the enormous wrongs inflicted on Aborigines by European Colonization as hitherto pursued, it is a cause of congratulation that a New and Better Era has dawned, of which there are promising indica-

Digitized by Google Original from HARVARD UNIVERSITY

tions in the awakened attention of the public mind to this interesting subject—in the labours of the Parliamentary Aborigines' Committee—in the late restoration of the Caffres to their country — in the appointment of Protectors of Aborigines—and in some late Despatches from the Colonial Office, characterized by just and benevolent sentiments.

—That, considering the various sources of danger to which the Aborigines are exposed, from their intercourse with Europeans and the probable extension of European Colonies, this Meeting is deeply convinced, notwithstanding the encouraging circumstances already noticed, of the necessity of exercising an unremitting caution and vigilance, in reference to all Schemes of Colonization which may be proposed, and all measures which may yet emanate from the Home or Local Government affecting Native Tribes.

—That this Meeting contemplates the past effects of Colonization, not only as having been derogatory to the National Character, but greatly injurious to the success of Christian Missions, and the progress of Civilization among Aboriginal Tribes.

State of the Funds.

Receipts of the Year, 127*l.* 17*s.*—Payments, 143*l.* 18*s.* 10*d.*

An account of the Formation, Necessity, and Design of this Society appears at pp. 317-319 of our last Volume.

We entirely accord with the sentiments of the following extract from a Daily Paper:—

Mr. Fowell Buxton, with that unwearied desire to protect the poor and suffering inhabitants of our distant possessions, which makes him worthy of being the successor of Mr. Wilberforce, obtained in the last Parliament a Committee to inquire into the state of the Aborigines in our various Colonies. The information, which the Report of that Committee laid before the public, shed no honour on our country. Wherever our standard has been planted, and the land taken to form part of our own dominion, the inhabitants have been hunted, ploughed, or starved out of existence, with much cruelty and wanton waste of human life. Instead of looking on the Aborigines as infants confided to our care, whom we were bound to protect and instruct, England has almost uniformly regarded them as wild beasts, of whom the land could not too soon be cleared. Such an exposure startled many persons, and roused them to a sense of the indignity heaped on the whole Nation, by suffering such ignominious cruelty to be perpetrated in its name. The public, however, seem not yet sufficiently alive to these enormities.

IRISH SOCIETY OF LONDON.

(A Branch of the Irish Society of Dublin.)

SIXTEENTH ANNIVERSARY.

Sermon.

Monday, May 7, at vi½ P.M.; at St. John's Chapel, Bedford Row; by Rev. Hugh Stowell, M.A.; from Is. liii. 11—*He shall see of the travail of His soul, and shall be satisfied:* Collection, 40*l.*

Meeting.

Wednesday, May 16, at xii.; at the Hanover-Square Rooms; Earl of Galloway in the Chair.

Movers and Seconders.

Marquis of Downshire; and Earl of Roden—Evelyn J. Shirley, Esq. M.P.; and Hon. and Rev. C. Bernard: supported by Rev. Robert Daly—Viscount Lorton; and Rev. Richard Radcliffe—and J. L. W. Naper, Esq.; and Rev. H. H. Beamish.

Resolutions.

—That the value and importance of the Irish Society, as a means of communicating the knowledge of Divine Truth to a large portion of the population of Ireland, is rendered increasingly evident by the experience of every succeeding year.

—That the proofs of the Divine Blessing, with which it has pleased Almighty God to acknowledge the labours of this Society, should call forth our fervent thanksgivings to Him, to whom the praise is due; and should form a stimulus to us to proceed in the work with fresh courage and increased exertion.

GOSPEL-PROPAGATION SOCIETY.

ANNIVERSARY.

Sermon.

Friday, May 18, at iii½; at St. Mary-le-Bow; by the Lord Bishop of Exeter; from Matt. xxiv. 14.

Meeting.

The Annual Meeting was held, as usual, in the large Vestry of the Church, immediately after the Sermon; the Archbishop of Canterbury, the President, in the Chair.

No Collection is made on these occasions.

LADIES' NEGRO-EDUCATION SOCIETY.

Sermons.

Thursday, May 17, at vii P.M.; at Eaton Chapel; by Rev. Hugh Stowell; from John xxi. 15—*Simon, son of Jonas, lovest thou me?* Col. 30*l.*—*Sunday, May* 20, at xi½; at the Scottish Church, Crown Court; by the Rev. John Cumming; from John viii. 36: Col. 23*l.* 6*s.* 8*d.*

Summary.

The object of this Society is, to establish Infant and other Schools on Estates throughout the West Indies and the Mauritius, under the superintendence of the nearest resident Clergy-

Digitized by Google Original from HARVARD UNIVERSITY

man or Missionary; and to aid, by small grants of money, books, or rewards, such Schools as are already in operation, but whose efforts are cramped by want of funds. The Ladies' Society has been very successful in the introduction of Infant Schools, which have met with great encouragement from West-India Proprietors. At noon, the same Schools are opened to the grass and weeding gangs; and, at night, they are flocked to by adults of all ages. By thus localizing the means of instruction, the Negroes are enabled to attend the Schools without neglecting their duty; for so great is their desire for instruction, that, on Estates where there are no Schools, many of the Negroes, after toiling hard all the day, go to a distance of eight or ten miles, in order to learn to read the Word of God.

The number of Schools supported wholly or in part by the Society, is above 120, containing about 8000 scholars, at an expense of 1230*l.* during the last year. Of these Schools, there are 57 in Jamaica, containing 2862 children; and 29 in Antigua, containing 2539. The Committee have, at this time, many fresh claims from Jamaica, and most of the Leeward Islands; and, in Demerara and Essequibo, a wide and important sphere of usefulness, commenced in faith a few years ago, must be abandoned, unless exertions be now made to obtain the requisite means. [*Circular.*

PEACE SOCIETY.

Meeting.

Tuesday, May 22, at vi P.M.; at the Friends' Meeting-House, White-Hart Court; Edward Baines, Esq. M.P. in the Chair: Col. 26*l.* 7*s.* 4*d.*

Movers and Seconders.

Rev. Mr. Woodwark; and Rev. James Hargreaves—Rev. J. Pye Smith, D.D.; and Rev. W. H. Medhurst—John Rundle, Esq. M.P.; and Rev. Ezra S. Gannett, from the United States—and Lieut. Hanley, R.N.; and Rev. James Bennett, D.D.

Resolutions.

—That this Meeting considers, that the progress, which the Pacific Principles of the Gospel continue to make in the world, especially in the United States of America and this Country, is a loud call for gratitude to God, the Author of all Good.

—That, as this Meeting fully believes that the Principles of Peace, as held by this Society, are derived from Divine Revelation; so it has the consolation to know, from the sure Word of Prophecy, that the day will arrive when these principles shall have universal diffusion.

—That this Meeting desires respectfully to urge on all the Ministers of the Gospel in this Country to imitate the example set them by many of the Ministers of America, by preaching on the inconsistency of all War with Christianity, and by bringing the Principles of Peace fairly before their respective bodies at their Annual Meetings: and that all Teachers of Youth should guard against every thing which gives a warlike bias to their disposition, but endeavour in every way to imbue their minds with the love of Peace.

Summary.

Receipts of the Year, 565*l.* 14*s.* 8*d.*—Tracts printed in the year, 60,000: since the formation of the Society, 842,000.

Mediterranean.

Egypt.

*EASTERN-FEMALE-EDUCATION SOCIETY.**

Miss Holliday, under date of Cairo, March 22, reports an

Opening for Female Education in the Family of the Pasha.

On Wednesday 7th, I was officially waited on by one of the Officers of State, Hekekyan Effendi, who had come directly from His Highness, Mahomet Ali; and formally asked if I would take in charge the education of the royal females, consisting of a hundred in number, principally his daughters, nieces, and nearest relatives. Hekekyan said, "This is only the beginning of Female Education in Egypt, for the Pasha has much larger views; but he wishes first to try the experiment on his own family. Much depends upon the approbation of his eldest daughter, whether instruction shall spread through the country: only gain her favour and regard, and you will carry every point, to your utmost wishes."

I begged for a few days' consideration. I felt that I was already engaged in an important work, which I ought not to neglect for any pecuniary advantage, princely as it may be. My friends, however, convinced me that this opening in Providence was but another means of Missionary Labour; and that I could fulfil both duties, for a time, till further help arrived. I therefore hope to enter on my work as soon as I have completed the necessary preparations. I will then pursue every measure, just so far as prudence and duty may seem to dictate; holding myself at liberty to turn back, whenever I find it involve any thing contrary to Christian Principle. One of His Highness's objects is, that I should endeavour to form his eldest daughters into a Committee, to take into consideration the best means of extending Female Schools throughout Egypt and his other acquired dominions; and it is fur-

* The Chinese-and-India-Female-Education Society has adopted a shorter title, which we shall express as above.

Digitized by Google Original from HARVARD UNIVERSITY

ther His Highness's wish that they should be superintended by Englishwomen.

I have, at present, under instruction 114 children. I had, last year, 85; and then 95. The school is so rapidly enlarging, that we have to occupy two rooms. I have them from 8 A. M. till 5 P. M. I have an Englishwoman helping me for a few months. My little orphans exceed my expectations, in their daily improvement.

We subjoin some extracts of a Letter addressed to Miss Holliday by Hekekyan Effendi:—

Previous to the Viceroy's departure for the Saïd, I was directed to inform you, that His Highness had examined the specimens of needle-work and the drawings which you had the kindness to send; and that His Serene Highness had expressed his desire that you should visit his daughter, Nazly Hanum, two or three times a week, at Castel Giubarra, and that you should give her your advice as to the best course to be pursued in commencing the education of his children.

I congratulate with you on this opportunity offered you to extend the blessings of instruction to the highest families of this benighted country. It is impossible to foresee the vast results which must proceed from the introduction of *civilization* in the family of the Prince. Nazly Hanum herself pays great filial deference to her illustrious father's will in all things; and it is difficult to imagine that any obstacles should arise from her part, unless they should be determined by any the slightest impolitic conduct on the part of the Teachers themselves.

In seconding my illustrious Prince and benefactor in his work of civilizing Egypt, I have been led to reflection, by the nature of my duties; and have as yet been able to trace our debasement to no other cause, than that of the want of an efficient moral and useful education in our Females. I believe, that, in elevating the soul, by initiating it in the mysteries and beauties of nature, through the means of geography, astronomy, botany, geology, natural history, &c., in proportion as we better comprehend the power, wisdom, and goodness of the Great First Cause, so are we enabled of ourselves to detect our own errors, and feel a secret invitation within our own bosoms to abandon them. In instructing the mind and the body in those innocent, useful, and varied occupations which are the peculiar employment of females, we enable them to escape those dangers and misfortunes which are induced by the disorders of ignorance and idleness. Habits of industry, cleanliness, order, and economy, by increasing domestic happiness, will not only tend to make us better beings, but will also secure to our children that maternal education, which is perhaps the most important provision which can be made for after-life in this narrow world, and without which no succeeding efforts to obliterate the evil impressions received in early youth can be effectual.

The works which you might recommend to be translated into Turkish or Arabic could be very quickly translated, and printed in the Boolac printing-press, which is under the direction of the Minister of Public Instruction; and where we have published the translations of all the French Books used in instruction, from the Elementary Schools to the Polytechnic School. We have a College of Translators, composed of 150 Young Arabs, many of whom understand the French Language, so as to enable them to translate any work of a popular nature. We have also a few English Translators, Young Turks and Arabs, who were brought up in London by the orders of the Pasha. It is to be presumed, therefore, that we shall experience little or no trouble in preparing the necessary works.

It is devoutly to be wished, that movements of this nature may issue in these Mahomedans being led, under the power of the Holy Spirit, to a clearer discernment of the deep-seated Ruin and only Recovery of fallen man. But this plan for the "*civilization*" of the Court can only mean, while Mahomedan Intolerance continues, the assimilating of the Ladies of Egypt to those of Europe in respect of knowledge and accomplishments, but with the rigid exclusion of all allusion to Religion.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

COTTAYAM.

Progress of the Mission.

THE Rev. B. Bailey writes under date Sept. 3, 1836:—

I trust we can say that the work of the Lord is in progress among the people

Digitized by Google Original from HARVARD UNIVERSITY

around, and those connected with us. There has been for some time back a considerable excitement in the minds of many on the subject of Religion, and great demand for the Sacred Scriptures. And, so far as I can learn, those portions of the Sacred Volume which we have it in our power to distribute, are diligently read by many, with a sincere desire to know the truth; of which some are convinced.

Increasing Light in the Syrian Church.

The Rev. Messrs. B. Bailey, H. Baker, and J. Peet, in a general Letter, dated Sept. 26, 1836, depict the state of the Syrian Church as becoming more and more enlightened. We extract the following passage:—

Their eyes are more and more opening to the absurdities of their forms of worship, and the evil of their numerous superstitions, rites, and practices. Our Places of Worship on the Lord's Day are increasingly well attended.

At Mallepalli, the Catanar goes through the English Service, on the Lord's-Day Morning, in a manner truly gratifying; and a considerable number of people, with books in their hands, read the responses in a very orderly and devout manner. The Sermon is attentively listened to, and many of them seem to be desirous of profiting by the Word. The Sacraments are administered in both kinds; and never, unless there be some to communicate with the Catanar. He refused to admit a person to the Ordinance a few Lord's Days ago, on account of his ignorance; an event that very rarely occurs in the other Churches.

At Collatta, the numbers have increased considerably. The leading man has been excommunicated by his Church at Puthupalli, for having had his child baptized by one of the Missionaries. The Catanars have, however, had cause to repent of this rash act; as, since that time, several other families have joined the Congregation at Collatta. The people at Puthupalli were more violently opposed to the Missionaries than at any other place in this quarter; but by the preaching of George of Cunankoollam among them, the preaching at Collatta, and the labours of the Readers, the desire for reform has spread rapidly among them.

The demand for copies of the Scriptures, and of the Liturgy, continues. Of the Liturgy, we can neither get them ready fast enough to supply the demand, nor keep those we have in hand for our own use. People coming from a distance must be supplied. We regret, that though the present edition is nearly expended, the revised one is not ready for the press.

Communications of a later date show the spirit of religious inquiry, resulting from the free use of the Scriptures, to be powerfully on the increase. There had been, however, some instability in some of the Natives who had taken a prominent part.

We add a few passages from the Journals of Mr. Peet and Mr. Baker. Under date of April 29, 1837, Mr. Peet writes:—

Early in the morning I left Mavelicara, for Puttencar; and arrived at seven A.M. About ten A.M. I proceeded to the Church; and began to preach to a large number of people, who had assembled on the occasion. Some were very averse to my preaching; but two of my own lads, Deacons of that Church, openly reproved them, exhorted the people to attend to the Word, and requested me to expose the evil of worshipping images, one of which, a figure of the Virgin, was placed over the altar. When order was restored, I was enabled to recommend the Gospel with freeness and affection. On leaving the Church, the Deacons came to tell me, that the Metran, who had just left an adjoining Church, had sent for the friends of the Deacons of the several surrounding Churches, and had forbidden them, upon the pain of his heavy displeasure, to send the Deacons to the College. Upon this, I sent for their friends, and, having reasoned on the subject, requested them to send the boys. They replied, that they were afraid; but the lads said that they would find a way to come, in about a month. I afterward found that they were as good as their word. At three P.M. on the same day, I left for Maramanna, the Southern Malpan's Church. In the evening I had a good deal of conversation with the people.

Next morning, I performed Divine Service in the Church, before three Catanars and about 100 people. The people were very attentive; and I was enabled, with some liberty, to proclaim the glorious

Digitized by Google Original from HARVARD UNIVERSITY

doctrine of justification by faith. On the same day, about ten A.M., I set out for Corencherry Church, a little to the east of Maramanna. Upon going into the Church, for the purpose of speaking to the people and distributing Tracts, I saw an image of one of the deceased Metrans: from which I took occasion to address them on the evil of idolatry; particularly adverting to the custom among the Syrians of prostrating themselves before such images, and imploring their assistance. Some of them replied, that they did not do so now; for they had been convinced of the error of it, by the instruction of some Deacons, and by reading our Tracts. To ascertain the truth of this, I asked them what Tracts they had read, and then made inquiries as to their knowledge of the contents of these Tracts. I found, upon examination, that they had read them, and knew their contents. After a little exhortation, I gave them other Tracts; and left, for Ranee, about twelve A. M. I reached it about four P. M., very much exhausted; having been shut up in a small native boat, and dragged across the sands, as there was but little water. Rance is in the mountains, and the most distant Church which the Syrians have to the east. Here the Catanars received me very courteously; and, as I signified my intention of remaining over the Lord's Day, assigned me a lodging in the Church. Here I found, as in most Churches, marks of their superstition; viz. a car or temple, in which, on saints' days, images are carried about to bless the people's houses. Finding that St. George was the chief object of reverence here, I took the opportunity of reading to the Catanars and people the history of St. George; which, with some little addition, applicable to the Syrians and Romans, I had translated, and printed in the Malayalim language. At the reading of this book they all expressed the utmost astonishment, and declared that they thought we believed in him as well as themselves. After much conversation, and exhortation to forsake their superstitions, I told the priests, that as to-morrow was the Lord's Day, I intended, with their permission, to preach to the people, either before or after the Mass Service, as might be most agreeable to themselves. They replied, that they should be most happy; and would request as many people to attend as possible. On the next morning, numbers assembled early, before the Mass Service, whom I divided into two groups; and made some of my own lads read and explain to them parts of the Scripture. At the close of the Mass Service, I went, by previous appointment, into the Chancel; and the Catanars having requested the people to pay great attention, I read the Confession from our Malayalim Prayer-book, offered up a suitable prayer, and preached to a most quiet congregation of between 300 and 400 persons. At the conclusion, I put several questions, to ascertain how much had been understood of my discourse; and finally exhorted them all to turn to the Lord, and serve Him in truth and sincerity, according to the directions of His own most blessed Word. Toward evening, the Catanars, and several of the leading men, came to bid me farewell.

The following passages are from the communications of the Rev. H. Baker, during his visits to the different villages.

April 10, 1837—I left early this morning for Maramanna, distant six miles from Puttencar. Our boat having got into the wrong channel of the river, we were obliged to walk a considerable way in the sun. This is the Church to which Palacoonatta Malpan belongs. It being Fast time, some twenty or thirty people came, to go through the appointed routine of genuflexions, prostrations, and muttering of prayers. I was grieved to see these mummeries still continued in the place; as the people know better, and the Malpan himself has a good knowledge of Scriptural truth. They are, however, enslaved to the fear of the Metran, who threatens suspension and excommunication to those who take part with the Missionaries. After the prayers, I had a long conversation with the principal people; who, I found, were better informed than at first they wished to appear to be: they were less frank and open than some whom I saw yesterday: their desire for Scriptural instruction is great; and they evidently study the New Testament.

April 11—At prayer this morning, eight or ten persons attended; and at the close, one, who evidently came to dispute, began to take high ground: he, however, soon proved to be a mere babbler: he knew little of Scripture, and was proud of that kind of knowledge

Digitized by Google Original from HARVARD UNIVERSITY

which puffeth up. The Syrians have a good deal of knowledge to unlearn, as I frequently tell my Readers: they have a good deal of pernicious stuff treasured up in their memories, which they have learnt from one source or other; and this is a continual obstacle to the introduction of the simple truths of the Gospel, even in the minds of those who desire instruction.

April 13, 1837—I went to Callucherry, a Church two miles from Puttencar. The old Catanar was very glad to see us; but on going to the Church, we found that the other Catanars had locked the doors, as if on purpose to exclude us, as they had heard that I was coming. The old Catanar tried all the doors, but in vain: he then took our party to his own room, which was up a flight of steps; and then, as if suddenly recollecting himself, he opened a trap-door in the floor—which, from its appearance, I should judge had not been opened for some months, or perhaps for years before;—and letting a man down, the doors of the Church were soon opened.

April 15—I left early this morning for Mallapalli. In the evening, a little boy who belongs to my school at Cottayam came into the Church, crying bitterly: he said his father was so ill, that they did not expect him to live, and requested that I would come and administer extreme unction to him. I expressed my surprise, to those who were present, that the Catanar had continued this superstitious rite among them, contrary to the express instruction he had received. They said, that the Office for the Visitation of the Sick, as it stands in our own books, was all that was meant: on which, I gladly consented to go.

April 16: *Lord's Day*—The Catanar not having arrived, I commenced the Service about ten o'clock; which, together with the Sermon, took up till one o'clock; when he arrived, and commenced Mass. The whole was in the Malayalim Language; and there was nothing objectionable in it, except that the candles were lighted, and incense burned in the censer, and a few of the people frequently crossed themselves. There was a much larger congregation than I have seen here before; and the women seem to have overcome their scruples, for they were as numerous as the men. It was four o'clock before the Service was over; and some of the people had been in the Church from nine in the morning till that time.

State of the Syrian College.

This Institution having been under the charge of Mr. Peet, he reports, concerning its state during the year 1836—

The total number of Deacons and Lay Boys taught in the College during the past year, is 47. To them I attended for the first five days in every week without intermission, except in time of sickness, from about eight A. M. till four P. M.; besides being obliged, from the want of proper books, to prepare their lessons on Indian History and Astronomy.

During the last half-year, the following branches of study have been pursued in the College: Divinity, Mathematics, Elements of Astronomy, Geography, Syriac, Sanscrit, Malayalim, and English Grammar. In English, the Histories of India and Rome.

The Examination of the Youth taught in the College at Cottayam was held on Friday, December 9th, 1836.

Mr. Peet adds—

I am truly grateful to state, that I have good reason to believe that three or four of the boys have not only obtained general knowledge, but a saving acquaintance with the truth as it is in Jesus. It is true that their early impressions often fade, and principles untried can seldom be relied on; but from their seemingly anxious inquiries after spiritual knowledge, their apparently deep conviction of the heinousness of sin, their renunciation of the errors of their Church upon professedly Gospel Principles, their correct moral deportment, and from some personal acquaintance with the youthful mind just beginning to turn to God, I do cherish the hope that the Holy Spirit has indeed taken possession of the hearts of these lads, and is training them up for the kingdom of glory.

TINNEVELLY.

General View of the Mission.

The last detailed account of this Mission (See Vol. for 1836, pp. 512, 514) brought its concerns to August 1835. The Journals and Letters of the Missionaries subsequent to that period report, during many months, the peculiar difficulties, heart-burnings, and trials, connected with the schism in that Mission. In the begining of 1836, the late Bishop

Digitized by Google Original from HARVARD UNIVERSITY

Corrie visited the Tinnevelly Mission, at the request of the Corresponding Committee, and fully approved the course which had been taken by them. How deeply he felt the bitter consequences of the schism there existing, was expressed by him to Mr. Tucker: — "He acknowledged that the evils, and the sins which he had himself witnessed, and heard with his own ears, caused him many a sleepless hour." During the year 1836, the labours of the Missionaries were directed to the re-establishment of union and peace, wherever it was practicable; but a long series of lawsuits, and many other vexatious proceedings, mark the Missionary communications of this period. In the beginning of 1837, the Rev. Messrs. Harley and Thomas left Madras for this Station, where they arrived on February 5th of that year. The Station has been divided into districts: that of Palamcottah being under the Rev. Messrs. Pettitt, Harley, Thomas, Dent, and Devasagayam; and Satankoollam under the Rev. C. Blackman. From their Reports, we give the following account of the half year ending June 30, 1837.

Ministry and Education in the Palamcottah Division.

The present half year shows a total of 5567 souls under instruction, in the eight districts under our care.

During the half year, 104 persons, children and adults, have been admitted into the outward Church by Baptism. Several of them have been persons studying in the Preparandi Class; some were wives and children of Catechists; and the others, persons belonging to the various village congregations.

A plan has been adopted, which has long been in contemplation, but, till this year, has not been effected. Several members of the country congregations in the Meignanapooram District expressed a wish to have the Lord's Supper administered to them at their own places; it being a journey of twenty-five or thirty miles to come over to Palamcottah. Previously, the Lord's Supper had not been administered in the districts at all; but only at Palamcottah, and formerly at Satankoollam for a time. In order to accomplish this desirable object, a meeting was held once a week by the Catechist, for the purpose of instructing and examining the candidates: and on the three days previous to the administration they were visited and examined by the Rev. H. Harley and the Rev. G. Pettitt. On Good Friday morning, no fewer than forty-five persons, who, with one or two exceptions, had never before participated in this holy feast, partook of it, and seemed to enter into it with much devotional feeling.

We heartily rejoice to say, that we have had rather less difficulty and disturbance, from division and its miserable consequences, during this last half year, in this branch of the Mission: and, as we wish to be at peace, we wish we could hope that no fresh troubles of the kind would arise. Indeed, one great source of disturbance has been cut off, by the Mission Villages having been secured to the Mission by the proper Civil Authorities.

There has been, as usual, a little fluctuation in the number of Catechists during this half year. In our eight districts there are seventy-six; two having been dismissed for bad conduct.

There has been an average of twelve persons learning in the Preparandi Class: and, during the half year, five have been appointed as Assistant Catechists; two of whom were previously admitted to Baptism. The case of one is, perhaps, worthy of notice. About two years ago, about forty families, some living within the mud fort in the large town of Streevygundum, and some of their relatives in other places, offered to put themselves under Christian instruction. Their motives were not then clearly known; but it has since been ascertained that they were induced to leave Heathenism, to which they were very lightly attached, in consequence of some oppressive treatment from the superior party living in the fort—who account them as a kind of hereditary slaves—for whom they were not willing any longer to perform some menial and degrading offices. As they offered to learn the Scriptures, while there was a prospect of much opposition, they were received; and, after a little time, a Catechist was sent to instruct them. They suffered a series of very severe persecutions: for, though this opposition was not raised, because they were Christians, doubtless it was in order to prevent them from becoming such. Their little shed, built for worship, was pulled

Digitized by Google Original from HARVARD UNIVERSITY

down; and though the assailants were fined, yet the magistrate, fearing a breach of the peace, would not allow them to build another. Quarrels were made; several prosecutions were instituted against them in the Cutchery; and an unjust complaint for debt was filed against the leading man in the native court. Thus prevented from having any Place of Worship, and assailed in every way, with the whole town against them, and tempted probably by worldly inducements, first a number of families relapsed, and became enemies to the rest; and afterward, the principal man also, with all but five families, went back to heathenism. While all were under instruction, they had requested us to receive into the Preparandi Class a young man and his younger brother, that they might become qualified to teach them; as the people of the fort will not allow Europeans, native strangers, or Cutchery Officers, to enter the fort. When this young man came into the class, he knew nothing at all of Christianity, and, it is said, was thoughtless and wild in his disposition as an untamed colt. He needed much trouble to be taken with him for a long time; but by degrees he greatly improved, acquired much knowledge, manifested a sincere attachment to Christianity, and great interest in the study of it; and there is some hope that he has the beginning of true religion in his mind. He voluntarily and earnestly requested Baptism; and, although the consequences of such a step were faithfully set before him, he continued to desire it, and was baptized.

The Rev. H. Harley took charge of the Seminary, upon the Rev. C. Blackman's departure for Satankoollam; under whose care it had been, up to that time. The number of boys, at the end of the last half year, was 33; including 24 Boarders and 9 Day Scholars. The half-yearly examination took place, as usual, at the Church; when the boys were examined in English and Tamul, and in the Grammar and Arithmetic of both languages; in Geography; Old and New Testament, &c.; and we are thankful to say, that they acquitted themselves to the general satisfaction of those present. Previous to the examination, 397 questions were put to the first two classes, on subjects which they had learned during the half year; and the replies were given in writing by each, without the aid of books: in general, they were accurate both as to language and sentiment. The Rev. J. Thomas takes a class of the elder boys daily, who are instructed by him in Bible History, Chronology, Geography, and other subjects connected with the Sacred Scriptures.

Our Schools continue to make as good progress as usual, and there is no difficulty in extending them on every side. Although we not only teach Christian books, but make the instruction decidedly religious, we have many applications from heathen villages for the establishment of schools, and very frequently by the village authorities themselves. We ourselves would pray, and call upon our friends to pray earnestly, that the seed sown in the minds of the children in our schools may bring forth fruit to life eternal.

Ministry and Education in the Satankoollam Division.

Mr. Blackman writes—

I took charge of this part of the Mission on the first of March last, and, from about that time, have, with my family, been residing in the Mission House at Satankoollam. I have had the assistance of Mr. Ross; who has made himself generally useful in attending to congregations and schools, and in employing the little knowledge which he has in medicine for the relief of many sick persons who have applied to him for advice.

With regard to the Congregations and Catechists, during the time I have had charge of this division of the Mission, nearly 200 souls have been added to the congregations, from heathenism. The greater part of the persons who have put themselves under instruction is included in three villages, formerly entirely heathen. In one of them, the inhabitants have converted their small Devil Temple into a School-room, and have built a Prayer-house. In another, they have built a neat little Church, chiefly at their own expense. In Velaithapooram, they pulled down the Devil Temple; and put up a shed with the materials, to be used as a Prayer-house. There is much that bears a pleasing aspect: and were the rent in the Mission to be healed, it would be still more fair and attractive; especially to one who did not examine its internal operations. We hardly need say, that whole villages are not at once truly converted to God; and that every man who has joined the Mission does not at once renounce all the superstitions in which he has been brought up, and which have grown with his growth, and strengthened

Digitized by Google Original from HARVARD UNIVERSITY

with his strength. The remains of superstition, pride, and selfishness, very frequently lead the people to transgress the Scriptural rule, which they have engaged themselves to observe. These evils, which are the effects of a depraved nature strengthened by habit, are subdued in a measure, in many cases; but they can be eradicated by divine power only, accompanying the doctrines of the Gospel which are enforced, and the discipline which is exercised.

In this division of the Mission, there are twenty-two schools, containing 630 scholars; of which seven have been established during the last three months. Twenty of the schools are in villages where we have congregations: the rest are in heathen towns and villages. Many persons, who are now grown up, learned to read in the Mission Schools, when they were children. The greater part of our people are, however, ignorant of the art, and show a culpable indifference with regard to their children being taught to read; so that education is not advancing among our people, as we desire. Yet, considering the poverty of the generality of them, it must be allowed, that much has been done, though not so much as to equal our expectations and wishes.

Mrs. Blackman has directed her attention to the education of females. In the school which she established on her arrival here, twenty-five children are boarded and clothed at a monthly expense, inclusive of the salaries of Master and Mistress, and servants, at two rupees each child.

The following Returns of this Division are dated June 30, 1837:—

Catechists, and Assistant Catechists, 34; Number of souls under instruction, 2640; Chapels and small Prayer-houses, 31; Baptisms—men, 134; women, 110; children, 134; Candidates for Baptism—men, 651; women, 634; children, 977; communicants, 33.

Extracts from the Journal of the Rev. G. Pettitt.

March 11, 1837—The people assembled at eight o'clock for Service. All were present but three persons, who were not in the village. The people here, with only a few exceptions, know their Catechism much better than the Taleivenkotie People, and are more attentive. I had to reprove two women and one old man, who are very negligent and idle. The old man is a great talker; and tried to excuse himself by saying that he was often sick and very weak: and when I shewed him that this aggravated his fault, since it gave him more time for thought and learning the Word, he was not at all pleased, and did not like to admit that it was the absence of desire and a pious mind that was the cause of his negligence. At first, he said that the want of desire was not his fault; but he admitted that this would not avail as an excuse at the Last Day. He rose, and went muttering out of the place, as I thought, offended; but he soon returned, as if he had only been out to shake off what I had said: however, he listened with attention, as did all others, when I spoke of the danger of not improving their present opportunities, and expounded and applied the Parable of the Sower from the 8th chapter of St. Luke. When questioned as to what kind of ground they resembled, many of them said, at the same instant, "The stony ground." After directing them to seek the honest and good heart, I concluded the Service with prayer.

March 23—I arrived before sun-rise at Pragasapooram. My object in this journey is, to make preparations for the administration of the Lord's Supper, and then to administer it to-morrow, Good Friday, at Meignanapooram; which is the central congregation in the fifth district. About two months ago, the Catechists and people requested it; and the Catechists of three congregations have held a meeting once a week with those who wished to communicate, to instruct them in the nature of this sacrament. I had Morning Prayer with the people who assembled, and the school children, who are very numerous, and most of whom are heathen children; reading and expounding the first half of the 53d chapter of Isaiah, to direct their attention to the profitable way of celebrating this solemn season.

After breakfast, I examined four men and three women, candidates for Baptism; of whom I selected one old man, his son about fifteen years old, another youth about fourteen, and two women; to whom, and also to infants, I administered the rite of Baptism.

I afterward examined five men and three women, candidates for the Lord's Supper. They were not so well instructed as I could have wished; but their attention, their acquaintance with the main points of the faith, their evident desire to

Digitized by Google Original from HARVARD UNIVERSITY

partake of the Ordinance, and their knowledge of the real nature of it, as distinguished from the errors of Popery and self-righteous dependence, left no doubt as to the propriety of receiving them, after a solemn warning. I was much pleased with one of the women; who seemed to feel, while she acknowledged, her own sinfulness and weakness. I told them to come to Meignanapooram to-morrow.

I arrived at Meignanapooram about eight o'clock in the evening. We had a good congregation; to whom I read part of the 22d chapter of Luke, explaining principally the institution of the Lord's Supper; and also following our Blessed Lord through His last conversation with His Disciples, His washing their feet, going to Gethsemane, His agony and bloody sweat on the evening before His crucifixion. I found Mr. Harley here as appointed; who leaves to night for Pragasapooram, to have Service there to-morrow morning.

Good Friday, March 24, 1837—I had early Morning Prayer with the people, reading and expounding the first lesson for the day—the offering of Isaac. The Rev. H. Harley examined six adults, candidates for Baptism; after which, I baptized them, together with nine infants.

About half-past ten, the people who wished to partake of the Sacrament came from Pavanasapooram. I examined them a little, and found them as well instructed as I could have expected. I questioned them closely as to their feelings, and determination to give themselves up to their Saviour; warning them not to come, unless they had reason to believe that they had such a desire; and cautioning them not to suppose that the Lord's Supper would save their souls, or be productive of any benefit at all, except by faith: of which they seemed quite aware. I was glad to see the women from Pragasapooram, whom I examined yesterday, come and voluntarily sit down with these people, answering with them the questions I was asking.

At half-past eleven o'clock, we commenced Service. I then preached from John xix. 30. The people were very attentive; and I could not but hope that some would profit by the news of such wonderful mercy as that which we this day commemorate. After the sermon, all but the communicants departed; and I was greatly cheered to see twenty-one women, and twenty-three men, besides three Catechists, altogether forty-seven persons, waiting to celebrate the Lord's Supper in this Church, for the first time. It was to me a very interesting and cheering work, to minister to them this blessed feast. Their behaviour was very devout. May the benefit be lasting to their souls, by the operation of the Spirit of God! They seemed drawn nearer to me; and I could not but think that their looks, and their salâm, on leaving the Church, indicated a corresponding feeling on their part. Most of them were Shanars; and a few only had communicated before.

I went to have Evening Service, as arranged, at Pavanasapooram. The people were not quite ready; and therefore I examined the school-children outside the Church, upon the meaning of "Good Friday," or, as it is called in Tamul, "Great Friday," and the sufferings of our Lord: they seemed rather dull, and as if not accustomed to be questioned much. I then had Service in the Church. Many persons came from the neighbouring congregations; but not till after Service had begun. There were more females than males; and the Catechist says that they are more diligent than the men. I preached from the First Lesson, Isaiah liii. 6. I afterward returned to Meignanapooram; and thence proceeded to Vattakaivilie, which I reached about eleven o'clock, and thus finished this sacred day. May its enjoyments and labours prove to have been not in vain to myself and others!

I went to Satankoollam. A short time after my arrival, Mr. Ross, on getting something for me out of my palanquin, discovered in it a deadly poisonous snake just behind my pillow, and near where my hand must have been most of the time that I had been travelling this morning. It was climbing up the side; and had my journey been a longer one, or had I put my hand down behind for Tracts, which I keep there, in all probability I should have been bitten. I must have brought the snake from Vattakaivilie, where it probably got into my palanquin in the night. On killing it, and especially afterward, I could not but shudder at the thought of bringing death under my pillow for seven miles, and that my life had, through the merciful protection of God, been again bestowed upon me.

Digitized by Google Original from HARVARD UNIVERSITY

Evil Effects of the Schism in this Mission.

On the subject of the schism, the following remark, by the Rev. E. Dent, will be read with deep pain:—

Two Catechists visited me this evening, and bitterly complained of the divided state of the Tinnevelly Congregations; desiring to see union and love among us. They said that the Heathens laughed at them, and the Papists triumphed over them; saying, that it was a religious dance to them, to see Ministers opposing each other, Catechists and people quarrelling and fighting, and yet all professing to have one Vedam, and to follow one Christ. This is substantially true: the same remarks were made to me by some Heathens when I was at Satankoollam. I explained things to them, and endeavoured to reconcile their minds.

TINNEVELLY (GERMAN) MISSIONARIES.

THAT our Readers may be apprised of the view which the supporters of the Rev. C. T. E. Rhenius and his Associates take, we subjoin some

Statements of the "Friend of India" relative to the Mission.

The "Friend of India" is a Periodical Work printed at Serampore. The Editor thus writes, on the 16th of March of last year:—

Our Readers need scarcely be informed, that the Tinnevelly Missionaries, finding it unavoidable to continue any longer in connexion with the Church Missionary Society, separated from it some time since; and, with a bold confidence, cast themselves and their extensive Missionary Establishment on the generosity of the Christian Public. Their confidence does not appear to have been misplaced. Partly owing to that English feeling, which leads our countrymen to succour the weaker party, but chiefly from the more exalted motive of Christian Liberality, subscriptions have been poured in upon them from all parts of India, and from England; and, at the close of their last accounts, their Monthly Expenditure, which does not fall short of 2000 rupees, had not only been provided for, but a balance equal to the outlay of the succeeding six months was on hand; and they are thus enabled to prosecute their valuable labours with cheerfulness and vigour.

We have long been convinced, that the great work of evangelizing the Heathen must be chiefly accomplished by means of Ministers raised on the spot; and when such Ministers come to be supported by Indigenous Societies, which shall look to Christendom for neither superintendence nor funds, then indeed will the time be at hand when the Kingdom of God shall come. As our Readers are acquainted with views of the German Tinnevelly Mission very opposite to those which are given by the "Friend of India," we subjoin from that Work the following passage for their consideration:—

The Tinnevelly Mission now constitutes a distinct and independent Mission, unconnected with any of the great Societies in Great Britain, but drawing its resources in a good measure from the country which it is intended to evangelize.

Without entering on the causes which may have led to the separation of this Mission from the Parent Stock, and looking only on the result which is shewn in the establishment of a Separate Mission with an independent spring of action, we think the separation may reasonably be considered an object of congratulation to all interested in the success of Missions.

If those to whom the management of the Missionary Enterprise is committed take a correct view of things, they will see the propriety of fostering the growth of such Independent Missions by every means in their power. They must be aware, that the distinction which they enjoy in the Christian Church is owing to a well-founded idea of their pre-eminent zeal for the spread of the Gospel. They cannot fail, therefore, to have been powerfully impressed with the conviction, that the existing Missionary Societies in England, if their means and agents were multiplied tenfold, are totally unable to occupy a tenth of the Missionary Field; and that, even if adequate supplies of men and money could be found, the present Societies, four or five in number, are incapable of infusing life and animation into a large Missionary Circle. The zealous Secretaries and Directors of the Missionary Societies in London cannot but have remarked with pain the fact, that, in five years more, the first half-century of the Missionary Impulse will have been com-

Digitized by Google Original from HARVARD UNIVERSITY

pleted, and that, comparatively, little has been done to realize even the moderate expectations of the Christian World—that the ground which has been occupied, cultivated, and rendered fruitful, is but a speck, in a vast and almost interminable wilderness.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

General View of the Mission.

THE Labourers in this Mission have been much troubled of late by various circumstances; and more especially by the wars of different Tribes. Notwithstanding their many trials, however, they are encouraged to believe that the Gospel is gaining an increasing influence. They have been blest, as formerly, with success in pacificating the Northern Tribes: and though some of the recently-formed Southern Stations have been, for a time, inevitably broken up, yet the persons of the Missionaries have been respected; and they are still waiting, ready to re-occupy the ground, as soon as Providence shall open the way. In the midst of these afflictive dispensations, they appear to be supported by special communications of Divine consolation; and they desire that their Friends in this country should abound in prayers on their behalf, that they may still be sustained, as hitherto, in the persuasion that the Lord is with them. *If God be for us, who can be against us?*

Influence of the Gospel at the Northern Stations.

Tepuna.

The Lord's-Day Services have been regularly held, and the Natives visited at their villages. Some of them assemble to Morning and Evening Prayer, read the Scriptures, and catechize each other during the week-days; which helps to restrain and subdue their former bad habits, and to prepare their minds to hear the Word with profit. They are slow in their improvement; being so very ignorant of themselves, of God, of sin, of holiness, and of many things pertaining to this life, that it is difficult to impress their minds with just ideas on spiritual subjects. [*Mr. King.*

Mr. King remarks, Sept. 9, 1836, with great truth and judgment—

To raise a barbarous nation to a state of civilization, is not the work of twenty, neither of forty years, with the slender means which have been employed. The Europeans living here, hinder, rather than forward, the work; and what could the Missionaries have done had not their weapons been mighty through God to the pulling down of the strong-holds of sin and Satan? It was by dint of labour and exertion that this Mission was begun and carried on; and it requires the same to continue its operations.

When a Native begins to consider about his soul, and to seek salvation by Christ Jesus, he finds himself ignorant of every good thing, and knows not how to proceed. He does not cast off all his ignorance and sin in a day, and become an enlightened and civilized Christian. It requires not only prayer and watchfulness, and the constant use of the Means of Grace, but a course of time, before many inquirers are brought to a clear knowledge, and an established faith and hope in Jesus Christ. If this be the case with one brought up in civilized life, under the sound of the Gospel, and under the laws of his own country—which forbid to steal, &c., on pain of death, banishment, or confinement—what must be the case of a New Zealander, who has been from his childhood encouraged in every sin by his friends and neighbours, when he begins to discern a little light in the midst of darkness? Even when they are brought to know a little of divine things, how low their ideas of truth, honesty, and industry must be, I leave you to judge.

Kerikeri.

Owing to the great distance, and the secular duties connected with the Kerikeri Station, the Natives cannot be so regularly visited as we could wish. We have, however, cause of thankfulness to our Heavenly Father, that a work of grace is going on, we trust, in the souls of some of the Natives at the above places. At three of those places, Divine Service is regularly held by Christian Natives on the Lord's Day; when a good number attend the Services. At the same places, many of the Natives, both old and young, devote a portion of their time to school; and many have learned to

Digitized by Google Original from HARVARD UNIVERSITY

write, and to read the Scriptures, and have committed to memory most of the Catechisms. We trust that a divine blessing will continue to attend those portions of the Scripture which many of the Natives are now reading in their own language. Henari Wahanga, one of the Native Christian Teachers at Wangaroa, in consequence of the sickness of his wife Ripeka, was obliged to return to Kerikeri: and in March last, Ripeka, after a long illness, died triumphant in the faith; and is now, we doubt not, with her Saviour in glory. During their residence at Wangaroa, they were useful, and much respected by the Natives of the place.

The number of our Settlement Natives at Kerikeri has considerably decreased: some have gone out as Christian Teachers: others have gone to reside at their native places. Others have been taken away by death; some of whom, I doubt not, have died in the faith of Christ, and are now in Heaven with their Saviour. Two of them, I have the strongest grounds to believe, are now in glory—Rebecca Wahanga and John Taua: they not only died the death of the righteous, but they lived the life of the righteous for many years; and all who knew them respected them much: their walk and conversation was such as adorned their Christian profession. I may truly say, that their end was peace. [*Mr. Kemp.*

The Natives in the Settlement, upon the whole, behave well; and those who have been received into the Church of Christ stand their ground! They do not, however, appear to be burning and shining lights. [*Mr. Shepherd.*

Paihia.

Through the tender mercies of our God, we have been brought to the end of another year. General good health has been granted to all the members of this Station; and the arms of Everlasting Love have been around us, to protect us. The Church at Kororarika has been erected during the year: it will, however, require much to be done to it, before it is completed. We have held Service in the Church, both with Europeans and Natives, during the last eight months. The attendance, though not large, is on the increase; and we cannot refrain from expressing a strong hope that the erection of this building will prove a great blessing to the community at large in the Bay of Islands. At the Kauakaua, a good commodious Chapel has been erected during the year: it is not yet completed. The congregations here have been large, and regular in their attendance: the Means of Grace have been well appreciated by many. As a community of Christians, they give good proof of their sincerity. We trust that they are growing in grace, as well as in divine knowledge.

Our schools have been on the increase. Many applications have been made by Natives, living far and near, for books, slates, &c., where there have been educated and well-disposed Natives willing to teach their countrymen. The English Girls' School has now become a charge of considerable importance: there are at present twelve under instruction in the school. The Paihía Schools have made a creditable proficiency during the year. The Schools at the Kauakaua have been conducted with regularity by the Christian Natives. [*Rev. H. Williams.*

With respect to the work of God in the Mission, we have much cause to thank God and take courage. Satan has tried hard to gain an advantage. We have been graciously preserved from despondency; and to our joy and gladness, the Lord is still carrying on His work.

[*Rev. C. Baker.*

Waimate.

In those districts where there is any profession of Christianity, there is a larger proportion of the inhabitants to be found in the House of God than in most Christian countries. This steady use of the means is followed, as a necessary consequence, by the addition of some, from time to time, to the Church of Christ, and by the general growth in grace of those who are already within the fold. Still, it must be allowed that there is a lamentable ignorance of Scripture truth in those who profess the Religion of Christ. An attempt has been made to remedy this evil, by the institution of Bible Classes; which give an opportunity for more familiar explanation, which is gladly embraced by many. During the year, there have been admitted to the rite of baptism, 87 adults and 49 infants: the number of communicants has been 106.

Went to Waitanga, to see William Taunui, who has been some time sick. His body suffers much, but his mind is in a peaceful state.—We had a very distressing case this morning, in the death of David Tira's child. Yesterday morning the little girl walked with its parents to the Chapel, apparently in good health. Toward the conclusion of Service, she was taken ill; and this morning was brought

Digitized by Google Original from HARVARD UNIVERSITY

up in a dying state, and in the course of an hour expired. It is, however, instructive to hear the poor man speak. He is a man, I should suppose, of strong natural affection; but yet he seems to rejoice under his affliction, in the assurance that his child is with Christ. In the evening, I met my Bible Class.

I met two large parties of communicants. The meeting was gratifying, because there is much of Christian simplicity. One named David Tira is an interesting character. He is a warm, lively, and consistent Christian. He came yesterday, to mention some conscientious scruples against receiving the Sacrament, arising out of an altercation he had had with his wife relative to the punishing of their child. It did not appear that either had acted improperly; but the proof of tenderness of conscience was pleasing. He has been three times to-day; and in the evening he came to say that he had made up his mind to partake of the Ordinance. On parting with him, I gave a common salutation, "Haere ki te moe:" (Go to your sleep.) "What!" said he, "go to sleep! No; I shall sit up, and read and pray.

[*Rev. W. Williams.*

From the following portions of the Journal of Mr. R. Davis, it will further appear that the number of religious inquirers is great, and their interest in the concerns of their souls deep. In the midst of many labours and discouragements, the heart of the Missionary is continually cheered by the sight of the work of the Lord prospering.

Oct. 16, 1835—A large party came here for religious instruction. This week I have done little but converse with Natives. This state of things generally follows the Ordinance of Baptism.

Nov. 8—At Toutoka, my congregation consisted of about forty people. I hope there is, at length, a stir in this party. Some of them accompanied me nearly to Mawe, for the sake of conversation. At Mawe, I had about 130 hearers. I spoke to them from the words, *I heard a voice from heaven, saying unto me, Write*, &c.—During the last week, one of the baptized of this place was removed hence, I hope to another and a better world. At Kaikohi, my congregation was not quite so large as usual; some of them being out with parties who were encamped in the neighbourhood—among whom was David—to make known to the strangers the way of salvation. The state of this congregation is most pleasing, and calls for much thankfulness.

Feb. 14, 1836—Went my usual round. The congregation at Toutoka was small: at Mawe and Kaikohi it was large and attentive. The great work is evidently on the increase.

Feb. 16—I met upward of 100 people to-day. All, I trust, are under religious impressions.

Feb. 17—Horses and men employed as usual. Rawiri [David] Taiwanga has been here, making himself a plough, under my directions. This man is likely to make the first start. How signally manifest the blessings of Religion are among this people!

Feb. 27—The Chief Titore paid me a visit to-day, in order to remove the tapu from some land which I want to break up. This stronghold of Satan is fast decaying: and what is there among these works of darkness, but must give way before the light of life? The Chief was particularly respectful.

March 1—I met 122 Candidates; and took down thirty-four names for Baptism next Sunday week.

March 13—This morning, forty-four adults were admitted to baptism. I found much comfort in addressing the congregation, after the Service had been performed by the Rev. W. Williams. In the afternoon, I visited my old congregation at Taiamai. I found it small; but quite select. Found a blessing again while addressing the congregation at Waimate in the evening.

March 20—My several congregations to-day gave me much encouragement. Natives, under conviction, accompanied me from place to place; and others met me on the road. Among the latter, was a man who has long been under a conviction of sin; but having two wives, and growing-up families by both, he has been held back. This morning, one of his wives received baptism at Waimate; and he, being present during the ceremony, was greatly affected. The poor man told me he could hold out no longer—that he must give himself up to Christ in baptism, and put aside one of his wives. He said, he felt it a severe task to do so; but he trusted he should receive strength from Christ, to enable him to overcome every difficulty. Fourteen adults have again been admitted to the sacred Ordinance to-day. Five of them were from

Digitized by Google Original from HARVARD UNIVERSITY

my catechumens. At Kaikohi Chapel, I saw the Great Priest spoken of in my Journal some time ago, as having brought up his son, from the womb, in a state of desperate wickedness. I shook hands with the poor deformed old man: he seems to be seeking after good things. Should this prove to be the case, what a miracle of mercy he will be!

March 26, 1836—I met a party of Natives this morning, who had come from one of the distant branches of Hokianga River for religious instruction.

April 15—The carters, and all the hands I could procure, clearing out ditches, in order that we may be better prepared for the next heavy rain. I then met between eighty and ninety people, who had come for religious instruction; and spent the greater part of the day with them. Several attended who had not attended before. These are blessed days. The Church of Christ is being extended and enlarged; and the line of demarcation between believers and unbelievers is becoming more distinctly visible. The Church is growing in knowledge and in grace; and the wicked and unbelieving are becoming more wicked and degraded by those emissaries of Satan who infest the Bay.

May 15: *Lord's Day*—This being Sacrament Sunday, our congregation was very large. There were 105 Native Communicants; the largest number we have ever had. Poor old Betty, of Mawe, left this vale of tears this morning for a world of light and glory: she is now, no doubt, among the happy number who surround the Throne. I should think she was very little, if any thing, short of a hundred years old. She was enabled to receive the Gospel soon after the formation of this Settlement. Who can deny the power of our most glorious Christ to save sinners?

Sept. 18: *Lord's Day*—This morning I rode over to Otuhere, about four miles from Waimate. William Jacob, a baptized native, accompanied me. As we descended the hill over which you approach the village, the rustic bell was struck, to give notice of our coming; but we found that the Natives had already assembled in the Chapel, and had finished their morning prayers. I read to them Rom. v., and spoke on some of its leading points. There were eighteen present, all orderly and attentive. The head man, Paparangi, has been baptized, by the name of Papillon. I spoke to him, after Service, about visiting them regularly; and believe that they will be glad for me to do so. This village is visited by Mr. Clarke; but his congregations in another direction require constant attention; consequently, he can only meet the Otuhere people occasionally. The Chapel is an unusually neat building, for native workmanship. After a short conversation with some of the people, William and I walked on to Warengarara, which is not yet under regular visitation. The first persons we saw were, a Chief, and three women at work on their potato-ground. We went to them, and reminded them of the fourth commandment; of which they were not ignorant. The man said he had thought the sacred day would be to-morrow;—just the excuse which was made last Sunday at the Aote. He however said, "We have only once had a Missionary to visit us: if you were to come often, we should know about these things." We proposed visiting them regularly, to which they did not object; but I have no idea, from their manner, that they care any thing about it. A little further on, we came to a native house, in front of which we met three women and a lad. I asked William to say a word to them, and was much pleased with what he said. He took for his subject, *The Son of Man came to seek and to save that which was lost;* which he applied to our coming to seek out the people. The largest part of the village lying opposite the river Waiaruwe, we were not able to reach it on account of the late heavy rains, and therefore returned to Otuhere, on our way home. Again we heard the sound of their bell. It was for afternoon school; which I am informed they hold regularly on Sundays. [*Mr. Wade.*

Kaitaia.

This Station, the fifth, and the most Northern, in this District, continues under the charge of the same two Catechists as before; namely, Mr. William G. Puckey and Mr. Joseph Matthews, assisted by a brother of the latter, Mr. Richard Matthews, more recently entered on the Missionary work. We first give an Extract from the Annual Report, dated June 1836.

We have to acknowledge the merciful dealings of our Heavenly Father toward us, in having continued us in health and strength, and preserved us and the Set-

Digitized by Google Original from HARVARD UNIVERSITY

tlement from every outward evil. The Native Tribes which surround us have dwelt in peace during the past year; and, with few exceptions, are rejoiced to have us visit and hold Divine Service with them on Sundays. The chief scene of our labours on the Lord's Day has been at Waro, the Lord having opened the way for us to that populous District. We have there an attentive Congregation, of from 70 to 120; and this is all we can say of that place, at present. The other villages around us we have endeavoured to supply to the best of our ability, by occasionally visiting them ourselves, and appointing some of our Baptized Natives to hold Divine Service there on Lord's Days. As circumstances would admit, we have visited the distant districts of Karikari, on the east coast, and Wangape on the western coast. With regard to our Settlement Natives, and those who are living near us, we have reason to hope that many of their hearts have been touched by Divine Grace. Our Chapel has been well attended; indeed so thronged, that we were obliged to desert our old rush building, and build another twice as large. It is a custom with many of the Natives of the surrounding villages to come to our Settlement on the Saturday evening, so that they may enjoy the whole Services of the Lord's Day. Two separate Baptisms have taken place here during the past year. At the first, seven male adults were admitted to that Ordinance by the Rev. H. Williams; and, at the second, eleven adults, five of whom were women, and five infants, by the Rev. W. Williams. Seven of those formerly baptized were admitted to the Lord's Supper. We have also to notice the decease of three Christian Natives in our Settlement during the past year, two of whom were brothers, not baptized. Each of these three being afflicted with a lingering consumption, gave us, as we hope, long and decided proofs of their having an interest in Christ our Saviour. Their continued expressions, to the last, of their admiration of the mercy of God toward them, will long be remembered by us. The schools for Native men and boys have been attended to, as usual, by Mr. Matthews. The average attendance of the Natives of the Settlement, and those of the villages near us, is forty. The Girls' and Infant Schools have been alternately conducted by Mrs. Matthews and Mrs. Puckey. The average attendance of the women and girls has been thirty; that of the infants, twenty.

Mr. J. Matthews enters somewhat more minutely into detail, in a Letter of June 28, 1836. He observes—

You will see the true state of the Natives in our part of the island, by our Annual Report for the past year. The Lord has been pleased to bless our labour in some small degree; which we hope is but an earnest of a still larger outpouring of His Holy Spirit. The Natives around us have dwelt in peace, since we have resided among them; and village after village has been opening to our visits. The chief scene of our Lord's-Day labours has been Waro. The Natives of one of the villages built a small rush Chapel, at which about thirty attended, being the mere inhabitants of that village; for such is the jealous character of the New Zealander, that he will not go on another man's ground, to hear the Word of God; but thinks himself slighted, unless we stop at each place, and have separate Services there. We have reasoned with them on the subject; and asked them if they had no feeling for us, who have had to go a journey of eighteen miles on their account, and could not, therefore, in one day have different Services at their several villages. We have, however, many times complied with their wishes; being grieved at their hardness of heart, and not willing to pass any by, without giving them the opportunity of hearing the Gospel proclaimed. I am now happy to say, that these native prejudices are wearing away, and that our Congregation has increased, till the Chapel is not large enough. The last time I was there, I held Divine Service with them in the open air, the house being thronged; and quite as many Natives had collected outside as within, waiting my arrival. I was enabled to speak with much comfort from our Saviour's words, *I am the good Shepherd.* The Natives who are living near us—that is, within four, six, or eight miles—manifest their joy in hearing the Word of God, by their very new custom of not waiting for us to go to them, but by their coming to us. It has often cheered our hearts, and would cheer the hearts of our friends at home, to see the Natives from all quarters, on Saturday evenings, pouring into the Settlement, with their children and food on their backs, in order that they may enjoy the whole Services of the Lord's Day. The consequence has been the pulling down of our old rush

Digitized by Google Original from HARVARD UNIVERSITY

Chapel, and building one twice as large. But what has been done is but little compared to that which yet remains to be done. We still see, as it were, Satan going about us as a bear robbed of her whelps, and still determined to hold fast his once undisturbed possessions. But that which has long been promised to Christ, even *the Heathen for His inheritance*, shall be given Him, *and the uttermost parts of the earth for His possession*. We all rejoice to hear, from time to time, of the prosperous state of our Society's affairs, and that, while new fields are opening for its exertions in the east and in the west, friends are increasing on every side, to support the proposed measures.

The Obituaries of Manu and Motoi, two Chiefs of Kaitaia, appear in this Number. Mr. Matthews, at the close of his account of Manu, adds—

Pana, our principal Chief, who had been for some time a candidate for baptism, is now admitted into Christ's visible Church; as also his wife. This took place last Sunday. Fourteen adults and six infants were then admitted by the Rev. W. Williams to that Ordinance.

Writing a few months later, Mr. Matthews relates, April 7, 1837, a remarkable fact:—

The death of the old Chief of whom I wrote to you, has been the means, in the hands of God, of bringing others to Jesus their Saviour. Shortly after his death, our principal Chief, Panakareao, with a number of others, met me on Monday, the assembling night; and being called upon to speak his thoughts, said, "I have but a few words to say, which are these: One of our canoes has arrived safe on shore: let us, with ours, be very strong to follow it." He repeated this one sentence over and over again, for the space of a quarter of an hour; which shewed how deeply he was affected by the death of his brother-in-law. I may safely say, that the whole tribe of the departed Chief are attentive to the means of grace. They generally attend Divine Service at the Station on Lord's Days. The brother, who is now at the head of that tribe, is becoming a changed man. His wife is now in the Settlement, waiting her exit from this world. With regard to his own experience, he said to me a few days ago, "I am like a little child: I have not yet learned to walk: I creep along."—I told you in my last, that he and his wife had been baptized; and I think we have abundant reason to thank God for such a mercy. He has made several evangelical visits to his tribes; who all welcome him with his "weapon of war"—his book; and tell him, that as formerly he used to be their dread, when as a dog he wished to devour them, so now he was more than welcome with his new "weapon"—the book.

Under the same date of Kaitaia, April 7, 1837, Mr. J. Matthews relates the

Conversion and Mutual Reconciliation of Two Cruel Chiefs.

I have a little incident to mention, which must thus be prefaced. Tawai—who is now named Moses—is a powerful Chief of Waima, in the vicinity of Hokianga. A battle was fought between him and our people some few years since, and malice, connected with fear, was strongly maintained in the hearts of each party. Several times have the Tribes up the valley been in fear, and told me that Tawai was coming. I was myself present at Ngaruwati one Lord's Day, when two men came to give notice of his intended invasion. After this, our Chief commenced fortifying the valley. No attack was ever made. On Lord's Day, Dec. 3, 1836, this once bloodthirsty warrior, Tawai, was in the Settlement. He and one or two of his children had arrived on Saturday. I was told, to my great surprise and joy, that his name was changed to Moses. I was so much struck with the circumstance, that my mind led me to choose the following words of prophecy for the Lord's-Day morning subject—Noble Panakareao and Moses Tawai being present—*The wolf also shall dwell with the lamb*, &c. The congregation was very attentive, as I appealed to them to witness the fulfilment of this ancient prediction. To use any figure of speech which compares man to a beast, is exceedingly offensive to a New Zealander; although he, in his native state, is worse than the beasts which perish—far more savage and brutal than the ravenous tiger or the furious bear.—Even this very week, a wicked old man, named Taranui, in a village which we visit, killed—wantonly killed—a little girl, in order that her spirit might be in attendance on the spirit of his niece, who was on the point of death! This actually took place while Mr. Marsden was at our Settlement. However, this is now a very rare case in this part.—In the afternoon, while visiting

Digitized by Google Original from HARVARD UNIVERSITY

a sick person, I was informed by a Chief sitting by, that my morning discourse from Isaiah had created great astonishment. Noble felt a little fidgetty, on account of his old antagonist being present; and said, in an audible voice, on coming out of chapel, "How is it that he chose this talk for to-day? If it were in the Bible, should I not have heard of it before?"—I was myself quite amused to learn that the people hardly believed that such words were in the book, and that they said one to another, "He chose this subject on account of these two Chiefs having met in the House of God." I took the opportunity, in the evening, of declaring to them that those words were correctly translated from God's holy Word. In the evening, Moses Tawai came to spend an hour with me. He gave me an account of his life; which, if I were to relate, would at once shew that the Holy Spirit by Isaiah had but fairly drawn his picture. He said to me, "What you spoke this morning is true: my likeness was there described: I was indeed like those beasts of prey." He, of his own accord, gave me the history of his conversion to God;—and what do you think were the means used? One of his slave-girls lived with Mrs. B., Paihía. He made her come away, and live with him. She would repeat her Prayers and her Catechisms: he threatened several times to shoot her for so doing: she kept on; and his heart was touched. He repented, and is now a child of God. He now, after some months, resolved to visit the Rarawa Tribes, who had lived in fear of him, and to assure them that he was no more for war. He, with his grown-up children, went to all the principal Chiefs, to assure them of his change of heart. When he was within ten miles of our Chief's residence, he was joyfully astonished to hear that Pana was baptized, and possessed a new name — Nopero. They spent the Lord's Day together, in a very profitable manner, talking over their change of mind. Tawai being pleased with the Sunday School, Pana invited his new friend and visitor to visit the school on the following morning. On going myself into school, I witnessed a sight which, to me, was one of the most interesting and novel I had seen in the land;—Nopero Pana and Mohi Tawai, two of New-Zealand's illustrious Chiefs and warriors, for years antagonists to each other, met together in the same class, standing with only the Teacher between them, reading the first chapter of St. John's Gospel. You may rely on the above as being only a simple relation of facts, which I witnessed with mine own eyes.

A short extract or two from the Journal of the Rev. A. N. Brown —then dwelling in the Northern District—will shew the

Captious and Profane Enmity of some of the Natives.

July 23, 1837: *Lord's Day*—I visited the Pa and Chapel at Manowenua; where I held two Services, and afterward addressed two other small parties who did not attend the Services. A woman among them observed, that the Missionaries would be put into boiling water by the serpent, when they died; and that Jesus Christ would not be strong enough to save them. She was interrupted by an old Chief, who, though not a believer, yet remarked that "the talk of the Missionaries tended to life"—a testimony that I have frequently heard given to the labours of our Missionaries, by those who nevertheless hold out against the Gospel, their conscience bearing witness. A baptized Native made the following self-righteous observation: "When you enter a wood, you see a great many inferior trees; but a very few good ones. I am like a fine Kauri-tree, surrounded by the Pa Natives, who represent the stunted useless timber!"

July 30—I visited four parties in the Rev. W. Williams's round, who seem as hard as the nether mill-stone; but who, on that very account, the more claim our sympathies, our labours, and our prayers. The last party to which I went, and who are connected with the Rangihoua Tribe, seemed determined to oppose all that was said to them. One Native remarked, that they got nothing from the Missionaries—that all their good things came from the traders. Another said, that it was false to call our books the Word of God, for they did not come down from heaven;—that we wrote what we wished, and sent it to Paihía to be printed. A third remarked, that they would all believe, if they were paid for it, &c. From such a congregation I could expect little attention to a regular service.

Digitized by Google Original from HARVARD UNIVERSITY

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

University of Oxford—Summary of Members, in January 1838; the first column denoting the total number on the Books of each College, and the second, the number of those who are Members of Convocation:—

Christchurch ..	903 .. 481	Pembroke	181 .. 105
Brasenose	394 .. 227	Magdalen	169 .. 126
Oriel	318 .. 163	New	150 .. 70
Exeter	313 .. 127	Jesus	146 .. 53
Balliol	303 .. 127	Lincoln	131 .. 66
Trinity	280 .. 116	Merton	130 .. 66
Queen's	265 .. 180	Corpus	119 .. 86
Wadham	245 .. 87	All Souls'	104 .. 78
Worcester	239 .. 104	St. Edmund Hall,	100 .. 53
University	234 .. 119	St. Mary Hall ...	56 .. 23
St. John's	228 .. 117	New-Inn Hall ...	49 .. 6
Magdalen Hall ..	182 .. 57	St. Alban Hall ...	25 .. 10

Total Members on the Boards 5264
Total Members of Convocation 2646

University of Cambridge — Summary of Members in January 1838; the first column denoting the total number on the Boards of each College, and the second the number of those who are Members of the Senate:—

Trinity	1698 .. 864	Jesus	179 .. 78
St. John's	1087 .. 564	Clare Hall	169 .. 80
Queen's	353 .. 130	Trinity Hall ...	139 .. 45
Caius	280 .. 121	Pembroke	124 .. 45
Corpus	227 .. 90	King's	110 .. 79
Christ's	222 .. 99	Sidney	101 .. 55
Emmanuel	220 .. 114	Downing	50 .. 28
St. Peter's	205 .. 98	Commorantes in Villa	0 .. 11
Catherine Hall,	203 .. 75		
Magdalen	188 .. 84		

Total Members on the Books 5555
Total Members of the Senate 2663

Jews' Soc.—On the evening of Easter Sunday, four Jews from the Continent were baptized, by the Rev. J. B. Cartwright, at the Society's Chapel. About 100 Jews were present on the occasion.

Christian-Influence Soc.—The Arbitrators of the Prize Essay on the Ministry, proposed by the Society, as stated at p. 343 of our last Volume, have delivered their award. No single Essay appeared to them fully to answer the design, or reach the elevated standard proposed by the Society. Of two of them they say, that they

—possess, in their judgment, each very superior excellencies, and conjointly exhibit—the one by an energetic inculcation of principles, the other by the copiousness of its practical details—very just and impressive views of the Christian Ministry, of the impediments to its effective exercise in the existing state of the United Church of England and Ireland, and of the means whereby those impediments may, without innovation and without disorganization of our Ecclesiastical System, be safely and effectually removed.

The Arbitrators recommended that the Prize should be divided equally between these two Essays, the Authors of which have concurred in this arrangement. William Roberts, Esq. of Wimbledon, is the author of the Essay first mentioned; and the Rev. W. Nicholson, M. A. Rector of St. Maurice, Winchester, is the author of the other.

B F Temperance Soc. — The Declaration made by persons on joining the Society binding them to discountenance the Causes and Practice of Intemperance, the Committee, with the view of ascertaining the various occasions of the evil, request the communication to them of short articles, embracing Tracts and Illustrations in relation to any of the following or other occasions of Intemperance:—

1 The influence of taverns, tea-gardens, public-houses, beer shops, and the measures adopted by their proprietors with a view to promote their business.

2. The payment of wages at public houses

3 Benefit, Odd-Fellows, Freemasons, and other Societies, holding periodical meetings at public-houses.

4. Houses of call for tailors, shoemakers, bricklayers, and other trades in London, and other large towns

5 The engagements of barge, canal, lightermen, and others, through the influence of publicans.

6. Drinking at sales, markets, fairs, &c.

7. Footings, fines, &c., by apprentices, journeymen, &c.

8. Drinking customs at births, christenings, marriages, and funerals.

Papers supplying facts and illustrations on these and similar topics, will be most thankfully received, if by letter post paid, by the Secretaries at the Society's Office, Aldine Chambers, Paternoster-row.

New B F Temperance Soc. — A New Society has been formed under this appellation, on the principle of total abstinence from all intoxicating liquors, except under medical prescription, or in a Religious Ordinance. An Auxiliary to this Society has been organized in the northern parts of London, comprehending a space of nearly nine square miles—extending, south and north, from the Thames to Stamford Hill; and, east and west, from Bishopsgate to Gray's Inn and Chancery Lanes: from a Report by this Auxiliary we collect the following Statistics:—

Gin-Palaces have, in rapid succession, been erected within the boundaries of this Auxiliary, to the number of upward of 300; added to which are to be found upward of 900 Public-Houses, and more than 300 Beer-Shops and Hotels, making altogether nearly 1600 houses in which various intoxicating liquors are to be obtained. The proportion of these to two of those trades which furnish what are usually called the necessaries of life, is as follows: 210 Bakers, and 416 Butchers—626 Butchers and Bakers, and upward of 1500 Drinking Establishments.

Of their labours and success the Auxiliary Committee report—

The Auxiliary contains within it the districts of Moorfields, Shoreditch, Saffronhill, Clerkenwell, Golden-lane, Whitecross-street, and Old street Road—districts notorious for their vice and misery, and in which Gin-Palaces and Beer-Shops abound. About 300 Public Meetings have been held since the formation of the Auxiliary, in which not fewer than from 1100 to 1200 Addresses and Lectures have been delivered. The signatures which have been obtained to the Declaration of the Society since the formation of this Auxiliary amount to 1611; including not fewer than 223 from individuals, who were formerly addicted to habits of gross intemperance, and who have given most decided proofs of complete reformation: and the Committee venture to say, that, of the 1611 who have signed the pledge, upward of 1490 have acted consistently with their principles.

London Female Mission—The Formation and Objects of this Society were stated at p. 262 of our last Volume. From its First Report, it appears that the Receipts to the end of 1837 were 1651*l.* 17*s.* 11*d.*, and the Payments

Digitized by Google Original from HARVARD UNIVERSITY

1461*l.* 18*s.* 9*d.* The following extract is from a Circular lately issued:—

For the restoration of fallen Females, there have been established—1. A *Probationary House*, into which such as are desirous of abandoning their wicked course of life are received on trial: 78 have been admitted during the past year—2. Two *District Asylums*, designed to accommodate 25 inmates each: 35 females from the Probationary House have been admitted.

For the preservation of the virtuous, the following means are adopted—1. The establishing of *Servants' Homes*; where such as are out of place, but have not forfeited their character, are provided with comfortable lodgings at a moderate charge, and where a Registry is kept to facilitate their obtaining situations—2. Providing a *Temporary Refuge for indigent Young Females*; who are employed, instructed, and supported; means being also used to obtain permanent situations for them—The formation of *Maternal Young Women's and Little Girls' Associations*, with a view of cultivating moral habits, and of checking, in its incipient state and while under the parental roof, every tendency to female profligacy.

These, in a few words, are the general plans adopted by the Society; and with what success, under God's blessing, may, in some measure, be estimated from the report of only one of its Agents. Since June last, about One Hundred and Fifty poor degraded Females have called on her for advice: of these, 30 were admitted into the Probationary House; and 11 others, having been clothed from a Loan Fund provided for the purpose, were placed in situations, where they are conducting themselves with propriety.

King's College, London—From the Report, delivered at the Annual Meeting held on the 28th of April, it appears that the Students amounted, in the year ending at Christmas, to 665; and consisted of 116 regular students and 60 medical in the Senior Department, and 346 pupils in the Junior; with 143 students, who attended particular Courses of Lectures. Her Majesty has become the Patroness of the College.

University College, London—On the 28th of April, a distribution of prizes to the Medical Students took place. From a Report read on the occasion, it appeared that there had been an increase of 57 pupils in the Faculty of Medicine and Arts, and that the Pupils were strict in attention to their studies.

Irish Scripture-Readers' Soc.—Sixty-three Readers are now employed, who are thus distributed: in Ulster, 22; Munster, 18; Leinster, 15; Connaught, 8. Each labours in an assigned district, under the superintendence of a Clergyman of the Established Church. Urgent applications to the Committee to extend their operations have been received from upward of 130 places.

Kildare-Place Society—After dispensing, since the year 1816, the amount of large Parliamentary Grants in promoting the Scriptural Education of the Poor of Ireland, with a fidelity which has never been impeached, the Committee find themselves, at the end of a long period of successful exertion, with at least 1000 Schools containing nearly 80,000 children, both Protestant and Roman-Catholic, still in connection with them, and without any Income beyond that which is supplied by voluntary contributions, the whole of the Parliamentary Grants having been withdrawn.

Suppression-of-Vice Soc.—The following statement of the claims of this most useful Society on public support has lately appeared:—

This Society has, of late years, turned its particular attention to the suppression of the infamous but very prevalent trade in obscene and licentious publications. By friendly admonition, and, when this is unsuccessful, by an appeal to the laws of the country, the Society has been enabled to keep up a powerful check on the sale. In the course of its operations for putting down this pestilent evil, the Society has, since its commencement, found it necessary to institute no less than Seventy-two Prosecutions; in all of which, with the exception of four cases, its efforts have been attended with success. In many instances, the whole stock in trade of the offenders has been seized or delivered up to the Society on affidavit, and destroyed.

Within the last two years, the Society has committed to the flames no less than

279 Infidel and Blasphemous Publications. A large quantity of the same in sheets.

722 Obscene Books and Pamphlets. A nearly equal quantity in sheets.

2334 Obscene Prints and Pictures, English and French, of the most infamous description.

The Society has also, at various times, been the means of bringing to condign punishment certain well-known publishers and advocates of Infidelity and Blasphemy.

Marriage and Registration Act—From a Return to the House of Commons for the last half of 1837, it appears that 1141 Chapels have been registered under the Act for the celebration of Marriages, and that 1745 Marriages were celebrated under its provisions: of this number, 453 took place in the Offices of the Superintendant-Registrars; and the remaining 1292 in Registered Chapels, or between Quakers or Jews.

Steam Navigation with America—This is now established, and may be considered as securing the exchange of communications with the nearest land every calendar month. The "Sirius," of 700 tons, Lieut. Roberts, left Cork on the 4th of April; and arrived off New-York on the evening of the 22d, anchoring early on the 23d. In the midst of the excitement occasioned by this event the "Great Western" was descried in the offing, and entered the Port of New York in the evening of the 23d: this vessel is of 1600 tons, and is commanded by Lieut. Hosken: she left Bristol on the 7th, and was only 14 days clear out. The "Sirius" made her return voyage to Falmouth in 18 days, and the "Great Western" reached Bristol in 15.

SOUTH AFRICA.

Church Miss. Soc.—The Rev. Francis Owen has, at the instance of Dingarn, fixed his Station at Kulula, near the capital of the king. He arrived there on the 10th of October.

ABYSSINIA.

Church Miss. Soc.—The Missionaries Isenberg and Blümhardt, with Mrs. Isenberg, were in good health on the 17th of November. The Rev. Ludwig Krapf (p. 103) had arrived at Massowah.

INDIA WITHIN THE GANGES.

Bishop of Bombay—His Lordship arrived at Bombay on the 21st of February.

Danish Mission—The Rev. Dr. Cæmmerer died at Tranquebar on the 22d of October. He was nominated to that Mission in 1789, and arrived in 1790, from which time he laboured at Tranquebar—a period of 47 years.

WEST INDIES.

Church Miss. Soc.—Mr. and Mrs. Taylor (see p. 556 of our last Volume) had arrived at Jamaica in the beginning of March.

Digitized by Google Original from HARVARD UNIVERSITY

Missionary Register.

JUNE, 1838.

Biography.

OBITUARY NOTICES OF SEVEN LABOURERS IN THE WEST INDIES.

THESE Notices are collected from the official publications of the Societies to which the Missionaries respectively belonged.

REV. EDMUND GORDON,

Of the Wesleyan Missionary Society.

The Rev. H. H. Britten, writing from St. Kitt's in December 1835, thus speaks of his deceased colleague:—

It is my mournful duty to inform you that the unsparing hand of Death has suddenly cut short another of your most valuable Missionaries, in the very midst of his days and usefulness. Our dear Brother Gordon is no more. He was seized with fever on Thursday the 17th instant, and died on the following Wednesday.

Mr. Gordon promised to be exceedingly useful. His piety was of a high standard. He diligently cultivated his mind, and his *profiting appeared unto all.* He was *in labours more abundant;* and daily threw all the powers of his body and mind into his holy calling.

The same afternoon his remains were committed to the grave, amidst the sighs and tears of a numerous and respectable audience; to many of whom he dispensed the Word of Life on the preceding Wednesday Evening, from that pulpit at the foot of which his body now reposes till the resurrection of the just.

I copy the following notice of his death from the "Gazette" of the 25th inst.:—

Died on Wednesday last, at the Mission Establishment, Old Road, after an illness of six days, the Rev. Edmund Gordon, Wesleyan Missionary, in the twenty-ninth year of his age. It is not two years since he arrived in this island from England; but by his urbanity of manners, Christian deportment, and exemplary diligence in his sacred calling, he won the respect and affection of a large circle of acquaintance and friends. The Missionary Society, whose agent he was, has sustained in him no ordinary loss: the pious poor around mourn the departure of a sympathizing friend; and the people of his charge deeply lament the early and sudden removal of a Minister, who had, by his pulpit fidelity and affectionate pastoral care, greatly endeared himself to their hearts. He has left a sorrowing widow, and a babe unconscious of the loss which it has sustained. *The memory of the just is blessed.*

BR. ABRAHAM SCHOLEFIELD,

Of the United Brethren's Mission, in St. Kitt's.

The following notices are from the Journal of Br. J. J. Schick:—

May 16, 1836 — My dear fellow-labourer, Br. Abr. Scholefield, was seized with a fatal fever.

May 20, *Six o'clock p.m.*—Br. Scholefield gets weaker and weaker: medicine has little or no effect on him, though he has taken about 200 grains of calomel since Monday. He is resigned to the Lord's will, and knows "He will receive him as a poor but pardoned sinner."

May 21, *Saturday Noon*—Scarcely any hope left—the fever raging with unabated fury. His groans are heart-rending. He cannot speak more. Yesterday I had as much conversation with him as I could. His mind is easy. He knows Him, who has atoned for his sins, and procured a full redemption for him: his prospect is clear.

P.M.—Ah! my poor Br. S. is very ill: his mind is now wandering. The Lord help us! If he ever recover from this attack, we cannot expect him to survive many years, for the medical men in attendance declare him consumptive. Poor Brother! he worked frequently above his strength: may the Lord be his shield and exceeding great reward!—he was a faithful as well as an active Missionary.

May 22, *Sunday Morning*, 3 *o'clock*—Br. Scholefield is no longer in the land of the living. Great were his sufferings all

Digitized by Google Original from HARVARD UNIVERSITY

the day yesterday, till about 7 o'clock in the evening, when he fell into a slumber which continued till his departure.

BR. AND SR. SCHICK,

Of the same Mission.

Br. Seitz, in the month following, had the painful office of communicating the death of both Br. Schick and his Wife: he writes on the 21st of June—

With a bleeding heart I take up my pen to inform you of the severe affliction, which the Lord has been pleased to lay upon us here in St. Kitt's. It was only on the 22d ult. that I was called to Basseterre, to keep the Funeral Service of our Br. Abr. Scholefield. On the 5th of this month, an express came, with the intelligence that all our Brethren and Sisters at Bethesda and Basseterre were laid up with the yellow fever.

It was a very busy Sunday; with children's prayer-day, baptism, marriages, and two visits on estates. I left home at night—rode 16 miles to Basseterre—on my way, found all very ill at Bethesda; and, when I reached town, Br. and Sr. Schick were in the very height of the fever. The weather was at the same time so hot, that it was almost unbearable.

On Monday morning, Sr. Schick appeared to be sinking. The Rev. Mr. Davis called several times, and joined with us in prayer, and we all did our best to cheer and support her; but she felt that her end was rapidly drawing near. During the 6th she was very delirious, especially at night. Though there was no lack of attendance, I could not leave her bed-side for a moment. She often called me by name; and said, very distinctly, "Comfort! Comfort!" We then knelt round her bed, and prayed earnestly to our dear Saviour, commending her soul into His merciful arms. Br. Schick was lying in another room, suffering violently from the fever; but I could not tear myself from his wife, who held me with both hands the last six hours; till, in the morning of the 7th, at four o'clock, when she was solemnly blessed for her departure, under a heart-breaking feeling in all present. As we all rose up, she was translated into eternity.

I now went to watch by my beloved Br. Schick; whose first words to me were, "I shall soon follow my dear wife—I cannot live any longer." At 3 P.M. I kept the funeral of our dear Sister; discoursing on Rev. vii. 14—17. Many of the most respectable Whites, and a large concourse of Negroes, attended the funeral; while the Rev. Mr. Davis stayed to pray with Br. Schick and Sr. Scholefield, and administer comfort to them. In the night, our dear patient got some sleep, and appeared better in the morning, so that I returned to Bethel to rest a little; but, on the 10th, an express summoned me to come immediately, if I wished to see him once more alive. I found him in a very low state, but still quite sensible; and he dictated a number of arrangements, as to his little property.

Saturday 11*th*, at 2 P.M., the blessing of the Lord was pronounced over Br. Schick, previous to his departure; but he continued still in great agony, till 10 o'clock; when, after many prayers, we knelt down and sang several verses, which appeared to tranquillize and soothe him greatly. While we were singing No. 103, v. 6, his spirit took its flight to Paradise.

The funeral was on the following Sunday; and as neither Br. Simon nor Br. Roemer could leave the sick room, it fell to my lot again to perform the melancholy office, though my spirits were almost broken. As the corpse entered the church, the Sunday-School Teachers began an anthem. The overflowing congregation then stood up; and broke out at once into such sore lamentation, that silence could with difficulty be obtained. I had enough to do to restrain my feelings, or my heart would have broken too. The Lord, however, supported me powerfully; so that I was able to address the congregation from the same text as before. After the funeral, the congregation had a love-feast, in memory of our dear departed Brother and Sister: it was such a one as I never witnessed before.

MR. T. S. M'ARTHUR,

Church-Mission Catechist in Trinidad.

Mr. M'Arthur's death, in April of last year, was mentioned at p. 304 of that Volume. The Rev. A. E. Eckel thus speaks of his brief labours:—

He is now no more among us, strengthening our hands in the warfare against the slavery of sin and darkness; but he is gone home to his rest. The period of his life, in our Mission in Savanna Grande, was very short: he could do but little; but

Digitized by Google Original from HARVARD UNIVERSITY

what he did, was done in a true Missionary Spirit.

He promised to hold a Meeting on Tuesday, April 4, in one of the villages of the Free Negroes, five miles distant from our place. Before he left, he complained of headache and general weakness; but he would not desist from going, although he was advised not to go. The Meeting was held in the evening: when it was over, he soon went to rest, and next morning he was found in a fever. He was then led, on horseback, to my house; and from thence, in a hammock, to his residence, not far from my house.

For several days we had no apprehension that he would get worse: however, a medical person was soon with him; and on Monday, another attended him. He slumbered much in his sickness, and spoke little. It appears that he had a presentiment of what would happen; for before his sickness, he said that he should get the fever in his house: and in his sickness, he said that his days were short, and called several persons to pray for him. His wife asked him whether Jesus was precious to him; and he answered, emphatically, "Oh, yes!" He was quite resigned to the will of the Lord, and enjoyed peace. When the question was put to him, what he would do if the Lord restored him to bodily health, he said (and let me say it, too, myself), "I would be more faithful."

REV. THOMAS LESLIE,

Of the Scottish Mission in Jamaica.

The death of Mr. Leslie was mentioned at p. 193. The following notices are extracted from the Report of the Society for 1836—37:—

In last Report, it was mentioned that the Rev. Thomas Leslie, a highly respectable Minister of the Synod of Ulster, had sailed with his family for Jamaica. They reached that island in safety. Three months, however, had not elapsed from the time of their arrival, when Mrs. Leslie's mother, who had accompanied them, was seized with fever, and died after a fortnight's illness. About a week after, Mr. Leslie himself had a slight attack of fever; but having been immediately bled, he was much relieved: the fever left him, and he was desired by his medical attendant to make free use of some pills which he left for him during the following week.

As a change of air was also strongly recommended, he and Mrs. Leslie, on the invitation of A. Grant, Esq., a very decided friend of the Missionaries, removed to his residence in the mountains, a few miles from Lucea. Here the air was so cool and delightful, and the inducements to be out of doors so numerous, that he walked and rode every day, and almost fancied himself at home again, among his native hills.

He got so well, that no solicitations could induce him to take the medicine which the Doctor had prescribed for him. He laboured under constipation of the bowels, brought on, it was supposed, by his prejudice against the strong medicines which are sometimes necessary in such a climate; and the consequences of this neglect at length became too apparent. On Saturday, August 15th, he rode out in the morning; and though much exhausted on his return, he became better after breakfast, and continued so during the day: but next morning he complained of extreme pain in his bowels, which continued during that and the following day. On Tuesday, the pain seemed to subside; but, in the meanwhile, inflammation had rapidly run its course, and at four o'clock that afternoon he expired. Mrs. Leslie says—

His extreme pain and weakness prevented him from speaking to those around him; but his mind was calm and undisturbed until the last moment. Some of our faithful members from Lucea, who had been alarmed by his not coming to preach on the Sabbath, had come up to see me, and remained with me: Mr. Lyon, one of the elders, was in constant attendance. Three doctors had seen him, one of whom never left him, day nor night, from Sabbath Morning. Every thing, in short, was done to alleviate his sufferings and to calm his mind. I had our infant daughter brought in, to receive her fond father's last blessing; and he sat up in the bed, while I supported him. He was in an agony of pain: for a time his eyesight failed. Our poor affectionate people could not speak; and I tried to remind them that the eye of faith was becoming brighter and brighter. He pressed my hand, but could not speak. I spoke of a blessed meeting in glory in a little while; and he said, with much strength and fervour—"Oh yes! a little, very little while!" I got him laid down in the bed, and requested Mr. Lyon to read the 66th Paraphrase. He seemed to listen attentively. Mr. Lyon prayed: he seemed to revive a little, and did not again suffer so much pain. In a little while, all was still—the spirit had left its earthly tabernacle.

Digitized by Google Original from HARVARD UNIVERSITY

BR. JOHN COLLIS,

Of the United Brethren's Jamaica Mission.

The following particulars are communicated by one of the Brethren, under date of Aug. 22, 1837:—

Never has it fallen to my lot to communicate intelligence so distressing as at this time. It has pleased the Lord to cut down, in the midst of his strength and usefulness, our dear Br. Collis, and to take him home to Himself! At any time, the loss of one so well qualified to be *a preacher of righteousness*, who had so won the affections of all around, and who was so zealous and indefatigable in his Divine Master's service, would have been deeply felt: but, at the present time, when Br. Ricksecker is absent, Br. Haman called to another Mission, and Br. Roemer compelled to leave the island for a season on account of his shattered health, it is doubly painful. But, *It is the Lord! let Him do what seemeth Him good!* The work committed to us is, we humbly trust, HIS work; and, therefore, we can confidently believe, that He would not have called away His servant and our fellow-labourer, but in infinite wisdom and goodness.

When our late Brother, in the year 1833, entered on his Missionary career in Jamaica, he brought all his energy to bear on his work; and the more he devoted himself to his Master's service, the more did he grow in spirituality, and the more did he feel for the souls around him. It became his highest ambition to win souls for Christ; and the Saviour, and the distinguishing peculiarities of the Gospel, gradually became his untiring theme. A friend well remembers the emotion with which he received the information, that his public ministrations in his native land had been blessed to the conversion of a certain individual, a circumstance of which he was ignorant till after his arrival in Jamaica. During the eighteen months of his labours at Fairfield, his cordiality to the Negroes for whom he had a great affection, and the earnestness of his Ministerial Addresses, so gained the love and confidence of that congregation, that his removal from there to New Carmel, in February 1835, was deeply felt by all; and when he preached his Farewell Sermon, the loud sobs and lamentations of the people could not be repressed. At his new post, where he lived about two years-and-a-half, his conduct soon won the confidence of the people of his charge, and the esteem of all around: his labours among them were indeed abundant; and the cheerfulness of his disposition, as well as the warmth of his affection, drew all hearts toward him. As a preacher, he was calculated to shine; but his humility, and the genuineness of his zeal for souls, appeared in his preferring the less conspicuous, but perhaps more useful duty of catechization, interspersed with an occasional plain remark.

On the 3d of this month, when he returned from preaching a Missionary Sermon at Irwin Hill, he was so unwell, that medical aid was soon called in. In a few days the symptoms became more alarming; and all the means which medical skill, good nursing, and the sincerest affection of a numerous circle of friends could suggest, proved fruitless. From the first, the violence of the fever brought on a delirium, which only left him at intervals. At such times he was perfectly aware of his situation, and intimated that his dissolution was approaching; but, on being questioned, invariably declared that he felt no manner of apprehension, his soul being stayed in perfect peace on the merits of his Redeemer: all his declarations shewed the deepest humility, and implicit trust in the all-atoning sacrifice of Calvary.

When it became more and more apparent, that the Lord meant to call him home to heavenly rest, a friend said in his hearing, that his loss would be deeply felt. "Do not," he said quickly, "bring back the Old Man into my heart—*I* cannot be a loss to any one." On another occasion, when another friend reminded him of the happiness which awaited him, and added, that doubtless "chariots of fire were waiting to receive him," he replied, "No! no! I wish only to CREEP into heaven as a PARDONED SINNER!" The hymns which he selected to be sung around his bed, all expressed the trust of a sinner in the all-sufficient merits of the Saviour; such as the verse he pointed out in the commencement of his illness:—

> Here come I, my Shepherd, athirst after thee;
> In *mercy* receive me, for *mercy's* my plea, &c.

In a calm interval, he once said, "Oh! Christ is all! If I should recover, I will throw every thing right and left, and keep simply to Jesus!" One of his Brethren was speaking with him of the Lord's dealings with Christians, to shew them their

Digitized by Google Original from HARVARD UNIVERSITY

unworthiness, when he exclaimed, "Unclean! unclean! Nothing but Christ!"

On Thursday, the 10th, the physician gave up all hope, and his departure was hourly looked for: notwithstanding which, his spirit lingered in its tenement of clay, till Monday, the 14th, toward evening; when it took its flight to the realms of glory; while those around his bed were singing—

O, therefore, Lord Jesus, permit me to rest
Where saints are no longer by suffering oppress;
Where joys beyond measure,
And fulness of pleasure,
In glory transcendent the conquerors share,
And where crowns resplendent the faithful shall wear.

Without a sigh or a struggle, he closed his earthly pilgrimage of thirty-eight years and two months.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

Sufficiency of the Scriptures to make wise unto Salvation.

THERE is one great benefit which may be expected to arise from the Reports of this Society, wherever they are spread: I allude to that passage in the Report which speaks of the sufficiency of the Scriptures for salvation. Your Reports shew that sufficiency: they bear testimony to it all over the world—a testimony, which can neither be refuted nor denied.

One is astonished, I own, that it should be found necessary to advert to such a subject in these days. But it was not altogether without reason that you spoke of the supreme excellency of the Bible, or of that sufficiency: for it is not very long since that I was reading a Volume of considerable pretensions, where I found it gravely doubted, whether a plain man of ordinary understanding could find out, from the Scriptures, the Way of Salvation. That, which I never expected to find doubted in our Protestant Land in the nineteenth century, I actually did find very gravely questioned: I am happy to say, that so much justice was done to the Bible, that it was acknowledged that a man of rather unusual shrewdness, somewhat above the common capacity given to man, might probably see his Way to Salvation through the Bible! But it was as clearly asserted, that this was not at all to be expected, with regard to the mass of mankind!

The best answer which can be given on a subject of this kind, is by FACT. I would only claim for the Scriptures, that the Records of the British and Foreign Bible Society should be searched; and that you should trace from them the way in which the Bible has been found—yes, proved to be—*able to make men wise unto salvation, through faith which is in Christ Jesus.* And we need not go back to ancient days, to inquire how men, who lived ten, twelve, or fifteen centuries ago, interpreted the Scriptures, in order to know the way in which WE ought to interpret them. Still less need we go back to them, to fill up what the Bible is supposed to have left deficient.

I am far, however, from meaning to say, that I think there is no value in these Volumes of Antiquity. I know their value—I feel their value. I do consider it to be a matter of exceeding great comfort, and of much importance, to know that those precious truths, which *I* believe, have been believed for 1800 years—that that foundation, on which *I* rest, has been rested on by multitudes throughout that period of time—that those truths, to which *I* look as the basis of my hope, have stood the storm of many an age, of many a difficulty, and of many a trial: and for this I look to antiquity: I find it there recorded, that such has been the case. Neither, again, is it of little importance to know, that certain truths which we might deduce from the Bible, but which do not seem so clearly laid down there as the path of Salvation is laid down, have also been drawn by others aforetime; and to know that we are not forming, in this respect, a way for ourselves. But still I do say, that to the Word of God we must come, first and last; and that we do not want the voice, or opinion, or judgment of Antiquity, to shew us what that Word should mean.

Indeed, were we to look back, I know not whether we should not find as much reason to regret that there had been such interpreters, as to rejoice in what we find

Digitized by Google Original from HARVARD UNIVERSITY

there. One thing I am certain of—that I would rather part with one half of the folios in which their works are found, than I would part with that single volume of Mr. Williams's, which was published last year. That book tells me how the people of Rarotonga have interpreted the Bible: it tells me how 300,000 persons have cast away their idols; and I never heard that they were led to do that by any of those folios of which I am now speaking. What is it, in truth, to come back to times like those, or writers like those, but to forsake *the fountain of living waters*, in order to drink of a channel which has been made impure through many, many centuries! It reminds one of what the poet says of the course of Time—

> Which, darker as it downward flows,
> Is mark'd by past and present woes.

Yes, and by past and present errors. That is what we are too likely to come to, when we leave the pure and unadulterated Word of God—when we mistake forms for realities, shadows for substances, words for things.

I am reminded of the saying of an excellent friend of mine, who, many years ago, was led to read, what was then rather a favourite book, an "Essay on Faith": she said, after laying down the book, "I am very thankful that Faith is laid down in the Bible more clearly than it is laid down in this Essay; otherwise I am greatly doubtful whether I should ever believe at all: but sure I am, I never should know, for certain, whether I did believe."

And exactly the same thought came across me, only a few days ago, when I was reading a book on another subject of the same kind, and not more likely, we should think, to be disputed. It was a book on Justification. I had read St. Paul; and he told me I was to be justified by faith through Jesus Christ: THAT seemed to me to be clear: but when I read this book, a large Volume, on Justification, it appeared to me doubtful whether I was to be justified by any thing, every thing, or nothing. I really said, at last, "What am I to look or trust to, for my justification?" And I was glad to come back for the Bible to tell me. I trust that we shall not desert the Bible, or look elsewhere. I do trust that we shall go on circulating the Bible, as far as we are allowed, and as far as our gracious God opens to us, and continues to us, those means which He has hitherto so largely placed in our power; and which, I rejoice to find, by the Report, He is not as yet taking from us;—and I trust it is, because we have not proved unworthy ministers of His will.

[*Bp. of Chester—at B. F. Bible Soc. An.*

I cannot but pause, to express my sincere thanks and gratitude to the Right Rev. Prelate, for the zeal and ability with which he has put himself forward to oppose the wicked and dangerous doctrine, which would put Tradition on a level with the Word of God. Truly do I honour him for the assertion of that vital principle of our faith—That the Religion of this country is the Bible, the whole Bible, and nothing but the Bible. When we find the contrary principle openly asserted, it is time that we should look our opponents in the face. On occasions like the present, we are accustomed to hear only the flourish of the trumpets; but we sometimes forget that the battle is yet to be fought, and the victory to be won.

Our main danger appears to be, at the present, from professed friends and secret enemies. I like to have to deal with an open enemy: because we then see what we have to encounter; and can take our measures, and adapt our resources, accordingly.—But what I fear is, that sort of insidious Churchmanship, which, under the guise of friendship, would put the Bible out of the world, and take the Fathers in lieu of it.

I was arguing on a certain point, but the other day; and, very naturally, brought forward the authority of the Bible. My opponent said, "If you argue from the Bible—from the lean and scanty notices of truth contained in Scripture—I do not expect you to agree with me." Whatever the pain of hearing such statements, it is, at least, throwing off the mask; and has the merit of candour, if nothing else.

But will such a mode of arguing have any effect on this Meeting? Will it not rather induce them to take their Bibles in their arms, to clasp them to their bosoms, or to lay them on the altar of this Society, which has testified its estimate of the value of that Volume by its exertions in circulating it through the world? I would exhort those present, as they value their eternal salvation, not to allow themselves to be seduced from the simplicity of the Gospel; but that you would take the Word of God, and be guided by its unerring truth, make it the object of your devout meditation by day and by night, and take it as your portion for time and eternity.

Digitized by Google Original from HARVARD UNIVERSITY

It does seem to me a blessed circumstance, that when this Popish Error—for such it is—of putting the Word of Man in place of the Word of God, was about to be raised from its charnel-house, in which it had been very properly deposited by the friends of the Reformation, who had attended its funeral, and hoped it was dead—it is a blessed thing, that, contemporaneously with the resuscitation of this error, there should be in existence such a Society as this, which raises itself up against it. I will repeat, it is an immeasurable blessing, that, contemporaneously with the return of this error, we should have a Society which holds up the Bible as (next to its great Author) the *all in all* of the Church; and that we should be able to oppose to that error the testimony of hundreds and thousands of persons, in all parts of the world, who will have the Bible, the whole Bible, and nothing but the Bible, as their stay for time and for eternity.

[*Rev. J. W. Cunningham—at the Same.*

Country Bible Meetings.

These are not the only delightful Meetings connected with the British and Foreign Bible Society. We have them in the provinces too: we have them at Manchester; and especially delightful are they, when we have the presence of one, whom I would venture to call—if no ecclesiastical objection be taken—my own beloved and revered Diocesan. This, at any rate, I may and will say for myself, and on the part also of one at least of my brethren, the Secretary of the Manchester and Salford Bible Society, now present, that we do esteem him highly in love; for we see in him, that the office of a Bishop is a good work: we rejoice in the blessing which he is the means of conferring, on those who have the benefit of his pastoral superintendence; and we do, in all sincerity, consider his occupation of the See of Chester a blessing to ourselves likewise. It is not only in large towns, however, like Manchester, that most delightful meetings have been held; for I have had the happiness of being associated with the Officers of this Society, with the Secretaries, and others whom I see about me, in visits to villages and hamlets; and we have held our Meetings in the Village Barn, and in the Village School-room—yes, and, at times, in the Village Church, and in the Village Meeting-house likewise; and I assure you, that you would be delighted to see the eager attention with which the peasantry listen to those communications which we are able to make to them, from the stores of information furnished by the Parent Society.

[*Rev. John Birt—at the Same.*

Large Increase of Charity.

I have listened with extraordinary interest, during these three days, to the reports of the vast sums raised for carrying on the work of Christian Benevolence connected with Missions and Bibles. I have heard with utter astonishment the vast sum of £264,000 announced in this Hall, as collected in a single year by three Societies only in this country, for carrying forward the Work of the Lord in all lands. And, then, my mind has been impressed with delight and thankfulness to God, by the sentiments which I have heard this day and on the two foregoing days. I am lost in gratitude to God (would it were more so!) for what I now see, and have recently heard. I was, I would take the liberty of saying, greatly delighted at the noble and liberal sentiment which proceeded just now from my excellent friend and fellow Minister in Manchester, Mr. Birt, respecting his, as he termed him, venerable and beloved Diocesan. I should have been tempted, if I had been announced from Manchester, to repeat that sentiment, feeling as I do in my heart nothing of a dissimilar kind. My heart rejoiced to witness such a feeling, as those words excited in this assembly; and I am thankful to know that it does exist, both here and elsewhere. That Rev. Gentleman, in his conduct in Manchester, just exemplifies the sentiments which he expressed here this day.

[*Rev. Rob. Newstead—at the Same.*

Instances of the Effects of Bible Instruction.

On the Polar Expedition which I had the honour to command, I found it desirable to establish schools, the instruction in which was laid on the basis of the Bible. The Chaplain, Mr. Cooper, kept a Journal of his proceedings in reference to that school; and the account which he gave of the improvement of the men, in consequence of their attendance at that school, was very pleasing. It was determined to commence and conclude with prayer, and to read the Bible. At first, some of them said it was only "a psalm-singing concern," and they would have nothing to do with it; but, soon, "those who went to scoff remained to pray," and a visible change for the better was produced. One consequence was, that the

Digitized by Google Original from HARVARD UNIVERSITY

Christmas, instead of being the scene of intemperance and profligacy, as it generally had been, though passed cheerfully, was also passed seriously and rationally; and the men were anxious that the school exercises should be suspended but for a very short time. One of the men gave 10*l.* from his wages for the furtherance of the cause of Religion.

One man was taken on board in Baffin's Bay. He was a good seaman; but he swore, drank, and had all the bad qualities of a seaman also. By the mercy of God he was led to Mr. Cooper's school, where the Word was blessed to his soul. The man was illiterate; but so greatly had the Bible enlightened his mind, that I often got more good, more real information, from him than from a sermon. He had the most correct views of the Way of Salvation; and adorned the profession which he made, by his conduct. He accompanied us in three of our expeditions, and proved to be one of the best men in the crew. If there was any post of danger —any part of the expedition which was more trying than another—any duty which was more difficult than usual, there Gordon was found ready. When the fourth expedition was fitted out, he was one of the first to enter the ship. But on going down the river, when we got to Gravesend, the men were employed in a boat in sending out an anchor and a hawser. Gordon was in the boat. The object was to throw out the anchor. Suddenly a tremendous outcry was heard, and it was found that the anchor had caught the gunwale of the boat, and that the men were in danger. Gordon, who was a very powerful, athletic man, full six feet high, was the first to rush forward, and to aim to lift with his muscular arm the whole weight of the anchor. He succeeded in lifting it; but the cable got twisted round his body, he was dragged out into the sea, and was seen no more. I have no fear for John Gordon; but I earnestly entreat all who hear me to use their utmost endeavours to make hundreds and thousands of John Gordons, that they may be fully prepared for all that may await them.

[*Capt. Sir Ed. Parry—at N. M. Bible Soc. Ann.*

Suggestions to Societies from the System of Railroads.

We have heard a Rev. Gentleman say, that he had come up at the rate of twenty miles an hour, by the Liverpool and Birmingham Railroad, to attend our Meeting; and I am glad that our increased velocity in travelling has been put to so good a purpose. But when I heard that subject mentioned, it occurred to me that the system for the construction of railroads might suggest some useful lessons to this Society.

The Railroad Companies care for none of the obstacles which present themselves to them: they do not regard hills, or vales, or rivers, or trees: in short, they care nothing for any thing, till they have accomplished their great object: they level hills, they bore through mountains, they raise valleys, they throw bridges over rivers, they make swamps as passable as dry ground. Here is a lesson for the Collectors, and Agents, and Secretaries of this Society: they ought ever to look to the end which they have in view, and not to be deterred by any obstacles which may appear in their way.

There is another point of view in which this Society may take a useful lesson from the Railroad Companies. Those Gentlemen who accomplish these mighty works do not take their stand at Euston Square, and say to every man who comes there to work, "What is your language?" "What is your religion?" "What do you think about Greek or Latin?" "What is the best form of building a Church?" —No: but they ask him whether he can work; and whether he will. "Have you a sound heart?—and have you strong hands?" And the result is, that the men are set to work, and the road is made.

There is still another lesson which this Society may learn from the same instructions. Whatever is done on railroads is done by the invisible agency of steam; without which, all the wheels and cogs and levers, and the labourers, would be of no use. I dare not press the parallel as to that Invisible Agency, without which the best efforts of this and every other Society would be useless: but I may allude to other and minor influences, and say, that unless you have Faith as a Director, Hope as your guide, and Charity to drop her oil on the cogs of your wheels, your machine will never reach its ultimate destination.

A fourth lesson which may be derived from railroads is this. The train does not stop at short distances: it never stops, till it can go no further: it goes to Harrow, but it does not stop there—it goes on to Birmingham and Liverpool;

Digitized by Google Original from HARVARD UNIVERSITY

and it would go to a second Liverpool, if there were one. It goes to the sea—nay, it does not stop there: it just changes its apparatus, and goes on, to do abroad what it cannot do at home. In fact, it has no limit, but the want of further space to act on. And such should be the case with this Society. We should go on while it is possible to go forward; and never rest on our oars, while there is a single individual in the world who is not put in possession of the glad tidings of our Salvation.

Urgent Cases of Ministerial Destitution.

The population of the district, over which I am called to preside by my spiritual office, amounts to 900,000 souls; and, for that enormous mass of human beings, there are, at the present moment, not more than 360 Ordained Clergymen! That disproportion, at first sight, might not seem so great, when compared to the wants of the people; but when I tell you that 240 only of those Clergymen are affording pastoral superintendence to about 700,000 souls, you will see how lamentably destitute that portion of the population is of that religious instruction which ought to be provided for the wants of the people. In such a state of things, then, this Society stepped forward, and granted me and my charge most seasonable aid. I have witnessed, with grief of heart, many a pious and devoted Clergyman almost sinking under the peculiarly-arduous labours of his office, and becoming more unable to perform them, until the aid of this Society stepped in, and enabled him to go on his way rejoicing, in ministering to those souls which were perishing for lack of knowledge. As regarded the granting of additional Curates in populous places, I must bear my humble testimony to the usefulness of this Institution.

Still, there is a grievous deficiency in my own district. Many New Churches have been built within the last twenty or thirty years; but the endowments settled on those churches are, for the most part, far too limited. This Society has helped those who have but small endowments, to prevent them from keeping schools: and there, again, I feel that I owe it a new debt of gratitude; for it has enabled the Clergy to remain, when otherwise, perhaps, they would migrate, and go elsewhere. This relief would appear the more important, when the evils of a changing ministry are taken into consideration: but if you confined the Minister to the parish to which he has been accustomed, amongst the people with whose habits and wants he is acquainted, and who have looked up to him as their spiritual father, great will be the blessing which you will thereby confer. [*Bp of Ripon—at Past. Aid Soc. Ann.*

I cannot but rejoice that the Report contains so many important truths; for, lamentable as the existence of those truths may be, there would be much greater evil in concealing, than in disclosing them. They have been concealed much too long. They are now made public; and a remedy for the evils which they disclose must be provided.

Is it not an important fact which should be made public, that there were 132 ecclesiastical districts, each containing, on an average, 8500 souls; thus placing 1,086,000 individuals under the care of 147 labourers? This is a state of things which should not be allowed to continue. Verily the contemplation of them must convince us that we have behaved rather hardly to our brethren in this matter.

Brethren, did I say? Do not these neglected individuals stand in a more close relation to those whom I address? Are they not the children of our industry, and the capital of our commercial enterprise? They would never have settled in those districts, but for the application of our wealth and industry to manufactures; and we should not have seen them but for that cause, any more than this Meeting would have assembled here today, but for the existence of this Society.

It has been well expressed by my Right Rev. Relative, to whom this Society is so deeply indebted, that the theory of our Church is, "A fold for every sheep, and a shepherd for every fold;" and, by the blessing of God, we hope ere long to witness our Church presenting a picture bearing a stronger resemblance to this valued theory. There is no part of the country, however, which does not feel the want of spiritual labourers; and although my Right Rev. Friends have, in the observations which they have addressed to us, chiefly alluded to the Manufacturing Districts, yet it is my duty to come forward, and to say that the Rural Population also are lamentably deficient in spiritual instruction. I could tell of some sixty or seventy rural hamlets in my own Diocese—situated in the midst of the deep woods of a wide forest in Hampshire—very destitute of spiritual advantages.

Digitized by Google Original from HARVARD UNIVERSITY

To some of these this Society has extended its benefits; and I am delighted to know that they are exhibiting the good effects of the extension of its operations, in their direction. The Resolution calls upon us to confess the obligation, which especially attaches to the members of the Church of England, to unite in self-denying and persevering efforts for the increase of the Means of Grace throughout the land. And well may I do so, when I look at what has already been done. I might call on you to remember, that this Society is pledged to an amount exceeding its annual income; and to recollect, that the Occasional Papers which it distributed relative to the spiritual destitution of our country are well worthy the study of the best friends to the cause of Christianity—so much so, indeed, that if the Society had had no other effect than that of putting forth the statements which those papers contain in so clear and striking a light, it would still have a claim on them for a debt of the deepest gratitude.

[*Bp. of Winchester—at the Same.*

Illustration of the Power of Britain to supply Religious Instruction to the World.

I believe I was announced to you as being from Antigua. There is a little mistake there. This is the second time that I have had the honour of appearing before you, or, at least, before a respectable audience in this place. Last time, I was from Antigua; but, remembering that I have now passed a year in this country, I think I may venture to consider that I am not from Antigua strictly, but that I am from England.

I have been throughout your country—passed by some of your fields—been into some of your gardens—and seen how, under your superior skill in agriculture, the earth yields an abundant produce: you may admire a foreign production here and there; but, taken as a whole, you may depend upon it, you have the most reason to be thankful in this country: if there is any production of mother-earth which your climate is not suitable for, you make a climate suitable for it: a Gentleman took me into his botanical garden, where I was surprised to see some of the productions of my own clime: he proceeded further and further with me, until I was astounded, to find that he raised a temperature capable of producing any thing. I have been throughout your city; and surely there never was a city so deserving of a great nation: what buildings! what squares! what circuses! what terraces! what crescents!—every order of architecture: every thing for stability, splendour, and beauty. Look within; and you will find all that is useful, all that can relieve the ills of life, and make life itself agreeable. I have looked at your palaces, and at your great buildings; and there is one kind of your palaces which invariably strikes the tenderest feelings of my heart; I mean, the palaces which you have erected for the beggars—your great hospitals for the sick—your asylums—your charitable establishments, scattered throughout England. Oh, these at once shew the character of that Religion to which you yourselves, as well as those who are the objects of your Missionary Benevolence, are so greatly indebted. I have likewise looked to the mansions of the nobility; and sometimes even got a glimpse at your royal palaces. When the Queen of Sheba went to see King Solomon, she was utterly astonished at his grandeur: why, she would have been no less struck, had she paid a visit to Queen Victoria: Heaven bless our youthful, noble Queen! I am sure, if there is one disloyal heart throughout her vast dominions, that heart does not wear a face like mine. I have gone through some of your Factories; and there I find you work without hands, and yet produce the finest specimens of every article. Look at your Commerce: sometimes I walk to your ports; and there the shipping crowd from almost every part of the known world, strewing the waters, and making them look almost like an aquatic forest. In travelling, neither wind, nor tide, nor weather—nothing will stop you now: you are here just now, and presently yonder, at an immeasurable distance in an hour: when you cannot find a way above ground, you make one underneath it: a short time since, I went from Manchester to Liverpool: as we approached Liverpool, they began to light the lamps of the steam-carriages: I inquired if they were going to put us under ground before we were dead: the answer was, "Yes, we must go under ground for a few minutes:" but the distance was a mile; and there was a resurrection in the noble town of Liverpool. Then again, I have looked to your Churches and your Colleges, and I have thought I could go no further: "Here," said I, "I have come to the source of your earthly prosperity, and of all that I

Digitized by Google Original from HARVARD UNIVERSITY

have seen which is great. The light of Science and the light of Religion, combining, make you what you are; and, looking at those venerable institutions, I have been ready to cry out, "Ye miserable ancients! had you these?"

But you will say, perhaps, "What has all this to do with the Missionary Meeting?" Oh, be assured I did not forget to trace the connection. I began to think that all this prosperity of the English People, all this honour, and this wealth, not only furnished them with the ability, but laid them under the obligation, to establish and support Missions.

Then came into my mind a proposal which I thought I should one day, when I could put on a bold face, make to you. Reference has been made to an idea of "stopping the Missionary Supplies": and the proposition which I thought of making, was, to relieve you from the burden. I speak not now of myself in my personal character, but of myself in my national character: and I desire you to take me now for a Heathen, if you please, speaking to you on behalf of that portion of the human race from which you are distinguished by a line of such broad demarcation. Thus considering myself, then, I would offer to relieve the English People from their Missionary Benevolence. But mark you, you must give me all that which constitutes the obligation to support the cause. Suffer me, then, to make the proposal, and suppose that there are half-a-dozen lawyers engaged to secure this tranfer:—I must have all this national prosperity, all this intelligence, all the colleges in London, in Dublin, in Glasgow, and Edinburgh; and I must have the two eyes of England, named Oxford and Cambridge. Those cathedrals and places of worship, they are all to be transferred to me; and I shall have your authority among the nations of the earth, your weight of character, so that if a man were to start up from the dead, and proudly say, "I am a Roman Citizen," I should be able to stand up against him, and say, "I am a Modern Englishman." I shall have all your Commerce—all your profitable and civil Institutions; and I shall also have your Bank in this city;—so that you see I *am* a *human* being, with a head not destitute of the organ of acquisitiveness. I shall then not forget the conditions which I am to take upon myself; namely, all this work of Civilizing and Christianizing. The exertions of mankind should be marshalled together: I should summon up every particle of talent: I should not find a white or a coloured man whom I would not engage in the cause: I should make a monopoly of the work, that we might teach all Nations to honour the Lord, and diffuse the blessedness of Religion into the hearts of the human race throughout the known world—extending the victories of the Cross—conquering human hearts—and widening the dominion of the Son of God. Well, then, what in exchange is to be given to you? Why, you are to be relieved from all this burden and labour. You are no longer to have to come here, to celebrate Anniversaries, or to tire your bodies by sitting long days in a crowded assembly; and the Gentlemen on the platform are no longer to tax their ingenuity to make impressive speeches. You shall not have any longer touching appeals from your Treasurers and Secretaries: the Lord Chancellor shall issue an injunction against them: they shall no longer be at liberty to talk to you so affectingly about the Fejees. Exeter Hall shall be converted into a place of merchandize, and no Collector shall be allowed to approach your door.

But, Sir, I must come down from my castles in the air: for I fear I may be fatiguing the patience of this respected audience. But I know that you understand me; and I am satisfied you feel *it is more blessed to give than to receive.*

[*Rev. Edward Fraser—at Wesleyan Miss Soc. Ann.*

BRITISH AND FOREIGN BIBLE SOCIETY.

Mr. Dudley gives the following account of a

Visit to a School for the Blind at Bristol.

It was a deeply interesting scene, and calculated to excite adoring gratitude to God for this invention of mercy: for what are all the discoveries of human wisdom and science, but fresh manifestations of His glory, who created man, and endowed him with all his faculties!

A little boy of ten years of age, and a girl of fourteen, both born blind, read admirably, in the Gospel of St. John, several passages which I selected; and with an accuracy of emphasis, which I have never heard surpassed by any children of the same age.

Digitized by Google Original from HARVARD UNIVERSITY

Taking the hint from our friend Dr. Paterson, I folded a silk handkerchief double, then quadruple; but it was not until eight folds of silk were interposed between the fingers and the embossed characters, that any perceptible difficulty was experienced by the reader.

There was, however, one learner present who interested my feelings even more than the young, perhaps—for, oh! how subtle is self-love!—because he recognised your friend's voice on entering the room, and said he had heard it many years ago, at a Bible Meeting in Gloucestershire. He is forty-five years of age; and lost his sight and left hand by a dreadful accident in a coal-mine in Wales, fifteen years ago. I need not tell you, that the blind make use of both hands, when reading—one to mark the lines, while the characters are traced by the fingers of the other; consequently, a double deficiency lay in the way of this poor man. Yet I shall not soon forget the admirable manner in which he read, at my request, part of the Second Chapter of the Gospel of St. John; nor his manner and language in reply to a passing observation on that BETTER WINE which humble faith acquires *without money and without price*. Such is the intense desire of this poor man to "master the work," as he expressed it, and read with perfect ease that Blessed Book, to the love of which God has inclined his heart, that he has actually walked nearly four thousand miles, from Kingswood to the school and back again, within the last four years.

Mr. Dudley records an affecting anecdote of the

Influence of the Bible on a Sailor Boy.

A little boy, the son of very poor parents, residing at Clifton, entered as ship-boy on board a merchant vessel. He expressed to his parents his reluctance to sail without a Bible; but their very limited means did not allow of their purchasing one: the boy's earnest wishes were communicated to one of the Collectors, and a Bible was immediately granted. The ship sailed; and, in the course of the last year, encountered a violent storm in the Northern Seas. The poor Youth, who was on the topmast, fell; and was precipitated into the deep, to rise no more, till the sea shall give up her dead. On the return of the ship to England, a few weeks since, the Captain sent the lad's chest to his afflicted parents; and, on opening it, the first thing which they saw was his Bible, with a Letter from the Captain; telling them, that the best proof which he could give that the Bible was not neglected, was this—that during the whole time they had been at sea, he had never once had cause to reprimand the lad, nor had he ever heard an evil word pass his lips.

Mr. Brackenbury, one of the Society's Agents, thus speaks, in the beginning of April, of the

Great Efficiency of various Village Associations.

Many of the Village Associations, whose Anniversary Meetings I have just attended, are interesting and important institutions, and claim our fostering care. Some of the Lincoln Associations are REMARKABLY efficient. We seldom have an Association which remits, like that of Navenby, 50*l.* or upward, in a year, as a free contribution. We rarely have a Collection at a Village Meeting like that at Harmston, of 25*l.* or more. But we have at Hackthorn, Saxby, Cammeringham, Frodingham, &c., Clergymen equally and deeply interested in the object and operations of the Bible Society—Churches filled with attentive hearers—Platforms abounding with pious and able speakers—Collections varying from four to seven or eight pounds—and Associations affording average Free Contributions of twelve or fourteen pounds a year. They also yield us pleasing and comforting facts:—

At Tealby, ten shillings were presented from a labouring man, as a thank-offering to God for recovery from a dangerous illness—

At Caistor, an aged Christian declared from the platform, that he was first convinced of sin, when reading, many years ago, the Third Chapter of the Acts of the Apostles—that he felt himself ten times more wicked than the lame man; but that he continued to read and pray, till God blessed him, in turning him from his iniquities, and in giving him peace and joy in believing—

At Winterton, a good man, who was reading the Bible attentively and seriously, stated, that the Bible which he was reading was purchased of the Ladies' Association by his Mother; who, while living, assured him that she owed the salvation of her soul, under God, to the possession of that Bible. She had bequeathed it to her grandchild, the offspring

Digitized by Google Original from HARVARD UNIVERSITY

of the person who was then reading it: and thus the benefit of possessing that Bible was secured to three generations.

Continent.

NETHERLANDS' MISSIONARY SOCIETY.

FROM the last Report, we extracted in the Survey, under the head of the Indian Archipelago, an account of the Society's Missions; and now proceed to give an abstract of the

Home Proceedings of the Year 1836-37.

The interior state of our Society, during the year which has just terminated, offers no unfavourable view. At Amsterdam, in consequence of a Circular of the Committee, nearly 200 new members and donors were obtained. Among the country places, which have distinguished themselves by liberal interest, we should mention the village of Dragten, in Friesland. A new Auxiliary Society was formed at Winschoten, in the province of Gröningen, where the Ministers jointly promote the Society's cause. The Lutheran Auxiliary Society rejoiced us, by continued and effectual co-operation. The Female Auxiliary Societies at Amsterdam, Dordrecht, Gröningen, Medemblik, Middleburg, Nimeguen, Ridderkank, Rotterdam, Sneek, Utrecht, Flushing, and Zierkzee, as usual, supported us by considerable pecuniary contributions. Several very considerable donations and legacies have been received.

We have continued our friendly correspondence with the Foreign Societies of Barmen, Basle, Hamburg, Königsberg, Paris, Denmark, and Sweden; and have received the most cordial and interesting communications from the North-American Missionary Societies. Our intercourse with the Java Auxiliary Society continues to be uninterrupted; and many important services we receive from that Sister Institution.

The Netherlands' Bible Society, by means of considerable contributions, afforded as usual, supported our endeavours to multiply the Schools among the Heathen. It is a pleasing consideration, that both the Institutions are not only united in name, but that a most intimate harmony prevails between them.

In proceeding to give some account respecting the Candidates for the Missionary Service, the Committee would have been highly gratified to state that they had succeeded in establishing a Seminary for Missionaries at Rotterdam. The Directors feel more and more convinced of the want of an Establishment of that kind; and flatter themselves, that could such an Institution be established, it would, under the Divine Blessing, rouse the Missionary Spirit among those who are gifted with the requisite talents. For the present, we have only two candidates —Gerhardus Noordhoff and Fokke Heinrich Linemann. The Society continues to be laid under great obligations to the Rev. Mr. Hitjer, of Emden, for his zealous and suitable conduct in the tuition of Mr. Noordhoff, and his readiness to devote the same care to Mr. Linemann. The testimony which Mr. Hitjer gives to the zeal and rapid progress of both the Candidates, as well as their unabated desire to devote themselves to the preaching of the Gospel, is highly encouraging.

Our Committee for the publication of little Treatises offered us, in the preceding year, two valuable fruits of their labour. Upward of 15,600 copies of these Tracts were sold or distributed, during the past year; and, from many places, advices have come to hand, stating that these little books were readily received and constantly read.

In conclusion, the Committee beg leave to urge increased liberality in behalf of the Society, that this country may not be found wanting in the Noble Cause, but be emulous in following the surrounding Nations, and take an active part in the great work of preaching the Gospel to every creature, that the kingdom of God may speedily come, and the glory of the Lord fill the whole earth.

China, and India beyond the Ganges.

EASTERN-FEMALE-EDUCATION SOCIETY.

State of Mrs. Gutzlaff's School at Macao.

THE following Report is dated Oct. 14, 1836. The Committee are about to send a Lady as Assistant to Mrs. Gutzlaff.

This School was commenced Sept. 20 1835, with twelve little Chinese girls and two boys, under the auspices of the Society for Promoting Female Education in China, India, and the East. A number

Digitized by Google Original from HARVARD UNIVERSITY

of fancy articles were sent out in order to furnish funds for commencing this Institution, and these were sold for 130 dollars at Macao.* To this, local contributions, to the amount of 655 dollars, were added in the course of the year. There remain now on hand (the board of the children, seventeen in number, having been paid in advance up to Oct. 15), 178 dollars.

The number of children has varied: at the commencement, there were fourteen; and there are at present, seventeen living under our roof; viz. thirteen boys from eight to fifteen years of age, and four girls from five to ten. It was most distressing to see the little girls removed, after staying a few months, just as they had learned the rudiments. One of the little girls has died: she was, for the time, much advanced both in Chinese and English, and worked nicely. The eldest boy has recently left us, and entered the service of a Chinese physician. He was able to write a tolerable essay. Among the boys now receiving instruction, is one very amiable and clever: he reads well for ten months' tuition, always remembering he is Chinese.

A little blind girl is a peculiar object of interest: she has recently undergone an operation, performed by Dr. Parker: the eye previously was sightless: surgical skill, under the blessing of God, has been most successful. She is taught to read with raised letters. She has good abilities, is delighted when learning, spells prettily, and is learning the first of the four classics in Chinese. Next week she is to commence the Scriptures: she knows three elementary books, which she can repeat entirely through. Mary is about six years ef age, and a most amiable child. It has been suggested by Dr. Colledge, that this child should be educated at the Asylum for the Blind, in order that she may instruct others on the plan of that invaluable Institution. An objection has been raised to sending so young a child from her native land, on the score that she will forget her own language. The individual who raises the objection greatly recommends that some two or three children, and an adult, may be sent from England, from the Blind Asylum, competent Teachers of the blind in handicraft as well as mental pursuits. It is well known that China, unhappily, more abounds with the incurable blind than any other nation; consequently, that an asylum for adults and children would be most desirable and beneficial. The Chinese, being a most industrious people, would delight to find, that those whom they now consider so degraded and useless may be taught to earn their own livelihood*.

The children are instructed in English, as well as Chinese. Some of them are beginning to read a little in the former language: most of them are yet spelling words. In Chinese, the elder boys read the classic odes; the younger the four books, as do also two of the little girls. The first class have just finished the Gospel of Mark: the second class are reading a treatise upon the sufferings of the Saviour. Considering the time they have been under our care, we are well pleased with their progress. It is our constant endeavour to teach the children habits of cleanliness; and to give them, as far as can be done with Chinamen, a good education. They commence school at half-past six o'clock, and remain till eight, a Chinese Lesson: at half-past ten they re-enter, and lessons are over at three. Twice each week, Mr. Gutzlaff examines the children in Chinese. On the Sabbath, they have Chinese and English Worship. The girls sew and hem neatly. Most of our school-time being given to lessons, they generally work with Anna, their nurse, who is a beautiful needlewoman. We have a delightful gallery round the upper part of the house, where they occasionally play. The Infant-School boards and pictures (sent out by the Society) are very valuable: they hang all round the school-rooms, the Chinese names of the animals attached to each.

* A dollar is worth from 4*s.* 3*d.* to 4*s.* 6*d.* at Macao.

* It is proposed that the Lady who is preparing to go out as Assistant to Mrs. Gutzlaff should acquire the system of the Blind Asylum.

AMERICAN BAPTIST MISSIONS.

Depraved Habits of the Siamese.

THE following painful communications were mentioned at p. 126 of the Survey. Mr. Jones, one of the Missionaries, writes—

The revenues of this country are farmed out to the highest bidder. One man pays the King, for the gambling in and about Bankok alone, 64,000 ticals per annum. No man is allowed to gamble without his

Digitized by Google Original from HARVARD UNIVERSITY

permission; and it is for his interest to get as many to gamble as he can. On the losses sustained by gambling, he gets nothing; but of all the gains, he receives one-eighth. To pay his revenue, there must be annually won, and consequently lost by somebody, the enormous sum of 512,000 ticals; and this would only cover his quota to the King. But he has large expenses to incur, an immense number of emissaries to employ, and he will not incur such a responsibility for nothing. To satisfy all these demands, the above amount must be doubled, making 1,024,000 ticals. Most of this gambling is also among the poor, and in small sums. The waste of time (if we may so speak of what is never regarded as possessing any value in this country) is beyond calculation, and the amount of misery and induration of heart amazing. The wretched loser frequently becomes the slave of the winner; or, more frequently still, sells his wife and children as slaves, to get the means of carrying on his career of infamy: and when the habit of gambling is once formed, the person will not be persuaded to gain a much better livelihood by honest industry; but when his means are exhausted, turns thief or robber, until he gets into prison or chains, and there ends his earthly career. Such persons are inaccessible to the power of expostulation.

The revenue arising from the sale of ardent spirits is managed in the same way. There is no opium farm; and the article is regarded as contraband by the laws of the country, and vessels bringing it are liable to seizure and confiscation: yet it is brought in immense quantities, every year. A box of it is presented to the principal Officer of Government, whose business it should be to apprehend the importer: and his eyes and mouth being thus shut, nobody ventures to do any thing more about it. The results are, if possible, more shocking than those occasioned by ardent spirits.

Mr. Dean, another of the Missionaries, adds—

A wealthy Chinaman living near us has a junk just returned from a prosperous voyage to Batavia; and, according to custom, he has to-day commenced a theatrical exhibition, in honour of the Goddess of the Sea. These operas, though more openly absurd, are equally fascinating with similar plays in America. It is, therefore, by no means surprising, that a floating theatre, exhibiting itself successfully to crowded assemblies in different parts of the city, should stir up the sediments of immorality among a Heathen People, to say nothing of the numerous other sources of moral pollution. A knowledge of the character and customs of the Heathen is enough to render purity and holiness lovely to any person of decency, though destitute of Religion.

Ask this people to attend to the interests of their souls, and the ready reply is, They have no time, not even to keep the Sabbath, without impoverishing their families. Still they have no want of leisure to attend a "tsaw-he" [play] five days out of seven; besides gambling three-fourths of the remaining time. There are not a few in Bankok concerning whom this remark will hold true: and when it is recollected, in connection with this, that the Siamese Government receive an annual revenue of more than 120,000 ticals from the people for the privilege of gambling, and as much more for the privilege of drinking ardent spirits, no one will question the prevalence of vice in this city, or the need of the Gospel to fit the Heathen for heaven.

Some indications of advancing civilization are stated:—

The Natives are beginning to construct vessels on European Models; and the King has signified his pleasure that no more junks (vessels on the awkward Chinese model) be built for him. It is now rumoured that he is about to give his favourite daughter in marriage to Chaufah, his half-brother; which would, in fact, be nominating him to the succession. Chaufah is very much attached to Europeans and Americans, speaks their language with considerable accuracy, and adopts as many of their customs as his situation will allow. Well-constructed vessels will naturally lead them to navigation, and a more familiar acquaintance with civilized life.

LONDON MISSIONARY SOCIETY.

The Rev. Evan Davies has stated some

Promising Indications in Chinese Boys at Pinang.

I have recently had some conversation with two of the Chinese lads who are under my own immediate care. The youths had taken holidays, but did not wish to spend all their time, as the Chinese generally do, at this period. I asked them whether they had been in

Digitized by Google Original from HARVARD UNIVERSITY

the temple, paying their devotions to the god at the beginning of the new year. One of them replied, "No."—"How is that?" I asked; "for you went last year. I saw you, for I was in the temple, distributing Tracts, at the same time." With the utmost simplicity, and in a manner that exceedingly delighted me, he said, "I thought of it: I did not like to go: I *did not* go."—"How is it," said I, "that your father did not insist upon your going with him?" "Oh, I knew what time he was going, and I went out to a village in the neighbourhood."—"But how is this?" I said: "what led you to do so? who told you not to go this year? you went last year." In a manner which was truly interesting, he replied, "I did not understand *this*," (holding his Bible in one hand, and, as he pressed it to his bosom, striking it gently but rapidly with the other,) "I did not understand this *last* year."

"Well, Sooquay," said I, (addressing the other lad,) "and did you go?" "No," he replied.—"How is that? Where did you go?" "I did not like to worship idols," was his reply: "I went to Balek Dulo, the village in which my father resides."

These and other questions were answered by the lads, in the same simple manner, and apparently with the utmost sincerity. My firm opinion is, that they begin to see the folly of idolatry, and that their sympathy with its objects and its rites is nearly gone. I pray that God may change their hearts, and make them hereafter useful in the Mission.

On one occasion, when describing an idol to them, and referring to the materials of which idols are made, I asked one of them, "Do you think there can be any good in worshipping these things?" He replied, "No." "Well," I said again, "do you ever tell your parents that it is impossible it can be of any good?" "Yes," he said. "And what do they say to you?" "They say that little boys do not know any thing at all about it," he answered.

This reply convinced me that he had been speaking to his parents on the subject. It could not have occurred to himself, and it was a natural answer of a parent to a child. The conversations above stated have greatly cheered my mind. Circumstances like these excite our hopes, and we are delighted; for it is with us the day of small things yet.

India within the Ganges.

BRITISH AND FORBIGN BIBLE SOCIETY.

THE Committee have received, from the Madras Auxiliary, the following

Proposal for a very enlarged Distribution of the Tamul Scriptures.

In acknowledging your favour of the 8th of April last, I have much pleasure in communicating the warm thanks of our Committee—as you will see expressed in the accompanying Resolution — for your liberal offer of aiding us, far beyond what you have hitherto done, or, perhaps, been asked to do.

The offer comes opportunely; as we are likely, on many accounts, to call upon you for the fulfilment of your promise, to an extent of which you are little aware.

At our last meeting in Committee, we were strongly urged to distribute integral portions of the Word of God, but mainly of the New Testament in the Tamul Language, in such a detailed manner, that in every town and village, in which there should be a population of not less than 200 or 300 persons, where the Tamul Language is spoken, a few copies should be left in the hands of those who can read, in about the proportion of one copy to thirty persons.

This proposal has originated with an American Missionary of experience; and has been suggested by the success which he conceives himself to have had in two tours during the present year—one toward the South, the other to the West of Madras; in which he carried with him, and dispersed, above 8000 Gospels, and other portions of Scripture, to the amount of more than 9000, mainly with his own hand, and after ascertaining that the person applying for the book was capable of reading it.

Inducements to this Proposal.

In support of the measure, it was observed by a Member of the Committee, of long experience in the country in the performance of civil duties, that for a series of years the Tamul Population in South India had had the Gospel preached to them; and that there was, both among the rich and poor, learned and unlearned, such a loosening of their attachment to idolatry, that the measure, if judiciously carried into effect, bade fair to be attended with the most happy result.

There was also a general feeling in the

Digitized by Google Original from HARVARD UNIVERSITY

Committee, that it was desirable and wise that some large and extensive circulation of the Scriptures, or rather portions of them, should take place throughout the Tamul Country: and we are fully prepared to see that this is done with practical wisdom; that, if possible, not a copy should be heedlessly given, whilst we would place the whole of the reading population in possession of the sacred treasure. The number of Missionaries in the Tamul Country offers us, we believe, the means of accomplishing this work, in the effective and careful manner with which we desire to see it carried on. Although our proposal is on a large scale, your Committee may, I think, rely on this Committee, that their liberality shall not be wasted, nor exertion spared to make it as fruitful as well-considered measures, and due caution in the distribution, can, under God, effect.

The original mover of the question proposed to confine his exertions, in the first instance, to the Tamul Population; and gave as a reason, first, that we already had in that language a very respectable Version, to say the least, of the whole Word of God, copies of which only required to be multiplied and put into the hands of agents, to enable us at once to enter upon the work; and, secondly, that there would be no difficulty in finding such agents for the Tamul Language, while, perhaps, few could be found for the other dialects: besides, that as yet there was only one other language in which the whole Bible had been translated, except the Tamul; namely, the Canarese.

Appeal for the Society's Aid.

The only question is, Where are we to procure funds? The mover expects to be largely assisted from his native country; but if any thing on this large scale is to be attempted, we must depend on your liberality. We have had such large demands on our treasury for printing, and binding, that we have no hope of being able to meet, in a few months, the current, much less the prospective expenses we shall be called upon to pay for the Malayalim Pentateuch, which has been ordered to the Press; the Teloogoo Psalms and New Testament when ready (and revisors are not idle); and a new edition of some part, at least, of the Canarese Scriptures; which must be soon sanctioned, for they are already wanted.

Now our friend tells us, and I believe he is not far from the mark, that it will cost about 5000*l.* a year, for three years, to accomplish his object. If you add to this the probable calls which we shall be compelled to make upon your funds for the other purposes above mentioned, either commenced or in contemplation, you may form some judgment, both of the extensive and expensive nature of our operations, and how far you will be able to afford us the aid required.

This Appeal has been answered by a Grant of 2000 reams of paper and 1000*l.* in money; and the Committee have further pledged themselves to make up the amount required for the distribution of the first year.

CHURCH MISSIONARY SOCIETY.

COCHIN.

Conversion & Edification of many Natives.

It was stated at p. 154 of the Survey, that 9 Converts from Heathenism and 49 from Romanism had been made in the year. Mr. Ridsdale gives some pleasing notices relative to these Converts, and the admission of them and others to Confirmation:—

Two of the converts from Heathenism are carpenters; who, among others, were employed some years ago in the building of my house; and they ascribe their conversion, under God, to the operation of the standing law, that all residing or employed on the premises, of what creed or caste soever, shall attend the daily exposition and prayers in Malayalim. These men sat under the sound of the Gospel for some time, apparently unmoved; and when their services were no longer required, they returned to their native place, about fifty miles distant, where they continued a long time struggling with conviction; till grace prevailed, and made them willing to give up all for Christ.

Other two of the heathen converts were Schoolmasters; one employed by the Native Government, the other acting on his own account. The reading of some of our Tracts first led them to inquire into Christianity. They came to me for instruction; and a plain statement of Gospel Truth was, in their case, immediately followed by a hearty reception of it. They are now actively and usefully

Digitized by Google Original from HARVARD UNIVERSITY

employed in the Mission; one as a Schoolmaster, the other as a Reader.

Of the Converts from Romanism, thirty, who had for a considerable time been hearers, publicly protested, as a preparatory step to Confirmation; which Apostolic Rite was administered by the Bishop of Calcutta, on his Visitation, Nov. 24, 1835. On that occasion, his Lordship delivered a most excellent discourse on the Apostolical Commission, St. Matt. xxviii. 19, 20; and afterward confirmed seventy-seven young persons, nearly half of whom were Natives. Our spacious Church was crowded with attentive hearers and spectators; and when the young of the flock were presented to the Bishop for his paternal benediction, many an eye was suffused with tears, and many a fervent prayer was, I doubt not, offered on their behalf. I had almost forgotten to mention, that several heathens of the first respectability were present: among the rest, the Dewan (Prime Minister) of His Highness the Rajah of Cochin, a Brahmin, well acquainted with English; who afterward expressed to me his unqualified approbation of all that he had seen and heard. The Bishop won all hearts by his fatherly and affectionate demeanour; and, on my return from a tour up the country with his Lordship, I was gratified to find that my flock had drawn up an address to him, expressive of their heartfelt gratitude for all that he had done among them, and of their earnest prayers for the prolongation of his life and the success of his labours. The Bishop's visit, though short, was indeed a time of refreshment to us; and many favourable impressions were made, which, I trust, will never be effaced.

Notices of Out-Stations.

At Talapalli, a Syrian Catanar, and forty families, have applied to me for admission into communion with the Church of England. The Headman of the forty families just mentioned is possessed of considerable property, and has offered to contribute 1000 rupees toward the building of a Church.

At Kuttha Thoda, about eighteen miles N. E. of Cochin, a Syro-Romish Tharragon—a title of honour equivalent to that of Knight—a man of immense wealth, whose great uncle, some years ago, was the most powerful subject in all Travancore, after several visits to me for conversation, attending our Service, and reading our books, has made over to us two Churches on his estate, erected at the expense of himself and his relations.

We regret to state, that, by the most recent accounts from this Station, Mr. Ridsdale's health appears to require his withdrawing for a season from his scene of labours.

ALLEPIE.

At pp. 193—196 of our present Volume, we gave an interesting and affecting account of the death of the valuable partner of the Rev. Thomas Norton. We shall at present give an account of this Station, from the communications of both Mr. Norton and his lamented wife.

General View of the Mission.

Mr. Norton reports, at the end of 1836, the number of persons in his congregation to be 454. He adds the following particulars of his other departments of labour, under date of January 26, 1837:—

Our Seminaries have gone on as usual. Respecting the boys, it is my daily prayer that I may see them partakers of soul-quickening grace. I sometimes hope that I do see something of the dawnings of it; but it requires time to judge correctly of the native character in these matters.

Of Village Schools there are five; containing 158 children. The difficulties of keeping up regular attendance are great. The great desideratum is, that of *good* Masters, who would maintain their authority with their pupils, and, by uniformly strict, and at the same time mild, discipline, command their respect.

Our Tract Association, during the year, has issued 34,600 Tracts, and printed 25,000. They are assiduously sought, and eagerly read; and direct the minds of many to listen to the Gospel of Christ, of which we know that it is said, *It shall not return void, but shall accomplish that for which it is sent.*

You will be glad to hear that the first sheet of our Liturgy has been struck off; and that a copy has been sent to each of the Brethren, to make what further remarks he may please upon it. Of it, I think I may say, that, in comparison with the former editions, it will be a superior work.

Digitized by Google Original from HARVARD UNIVERSITY

Some passages from Mr. Norton's Journal will shew the

Course of Labour and Character of the People.

September 6, 1836—I conversed with several this afternoon; some of whom are Candidates for Baptism from Heathenism, and others from the Church of Rome. I was satisfied with them all; but was particularly gratified with the warmth of heart with which some expressed themselves. On asking some of the Romans why they wished to leave that Church, and to join us, they replied, that they wished for the salvation of their souls, for which there was no one person in that Church to instruct them.—"What have you learned since you have attended here?" "We have learned who the Lord Jesus is, what He has done, and what He is doing to save us." It is common here for the poor Romans not even to know who the Saviour is. If one ask them about Him, they lift up their hands and eyes, and reply, "We do not know: we have never been taught."—One of the heathen has been a leader of pilgrims to their sacred places, and has supplied them with songs and music on the march; so that they are not a little annoyed at losing him, and he has to sustain their opposition in proportion. On asking him how he came to resign that office, he replied, that he could never find peace of mind in it. Here I found, that he, in his youth, had been a pupil in our school, and learned to read with us. It is fourteen years since he left. I inquired whether he remembered what he formerly learned. He replied in the affirmative; and said, that he would not rest without seeking the salvation of his soul.

October 30: *Lord's Day*—I preached both times this forenoon on Matth. xiii. 44. At Native Worship, a venerable-looking Syrian came in at an early part of the Service, and conducted himself with great propriety; which is not usually the case with that class. While I was speaking of the Lord Jesus as the treasure spoken of in the text, and was describing the Gospel as the field in which this treasure is contained, the good old man exclaimed, "O Sir! we never knew these things till you came and brought the Bible." This he did more than once. After Service, seeing that he was desirous of speaking, I beckoned him to me; when he with great joy expressed his happiness in hearing these blessed truths. "And," said he, "Mr. Baker comes and preaches these things; and I have the Book of God, which makes me happy. I have come to Allepie on business in the Court; and being here to-day, I have come to church, and find it good."—It was a cheering cordial to my mind, to see and hear a Native thus speak of the Saviour, as the treasure in which he rejoiced.

Nov. 23—Last night, at eleven o'clock, one of our people departed this life—I trust for Heaven. Benjamin being with him at the time, questioned him very closely concerning his state of mind a few minutes before he breathed his last, and states the conversation to have been solemnly interesting. He was so greatly reduced, that he could scarcely be heard. I interred his remains this evening, and addressed the by-standers. When a boy, he was instructed in our school. About eighteen months ago, he learned the evil of sin, and began to be concerned about his soul; and in June last, was admitted to the Lord's Table. Last July twelve-months, he was put in charge of a school; in the duties of which he acted faithfully till about three months since, when he was laid aside; and has been thus removed from time to eternity, by a rapid decline.

Feb. 28, 1837—Yesterday evening, one of our servants, a Christian, refused to comply with some instructions which I thought right to give him: he, at the same time, manifested a most unbecoming temper, and, in the heat of anger, said he would leave his situation rather than submit. Finding me determined, and his wife, whom he married from our Seminary, advising with him, he at length thought it better to yield. This morning I sent for him, and desired him to read Titus ii. 9; and to tell me what the Apostle there enjoined. He read; but, instead of replying, he looked me in the face with his eyes full of tears: his heart seemed too full to speak. I recommended him to go and reflect on the passage, with Eph. vi. 5—8. and 1 Pet. ii. 18. I was pleased at seeing the effect of the truth on his mind. Let it be borne in mind, that his wife was one of our pupils; so that it is a strong proof of the good results of Female Christian education. It is the first instance of a native female having due influence with her husband, or of attempting to reason with him, that we have met with.

March 27: *Easter Day*—The preceding week has been a hard one for labour;

Digitized by Google Original from HARVARD UNIVERSITY

but I have been mercifully brought through it. How I should rejoice to see every heart of the congregation melted under the influence of that love which they have had set before them.

March 28, 1837—Divine Service yesterday and to-day. This evening I was refreshed by conversation with some Candidates for Baptism.

March 31—Last evening, I preached on 2 Thess. ii. 13, 14. This afternoon I received by baptism, from heathenism, nine men, two women, and five children, in all sixteen; besides eight children belonging to the congregation. The Lessons read for the occasion were Isaiah lii. 7. and Gal. iii. 22. After the Second Lesson, a family, consisting of mother, daughters, and two children of the latter, protested against the Church of Rome. Bless the Lord, for bringing these poor souls out of Heathen and Popish darkness, into the light of His truth! May He graciously sanctify and lead them on in His ways, to the glory of His name!

Account of the Female Schools by the late Mrs. Norton.

It is with a mournful pleasure that the following account of the Female Schools, by Mrs. Norton, will be read. It had been her express desire that it should not be published, at least not in India; as she shrunk from whatever might seem ostentatious. The feeling was good; but it is one which a Missionary, whether male or female, should, generally speaking, hold in subordination to the duty of letting our light shine, and likewise of adequately reporting the progress of Missionary labours. As her removal from this world renders her motive of diffidence no longer obligatory, we gladly add the following extracts from her Letter to the Rev. John Tucker, dated January 6, 1837:—

A length of time has elapsed since I intimated to you my intention of furnishing you with some account of the Girls' School. My daily occupations have, however, been so incessant, and so pressing, as to have rendered it hitherto quite impossible. All the children are now at home for a few days, and I am more at liberty.

Since you visited Allepie, the number of girls has increased from 27 to 35: arising, principally, from the accessions to the congregation. I expect that the two elder ones will be married very shortly. And here I would remark, that the girls brought up in the schools are anxiously sought for in marriage by the young men of the congregation. They now appear to be quite aware of the advantages to be expected from a union with women whose minds have been subject to some degree of cultivation; and this we may fairly hope will again, in its turn, influence them in their general conduct: for, as was lately the case, if a young man of exceptionable character applies for one of them, he is on that account refused: and such entire confidence have the girls, as well as their parents, in our kindness and judgment on such occasions, that no instance has occurred of their wishes being opposed to ours.

You may probably remember the twins who so deeply interested you, when you were here. In Oct. 1835, many of the children in both schools were visited with the measles: the parents were naturally alarmed; and some were removed home, to prevent infection. The twins were of this number; and their heathen mother having married a second husband, and no longer requiring rice for her children, refused to allow them to return. I sent to her repeatedly; but nothing would influence her to send them again. I felt exceedingly grieved respecting them, especially as an opportunity had been previously omitted of joining them to the Church; their mother having, during her widowhood, offered herself and her children for baptism. Her application was rejected; as we had too much reason to fear that worldly motives alone influenced her.

Perhaps you remember the circumstances of their little history; which I detailed to you, and which had rendered them objects of intense interest to me. I had known them from their infancy; and their withdrawal from the school caused me many painful anticipations. A year had nearly elapsed, when one of our Readers surprised me, by saying, that they were likely again to return; and that their mother had determined to renounce heathenism; though she feared, at that time, openly to avow her intention to her husband, who was strongly opposed to it. This difficulty, however, she was subsequently enabled to overcome; and she, her three children by the first marriage, and one by the second, an infant, were finally admitted into the Church. These children

Digitized by Google Original from HARVARD UNIVERSITY

I cannot but regard as given in answer to many fervent prayers; and you will suppose that we look on them with no common feelings. There is, in their very appearance, much to interest even a casual observer: the countenance of the elder one is peculiarly engaging, and is a true index of a sweet disposition.—When a heathen child is admitted into the schools, the parents become the subjects of our especial care; and the Readers very frequently visit them at their houses, to influence them, if possible, to pay attention to their message of mercy: in most cases, they are successful; but sometimes they fail. A very fine girl left us last July, after having been in the school more than two years. She had, moreover, so often expressed her entire conviction of the truth of Christianity, and her willingness, nay, her desire, to renounce heathenism, that we regarded her as united to us; but, alas! her parents, though often visited and faithfully exhorted, yet remained heathens; and, to our grief and disappointment, they eventually induced their daughter to return home and marry a heathen. I, of course, did not allow her to leave me, without much exhortation. I gave her the Scriptures and Catechisms, directing her more particular attention to those passages which bore expressly on her case. To our finite vision, she appears as one lost. May the seed sown yet spring up, and bear fruit! From instances like this, we learn the great importance of using every means in our power to convince the parents of their lost and sinful state; or our labour for their children will probably be rendered futile.

The same observations apply to Roman-Catholic children. During the nine years I have been here, nineteen Roman-Catholic girls have been admitted; who, with only three exceptions, have ultimately returned to the Roman-Catholic Church. One of these exceptions is a girl named Mary: she has been with me about six years; and, from conviction, has long wished to join the Protestant Church. She has two brothers in the school, the elder of whom is equally convinced with his sister; so that when they were at home last year, he expressed himself so strongly on the subject, that his uncle, who is a bigotted Roman Catholic, would not allow him to return to school: he would also have retained Mary, and Joseph, the younger; but she, aware of his purpose, hurried back, bringing him in her hand.

Expecting our good Bishop here at the beginning of the year, I thought it well to prepare my First-Class girls—of which Mary is one—for Confirmation: and, as nearly as I can recollect, the following dialogue took place:—"Mary, how can I take you into this class preparing for Confirmation? you do not belong to our Church." "I wish to join the Protestant Church."—"But you are a minor, and cannot act in this without your mother's consent: shall I send for her, and ask her permission?" "I should like you to do so."—I accordingly sent for her the next day; and she, having long known her children's inclinations, at once gave her consent that the three children should renounce the Roman-Catholic Church. The following Lord's Day, after the reading of the Second Lesson, they stood in the front of the desk; and, according to a prescribed form, each answered respectively the questions proposed, and were publicly joined to the Protestant Church. It was a most interesting season, at least to us. I had long been most anxious respecting Mary, who has ever been a very good girl, and had feared her uncle's influence over her mother. Contrary to my expectations, in this he was not consulted.

The foregoing has been written at intervals, as half-an-hour has presented itself; and I am brought down to the *26th of January*. This circumstance will give you some idea of the difficulty attending an undertaking of this nature. I have now my whole number of children returned, and one added to them.—I will relate to you a circumstance which took place on the evening of their return, which evinced at least a good feeling, and a sense of propriety, on their part. Mr. Norton had gone to the Clerical and Translating Meetings at Cottayam; and I was resolving in my mind how to arrange the family worship, when I heard voices singing, most sweetly and correctly, "Shirland." I went into the verandah to listen, and found that the sounds came from the girls' school-room. I waited till they had concluded; and thinking that they were merely practising the tune, I sent to encourage them, by saying that they need not in future feel timid at singing-time, as they had sung the present tune very correctly. My messenger, however, returned, and told me that they were all at prayers. I asked if their Schoolmaster was present, and was told that he was

Digitized by Google Original from HARVARD UNIVERSITY

not; but that one of the elder girls was reading from the family prayer-book. There was, to my mind, much that was pleasing connected with this little circumstance, on the evening of their meeting after the holidays. All returned most cheerfully to school. May the Lord perfect His strength in our weakness, and bless our humble labours: and to His name be the glory!

MAYAVERAM.

The following extract from a Letter of Devaperasaden contains a few

Facts descriptive of the Blessing attendant on the Schools.

Having received several interesting pieces of information during my last visit to the Schools, I take the liberty to acquaint you therewith. On my visit to Valangaman, during the Morning Prayer with the children, I spoke with them on prayer; and asked the boys, "Do you pray to God?" Two of them rose and said, that they were in the habit of praying to God Almighty to forgive their sins. When I asked how they prayed, one of them knelt down before others, and repeated his manner of praying. Another boy said: "Sir, my father was ill with fever, and suffered very much by constant headache. I approached, and touched his head, and prayed to the Lord Jesus to grant him health. He was afterward relieved from his headache. My father was greatly affected with it."—I was pleased to hear such delightful cases from little children; and consequently I commended them in prayer to God Almighty, to bless them and their parents, and to bring them to the knowledge of our Saviour Jesus Christ.

At the last examination of the Compound School, during the time of catechization, one of the second-class boys said that he told his father not to worship the idols and images which are made by the hands of men, but to come and hear the Word of God in our Church — that God is everywhere present, and could hear and grant the petitions which we ask of Him. Accordingly, his father came, attended Divine Service on the Lord's Day, listened to it very attentively, and said that he was very glad to hear the doctrines of the Christian Religion, of which he before possessed a wrong notion; and prevented, on that account, his son from attending the Service.

On my last visit to Tirakkudeyoor, at the time of catechization, one man said, "Sir, the efforts which you make on account of these little-ones will never prove in vain." I asked, "What is the reason?" He said, "A few days ago, a flock of sheep came into my garden. I told my son, 'Let us kill and eat one of them;' to which he replied, 'Father, you must not do so, as it is a sin against the commandment of God, and He will punish you for such conduct.' I was, indeed, greatly astonished to hear of the wisdom which my son had acquired in his early age, by learning in your school."—From that time, he has sent his other son regularly to our school. O what a delightful thing it is, to hear such a report from the parents of the children!

LONDON MISSIONARY SOCIETY.

ANOTHER abomination of Heathenism has been lately brought to light, which is nothing less than an

Annual Human Sacrifice, by the Khoonds.

The Missionaries Gordon and Porter, at Vizagapatam, write on the 24th of August—

The late war in the Goomsur Country, a district situated 200 miles from hence, has opened a most important and interesting field of Missionary Labour, which we hope the Society will take up. The Khoonds, a people inhabiting the hilly part of that country, appear quite distinct in manners and religion from the people inhabiting the plains. They have no caste among them, nor any of the peculiar manners of the Hindoos. They are barbarous and uncivilized, and their superstition is of a most sanguary kind: they offer Human Sacrifices; and present the blood of the victims as a libation to their goddess, the Earth, or Ceres. These people have among them an order of priests, who are not so much venerated by them as the Brahmins are by the Hindoos. In reference to their sanguinary customs, the following is an extract of a Letter which has appeared in one of the Madras Papers:—

The Khoonds are now discovered to be in the habit of sacrificing children annually at sowing-time, in a most cruel manner, for the purpose of propitiating the demon of their worship; and of securing, as they suppose, a good harvest by the blood of their victims.

Just before the turmeric shrub is planted,

Digitized by Google Original from HARVARD UNIVERSITY

the Khoonds make the sacrifice alluded to. They select, as their victims, male children who are devoted from infancy to this purpose, and are sold to the different villages. When the ground is ready, the victim is led forth; bound to bamboos for better security, and taken into the open plain. The cultivators assemble, and, at the supposed auspicious moment, commence the dreadful carnage by hacking (with knives) the body of the truly pitiable creature; each cutting off a part as quickly as possible, and hastening with it to the field whose fertility is the object to be secured. The blood, in which the Khoonds imagine the virtue of the spell to subsist, is then made, by pressure of the hand, to fall in drops upon the soil; and the flesh, not yet cold, is cast into the same ground. In hewing the body, great care is taken not to touch a vital part: for should death occur before the blood is dropped on the field, the charm, according to the notions of the people, would be lost.

Some of the Khoonds, on being expostulated with, asked what else they could do, as they should have no crops if they neglected to perform this ceremony. Yesterday, 25 intended victims, who had been rescued by the Madras Officers, were brought into the camp; and a party was sent out last night to rescue several unfortunate creatures about to be thus immolated.

Design of establishing a Mission among the Khoonds.

The Missionaries observe, in conclusion—

We hope that it will not be long before the Directors determine on a Mission to the Khoonds; to declare, among these blinded and debased people, the unsearchable riches of Him who is the Lord of the harvests both of heaven and of earth, and on whom the children of men are alike dependent for the bread which perisheth and for that which endureth to everlasting life.

The Directors add—

The incorruptible seed of Divine Truth has long been scattered over many a dark region in the East; and the results have been as various, and, to no small extent, as valuable and decided, as in any other part of the great field of Christian Missions. But there yet remain large portions of India, amidst the cheerless depths of whose moral gloom the light of the Everlasting Gospel has never yet appeared; or, at best, has only shed a faint, unsteady ray.

The District of Goomsur, forming the north-western extremity of the Northern Circars, at some distance from the Society's Station of Vizagapatam, maintains, in this respect, a melancholy pre-eminence. The state of its native inhabitants indicates an urgent necessity for attempts to plant among them the Gospel of the Redeemer; and, from a consideration of the most recent intelligence which has been received, representing scenes of torture and bloodshed in connection with the religious rites of the people which have never been exceeded in any quarter of the world, the Directors feel that, as soon as circumstances will permit, Missionary Operations in that country should be commenced.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Prevalence of War among the Southern Natives.

Our last Number, pp. 256—261, contained some details of the Influence of the Gospel at the Five Northern Stations of the Society. The report to be given of the five Stations to the Southward extends over a period of about twelve months. During the whole of this interval, the Southern District was in a state of perpetual anxiety and agitation; and several of the Stations, the scene of war and pillage. This dreadful state of things originated in the barbarous and cold-blooded murder of a single individual at Rotorua, on December 25, 1835. The Chief Waharoa, his brother, commenced, in consequence, a series of hostile operations; which involved the South in a state of warfare, which seemed likely to be interminable. During the earlier part of this period, Puriri, which is the most northern of the five Stations, enjoyed comparative quiet: and even at one or two of the others, the Missionaries were enabled to continue their labours, in the mini-

Digitized by Google Original from HARVARD UNIVERSITY

stry or in schools, for several months after the commencement of hostile operations more to the South. Through this great mercy of God, the Missionaries themselves, with their wives and families, were preserved, in the midst of many and great dangers. They did indeed, some of them, suffer insult and outrage; but their life was given them *for a prey*, their souls were preserved in peace, and, eventually, they have seen the way open for them to return to some of the Stations.

Before we relate the leading circumstances of this desolating War, we shall give a brief report of the

Labours at each of the Five Southern Stations.

Puriri, the most northerly of these Stations, is far south of the Five Northern Stations, and Rotorua is the most southerly; Mangapouri, Matamata, and Tauranga, lying between these two. The Map of New Zealand, given at p. 343 of our Volume for 1836, will greatly assist the Reader in following the narrative.

Puriri.

At this Station, Mr. W. T. Fairburn and Mr. J. Preece have continued to labour. The following are their accounts of the Station. Mr. Fairburn writes, May 1836:—

A few days ago we had our Puriri School Examination, the first since we have been here: a Branch School from Kopu also attended. The Rev. Messrs. Brown and Maunsell were present. The Infant School has made good progress: the average attendance has, of late, been about thirty; ten of whom can read fluently. The Boys' School is advancing: some among them write a good hand, and are getting on in their tables and arithmetic: most of them know all the Catechism. A few prizes were given; such as, slates, pencils, Catechisms, and Tracts. The little native children are very interesting.

I will here mention an anecdote respecting a very little girl who attends Mrs. Fairburn's School. A few days ago, a female belonging to the native village disgraced herself by sinful conduct. On passing by our gate one day, while Mrs. Fairburn was there, she stopped to talk to her; when Mrs. Fairburn reproved her for her bad conduct, and asked her if she were not ashamed. The little girl stood by, and heard the reproof: and turning to the delinquent, she said, "You have broken the seventh commandment." Thus reproved by a little child, she walked off, apparently ashamed and confused.

In their joint Letter, giving a report of the Puriri Station for the twelve months ending June 30, 1836, they observe—

The Natives at this time are in a generally unsettled state in the whole of the Thames Districts, and have retired to their fortifications in order to be in readiness for war; which circumstance has much interrupted our schools, and Missionary work in general.

Mangapouri.

At this Station Messrs. Hamlin and Stack were labouring, as stated in our Volume for 1836, pp. 234—241. The atrocious conduct of the Chief Awarahi toward Mr. Stack, in the month of December 1835, is there particularly detailed. Mr. Hamlin thus reports on this Station for the year ending June 30, 1836:—

In taking a review of the past, from the time of our arrival on the 2d of July last, to the present time, we can say, that while we have had much to grieve us, and to call forth the exercise of our patience, we have, on the other hand, much to be thankful for; which ought to call forth our warmest gratitude and thanksgiving to Him from whom all our mercies come. Soon after our arrival, having enclosed a raupo (rush) house, 30 ft. by 20, we commenced a Boys', Girls', and Infant School; which have been pretty well attended, considering the few Natives at Mangapouri, and the unsettled state of those who are here. The average attendance on Lord's-Day Mornings has been about 70, and on Lord's-Day and week-day evenings about 30. In the Boys' School, on the week-days, there have been as many as 60, and as few as 12; but the average number has been about 25 or 30. Most of those who have attended school know the first two Catechisms; and about 15 can read the portions of the Scripture that are translated, pretty well, and write from dic-

Digitized by Google Original from HARVARD UNIVERSITY

tation. In the Girls' School, which has been conducted by Mrs. Hamlin and Mrs. Stack, there has been an average of 30; about 12 of whom know the first two Catechisms, and two write from dictation. The average number in the Boys' and Girls' Schools on Lord's Days has been about 30 in each. The Infant School was continued only a few months. The Natives moving out to Manukau in October, and the children accompanying their parents thither, there were only about two or three to attend afterward; so that it was given up: and this movement not only greatly reduced the number in each of the schools, but of those that attended the Services also. The numerous villages around us have been visited as often as circumstances would allow, by ourselves, and by Baptized Natives. There are a few, in several villages which have been visited regularly, who know something of the Catechisms, and assemble in the morning and evening for prayer. At Otawao, a congregation of 200 regularly assembles for Service on the Lord's Day; which has been conducted by Messrs. Hamlin and Stack, and, in their absence, by a Baptized Native. Many in this congregation know the first two Catechisms; and about eighteen have so far learned to read, as to be able to make out those portions of the Scripture which have been translated.

Matamata.

Of this Station, it is reported in July 1836—

The Matamata Station was formed in May 1835. At that date, the Rev. A. N. Brown proceeded thither with his family, in the expectation of being shortly followed by Mr. Wilson. The delicate state, however, of Mr. Wilson's health induced him to apply to the Committee to change his station to Tauranga; and his place was supplied by Mr. Morgan. Of the temporal work done at the Station, the two raupo houses have been floored with timber, sawn by the Settlement Natives; and corn-stores, and outbuildings, have been erected. Timber for the erection of a store has been sawn; and a field, orchard, and gardens, covering a space of about ten acres, have been enclosed with a good substantial fence. Three Schools have been established, for boys, girls, and infants. About twenty in these schools have been taught to read the words of Eternal Life. The Catechisms have been committed to memory by about 100 Natives, and many have been taught to read and sew. The Services held in the Station have been on Lord's Days, morning and evening, and on Tuesday and Thursday Evenings; and a meeting for private religious instruction is held on Monday and Friday Evenings. The two Pas at Matamata and the Ropi have also been visited on the Lord's Day, and as often on other days as the circumstances of the Missionaries have admitted. In common with the other Southern Settlements, we have been much hindered in our Missionary work by the desolating war now carrying on, with fiendish determination, among the Natives of Waikato, Tauranga, and Rotorua. Yet we can say with the Apostle, *Perplexed, but not in despair; cast down, but not destroyed.* We have not been left without witness that a blessing has, in some measure, rested upon our labours. To several of the Natives we have reason to hope that the Gospel, under the teaching of the Holy Spirit, is proving a savour of life unto life; and several others have hitherto resisted the temptation of engaging in the present desolating war. In looking, therefore, at what our Master has already done for us, we bless God: in contemplating what He has promised to do, we take courage.

The following notices are from Mr. Brown's Journal:—

Nov. 29, 1835: *Lord's Day*—Mr. Morgan and myself have been privileged to-day to preach the Gospel to various parties, in the Settlement, and on the plain, amounting to 500 Natives. We have had in our schools, 38 boys, 63 girls, and 42 infants. Prosper, O Lord, the work of thy servants, to the glory of Thy great Name!

Jan. 3, 1836: *Lord's Day*—The usual Services have been well attended to-day. There were nearly 200 present in the morning; and there were assembled in the three schools, 71 boys, 61 girls, and 49 infants.—I spoke, in the morning, on Covetousness.

Feb. 28: *Lord's Day*—We had nearly 200 Natives at our Morning Service. Mr. Hamlin addressed them. In the afternoon we visited the plain; but the thoughts of the Natives seem to be so much occupied by the proposed attack on Rotorua, that they manifested much indifference to the Message of Reconciliation. The schools were attended by 100 boys, 90 girls, and 50 infants. I preached in English, and administered the Sacrament.

April 6—Our work in the Settlement seems almost at a stand. Even the

Digitized by Google Original from HARVARD UNIVERSITY

school-boys desert their houses at dusk; and go either into the Pa to sleep, or secrete themselves in the bush, lest they should be surprised in the night by the fight which they are expecting from Rotorua, as a payment for the Chiefs killed at Maketu. I visited the Natives at the Pa: they seem desperately hardened. Still, necessity is laid upon us to preach the Gospel to them, whether they will hear or whether they will forbear.

April 8, 1836—The number of Natives attending the schools has been gradually decreasing, as their fears of the approach of the Rotorua Natives increase. One man attended school this morning with a loaded gun in his hand, lest he should be surprised by the expected fight. This Native is named Ngataha. He has been very constant in his attendance at school, and on the means of grace, ever since my arrival at this Station. He is a brother of one of the leading Chiefs at this place; but he refused to join the fight against Maketu, in which one of his brothers fell. He is much opposed by his wife, in consequence of his perseverance in attending our karakia (preaching). May he be kept, by the power of the Holy Ghost, stedfast and faithful!

Tauranga.

Mr. J. A. Wilson reports of this Station, for the year ending July 1836, as follows:—

This Station, which was formed by Mr. Wade in August 1835, continued to advance till March last; when war, with all its associated ills, bursting out among the various surrounding tribes, at once stopped, or rather severely checked, the progress of this Settlement. Though, previous to the formation of this Station, a degree of apathy was manifested by Ngatiawa, as to the residence of Missionaries among them; yet, since this field has been occupied, the Natives have conducted themselves toward us in a way which we had no reason to have expected, judging from the coldness discovered by them at the outset, an instance of which is worthy of being mentioned. After the loss of the Tumu, at which place they suffered considerably, several Chiefs called on us from Otumoetai, for the purpose of advising us to withdraw, at least for a time, from the scene of strife; expressing it as their opinion, that the Settlement would most likely be plundered by their enemies. They did this with a degree of good-nature and disinterestedness somewhat foreign to the native character. In February, a school was formed at Otumoetai; conducted by Mr. Wade, with the assistance of Samuel, a Native, formerly living with Mr. Fairburn. Our schools, though not numerously attended, were regular, till the taking of Maketu: after which period it became no longer prudent to detain Natives living on the Settlement. The average attendance at the Settlement Boys' School was 35; at the Girls' and Infant School, 30 to 35; and at Otumoetai 25; making a total under daily instruction of 95. At present, only one large raupo-house stands at Papa. Timber and raupo have been prepared for another, which only waits the close of war for its erection. A weather-board store, a commodious boat-house, with a carpenter's workshop of raupo, and the native boys' houses, form at present our establishment. Very considerable difficulty has been felt in procuring fuel and fencing: nevertheless, I hope, in the course of time, that this may be obviated. Our boys have been employed in building their houses, fencing, and forming a road toward Rotorua, about four miles of which they had completed in March last. The general attendance of Natives at the Pas on the Lord's Days has been good; the average having been, at Otumoetai 110, Maungatapu 150, Maungamanu 90, Okahu 30, and at the Station 50: Total 430.

Rotorua.

The following Report by Mr. T. Chapman for the year ending June 30, 1836, will briefly shew the origin and circumstances of this Station. The terrible catastrophe by which it fell, will be subsequently narrated in the account of the Southern War.

Rotorua Station was entered upon by a visit and ten weeks' residence, during the end of the autumn, previous to its final occupancy in the following winter. This was undertaken by one of the members going from Paihía, and another from Puriri; their intentions being to forward the erection of a house, and to make such preparations as were necessary, before either goods or stores could be conveyed thither. This Station is about twenty-five miles inland from Maketu and Tauranga, without any direct roads or rivers; and consequently very difficult of access.

These tribes were found sunk in sin, and in very bondage to their master

Digitized by Google Original from HARVARD UNIVERSITY

the devil, following all uncleanness with greediness. No disinclination was shewn to hear the message delivered to them; but it was a negative sufferance; and while hundreds heard, none regarded it, other than as an idle tale. From the period of our sitting down, the Station was steadily persevered in; and it may be said, that every thing was attempted to be done, where every thing was to do. A large raupo-house was floored, and fitted with every common and necessary accommodation: a double chimney was raised in it, of stone found in the neighbourhood; using pipe-clay and sand, well worked up, for mortar; which, from the slab-like nature of the stone, answered remarkably well. It may be remarked, that Rotorua is so entirely volcanic, that no clay to make brick can anywhere be found, nor does it possess any material for making mortar. An orchard was planted, with the following fruits, of many of the best European varieties—apple, pear, quince, peach, apricot, nectarine, mulberry, walnut, and cherry; the orchard being about an acre and a half in extent. About an acre and a half of clover and rye-grass was also laid down, and the whole fenced in with split fencing. A roomy carpenter's shop was also erected, and two boys' houses of raupo. Materials were partly collected and prepared, at the great Pa, for erecting a raupo Chapel and School-house there—a building much required. So far had we proceeded in our secular duties—and when taken in connection with the constant interruptions which all who undertake the formation of a new Station must bear with, we were thankful that we had been enabled to do so much—when war broke out; and, as far as refers to regular duties, all was suspended; and little more than its bustle and alarm occurred, from shortly after Christmas Day to the period of closing this report. The Lord's Day had been regularly devoted to the spiritual instruction of the Natives; and the neighbouring Pas, on the margin of the lake, were visited when the weather would permit. The Adult School was not kept on with regularity; but, circumstanced as we all were, it was by no means neglected. The Girls' School was never well attended; though Mrs. Chapman was regular in attending to it, as soon as circumstances would allow. But little interest as yet was awakened among the women and girls in its duties; its average attendance seldom exceeding 10, except on Lord's Days, when from 30 to 50 were generally present: and the same observations will apply to the Adult School. Of the Infant School, a more encouraging account may be given. This, from the first, was well attended; and had our proceedings not been interrupted, would, no doubt, soon have increased: as it was, it had about 50. The prejudices of parents were beginning to wear away, and the children themselves were certainly pleased to come.

Of any spiritual improvement among the Rotorua Natives, nothing whatever can be reported. A visit was paid to five of the six Pas on Rotorua Lake, shortly before the expected war took its most serious aspect, for the express purpose of knowing whether the residents there really would build themselves a house that would answer for a Chapel and School-room: four of the five willingly consented; the other was quite indifferent. The Pa not visited was Huka's, the murderer; where the body of Hunga was taken and eaten.

Mr. Chapman, of Rotorua, thus painfully describes the

Origin of the War among the Southern Tribes.

On the week preceding Christmas Day, 1835, we were just beginning to feel some little ease from the burdens which for four months had pressed most heavily upon us, when on Christmas morning, just as I was preparing to assemble the Natives for Service, intelligence was brought me, that a Chief, named Huka, had that morning murdered, in the most treacherous manner, another Chief, named Hunga, a near relation of Waharoa, the celebrated warrior Chief of Matamata; and that the body had been taken to Huka's Pa, on the other side of the lake, to be eaten. I immediately ordered the boat to be launched, and, favoured with a fair wind, landed there in little more than an hour. The Natives received me in sullen silence; guessing, no doubt, my errand. On speaking to them on the subject, they would give no answer; and Huka himself, I found, was then at the great Pa; having gone there, as I afterward learnt, to karakía (to use some solemn form of words), and to hang up the poor man's heart in their sacred place, in order to avert any danger to himself—a superstitious custom. One of my lads observed, that the body was brought in a canoe that then lay on the beach. I went

Digitized by Google Original from HARVARD UNIVERSITY

and looked into it: the water in it was deeply stained with blood, and a scaled piece of bone lay on some dried grass that was in it. I then, with deeply-excited feelings, called upon them on every account to give up to me the body of the murdered man; and, if on no other, to remember that Waharoa would be sure to seek a heavy payment—first for the murder, and then for the insult of eating the body of his friend. A young Chief then rose, and said that the body was not with them; that it had been quartered, and sent away in different directions; that they possessed the head, which they were willing to restore, but were afraid of Huka's anger. I told them to lay all Huka's anger upon me, and to give it up. He then walked a short distance, into a kind of tapued place, and, with the utmost unconcern, brought me the head, wrapped up in a dirty bloody native mat. I ordered one of my lads to uncover it: it was a heart-rending sight: only five hours previously it was full of life and animation: it was now cut about, and one side nearly scalped by the force of the blow it had received from the hatchet. I had it wrapped in a nearly new native mat, and, placing it in the boat, prepared to bring it away. My heart seemed too full to speak; yet I paused a few seconds, and then gave them a warning voice, and urged them to a consideration of the wages of sin, which their own experience could testify to be death. Returning to the Settlement, I buried the head in my garden for the night, and on the following morning delivered it up to some relations. The head, you are no doubt aware, is very sacred.

Mr. Brown, at Matamata, writes—

Jan. 13, 1836—Waharoa returned this afternoon, and I called on him immediately afterward. He would not consent to my going through to Rotorua, but only to Maketu, a place about two-thirds of the distance; and thence to send for Mr. Chapman, to meet me. It is impossible to judge what Waharoa's movements will be; but it is clear that vengeance will be taken by him, for the murder of his relative. He states, that most of the Rotorua Natives have consented to leave that place, and reside at Maketu; so that he may only have the tribe of the murderer to engage with.

Jan. 22 — There has been much speechifying to-day and yesterday, with Ngakuku, and some of the principal Chiefs from Rotorua. None of them attempted to palliate the conduct of Huka, the murderer of Hunga. They all said that it would be straight for Waharoa to take a fight against Rotorua, and that no permanent peace could be effected till he had done so; but they requested that Waharoa would consent to myself and Ngakuku accompanying the fight, in order that they might give up a large payment for Hunga, and then make peace.

Extension of the War.

The Chief, Waharoa, being on his way to take revenge, and passing by Matamata, Mr. Brown had an interview with him. A few days after, Mr. Brown was proceeding, in company with the Rev. R. Maunsell, from Matamata to Tauranga; but on the way met a considerable body of Native fighting-men, who had destroyed the premises of an Englishman, Mr. Tapsell, a flax-collector, and slaughtered, or taken captive, many of their enemies, at a Pa, or fortification, called Maketu, which belonged to Rotorua, and which is distant two-thirds of the way from Matamata to Rotorua. It had been expected that Waharoa's party would have attacked Rotorua; but at the instigation of Nuka, a Chief of Tauranga, the attack was made on Maketu, which was destroyed March 28th. Hence, in retaliation, the Rotorua people attacked the Tumu, a fortification belonging to Tauranga.

We shall notice events in the order in which they occured.

The War thus extended on all sides, among Tribes to which the Missionaries had but lately become known; and afforded distressing evidence, as will appear from the following passages of Mr. Brown's Journal, of the

Blood-Thirstiness and Cannibalism of the Natives.

March 21—I visited the plain; and spoke to all the principal groups of Natives. They seem to be thirsting for blood: *the poison of asps is under their lips.* The language of Waharoa was very bad. One of his diabolical expressions to

Digitized by Google Original from HARVARD UNIVERSITY

me was, "How sweet to me will the flesh and blood of the Rotorua Natives taste, along with their new kumera (sweet potatoes)!" How truly is the character of these people pourtrayed in Rom. iii. 10—18! In the evening, I held my usual meeting for religious instruction: there were eight Natives present. It is cheering to the spirits, to turn for a little season from the thoughts of the morning's scenes; and to think, while answering the inquiry of this little band, *What shall we do to be saved?* that God has thoughts of mercy toward these poor heathen; and that, in the salvation of some of them, our Saviour will be glorified.

March 29, 1836—At day-break, Mr. Maunsell and myself started for Tauranga. On the road, I received a note from Mr. Wilson, stating that the fight had seized a party of eleven Natives at Tauranga on the Lord's Day, who were in some way connected with the Rotorua People.

March 31—We were aroused at midnight by a report, that the fight was close at hand. Among the foremost of the party was Waharoa; and as the great body of the Natives purposed sleeping in the neighbourhood of the Settlement, he came and lay down before the door of Mr. Wilson's house, as a guard for the property. The number of Natives killed by the fight and eaten at Makètu appears to be sixty-five. They have also taken a great many slaves, probably 150; and totally destroyed the Pa. Mr. Tapsell, a flax agent, has had his premises burned to the ground, and all his property either destroyed or carried away. So completely, indeed, was the place ransacked, that the Natives dug up the body of Mr. Tapsell's child, which was deeply buried in his garden, merely for the sake of having the little coffin for a box.

April 1—The fight passed through the Settlement without having been permitted to do any damage. The sights, however, were harrowing—a heart stuck on a pointed stick—a head secured to a short pole—baskets of human flesh, with bones, hands, &c. protruding from the tops and sides—and, what more deeply affected me than any other object, one of the infant children of our school dandling on his knees, and making faces at, the head of some Rotorua Chief who had been slain in the battle. There was much, too, to add to the deep solemnity of our thoughts, in the consideration that it is the anniversary of the day on which our blessed Saviour agonized on the cross for wretched fallen man, that He might save him from sin, and the fearful dominion of the Prince of darkness. The language of my heart, for the moment, was, *O that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people and go from them!* but it was the language of unbelief; and I checked my thoughts, to take refuge in the sovereignty and wisdom and mercy of our God. Christ has not died in vain, even so far as these people are concerned. He will not fail, nor be discouraged, till He have set judgment in the earth; nor should we, could we see, as He does, the end from the beginning. Lord, increase our faith! Having seen the Ngatimaniapoto through the Settlement—which was the object of my stay—we commenced our journey homeward. We walked on for an hour after the moon had risen, and then pitched our tents. Soon after midnight, however, we heard footsteps near our tents; and finding that it was the fight moving along, we arose, and continued our journey, by moonlight, in company with the band of murderers.

April 2—Journeying throughout the day with the fight. There were certainly not fewer than 1000 Natives, including women and children. The smell of their garments, and the packages of human flesh which some of them were carrying as presents to Chiefs at a distance, quite tainted the atmosphere. It might appear to be like casting pearls before swine to speak to the Natives to-day, intoxicated as they were with blood; but I could not help warning different groups, as I passed along, of the punishment which would await their diabolical wickedness in another world. At breakfast, I was inquiring respecting an interesting child near to me, when a man approached, and, rubbing noses with the child, passed sadly on. I then found that he was the father of the child. In seizing slaves at the battle of Maketu, the man was separated from his wife and child, who were taken by a different tribe residing on the Western Coast; so that it is probable he may never again see his family. Vile slavery! The consciences of these poor people appear to be so seared, that they do not seem to entertain a thought that there is any thing like guilt attached to their conduct. One of the Chiefs told me that he only went to the fight to seize some female slaves for "Mother" Brown's

Digitized by Google Original from HARVARD UNIVERSITY

school! while Waharoa asked me yesterday, in bravado, if I would have some human flesh to eat. On replying to him, that he would find that eternal death was the wages of iniquity, he said, "If you are angry with me for what we have been doing, I will kill and eat you and all the Missionaries." Like his master, the devil, he is, however, a chained lion.

The Rev. Robert Maunsell, of Mangapouri, writes—

April 5, 1836—From messengers sent by Waharoa, and the Tauranga Chief, our brethren entertained apprehensions for their property. The enemy was composed of various and strange tribes—was flushed with victory—and had tasted the sweets of plunder. Our wives, accordingly, were sent on board the Columbine; and with them some of the valuable boxes.

Our precautions, however, through the goodness of our Divine Protector, were unnecessary. They arrived peaceably; and we, without any apprehension, mixed among them. But who can describe the feelings of disgust and abhorrence which the whole scene was calculated to excite! Dead to all feeling, the victors, holding by the hair, shook in our view the heads of their vanquished foes; directed our eyes to the bones and hands which they were carrying in bundles on their backs; and offered us, for food, the flesh, the presence of which the abominable stench from their backs disclosed. Worn out with disgust, I returned to the Settlement. But there, similar scenes presented themselves; and a boy, not sixteen years of age, stuck up, within two yards of our fencing, a shrivelled human heart. Oh! these are scenes that call forth prayer—that lead the mind to Him who is peace and loveliness—that constrain us to long for a termination of our warfare; for that victory which shall be celebrated by no blood, but by the holy rejoicings of a holy people!

Suspicions and Alarms of the Natives.

Mr. Brown and I returned with that portion of the fight whose road lay through Matamata. On their way, and since their return, they have behaved to us with civility: indeed, they, in turn, are beginning to entertain fears; and more than once have requested us to write to King William, to tell him that they were not culpable in their treatment of Mr. Tapsell. Yesterday, some of the Chiefs requested me to speak to them. In endeavouring to convince them of their sin, I said, "Friends, your deeds are written in a book:"—interrupting me with impatience, "What book?" cried the chief speaker.—He feared that the Europeans had been writing to King William.—His impatience was wrought up to the highest pitch; and I was obliged to assume a serious air, and say, "The book in heaven." "Oh! very good!" he replied, seeming to be vastly relieved by the explanation. [*Rev. Rob. Maunsell.*

Threats against the Missionaries.

The Natives at Rotorua appear to be in a very daring and wicked humour. A few days since, they killed, in the presence of Mr. Knight, a woman whom they had taken prisoner at the Tumu. Our friends also state, that at a public meeting of the Chiefs at Rotorua they stated their intention of stripping the Mission Stations at Tauranga and this place, and taking the Missionaries, with their wives and families, prisoners to an island on the Rotorua Lake. They would find us rather talkative slaves, I expect. I do not suppose that they will be permitted to put their wicked threats into execution; but the very fact of speaking on such a subject looks like the breaking down of an enclosure which has hitherto been held sacred by the Natives. Still will our Lord be our refuge and strength —*a very present help in trouble*; therefore will we not fear.

[*Rev. A. N. Brown: May* 24.

The Number of Natives killed.

From the report of the messenger who brought our Letters, it seems that the Rotorua Chiefs have sent off messengers to fetch allies from Taupo and other distant tribes; so that the whole of the southern part of this island seems likely to become involved in the present lamentable war, which commenced with one murder, on Christmas Day, at Rotorua. From that period to the present, there have probably been upward of 400 killed—principally at Maketu and the Tumu; but small straggling parties have also been cut off; and preparations for war, even on a more extended scale, are now being carried on with fiendish determination. The numbers killed at the Tumu only, taking a very low estimate of them as given by Natives, amount, on the Tumu side, to 60 Chiefs, and more than 200 women and children; while there appears to have fallen an equal

Digitized by Google Original from HARVARD UNIVERSITY

number of men belonging to the Rotorua party. [*The Same.*

New-Zealand Mode of Warfare.

The very mode of New-Zealand warfare is truly horrifying. It is not two large bodies of Natives merely meeting in a pitched battle; but, war being declared, each party sends out detachments into the woods; where they lurk upon the road-side, waiting for the appearance of some traveller or travellers, who, if not connected by treaty or relationship to them, invariably fall a sacrifice. They will sit a week or a fortnight at one place, in the hope of obtaining a single victim. The Lord has graciously preserved us hitherto in our journeys; and it ought to be had in remembrance, because it is so remarkable. [*Mr. Knight.*

Mr. Knight, who, together with Mr. Pilley, was in the midst of this dreadful scene, thus describes the

Destruction of the Rotorua Station.

The first day was spent, by the invading tribes, in building their camp. On the 4th of August, they shewed themselves. Some of the Rotorua Natives went out to them; and a few rounds of musketry were fired, but without any effect on either side, both parties carefully keeping without the range of bullets. On the 5th, nothing whatever occurred, except that Waharoa sent a message to the Pa, stating it to be his intention to remove his camp to the Mission Station on the following morning. His message was delivered to us; and, as we knew that every thing bad might be expected from a nightly visit by New Zealanders on a war-expedition, we prepared for them, committing ourselves to the care of Him who hath said, *Call upon me in the day of trouble: I will deliver thee; and thou shalt glorify me.* We retired to rest as usual. I, as a precaution, lay down in my clothes. However, it pleased the Lord to preserve us from the horrors of a night visit. With the earliest dawn of day-light, I left my room; expecting, if Waharoa came, that, as usual with New-Zealand fights, he would come before the sun rose. All was quiet. I walked into the garden, to examine the appearance of a place where we had buried several things the night before. Mr. Pilley soon joined me. I did not remain long at the spot; and had scarcely reached the garden behind the house, when I heard the sound of many voices, apparently proceeding from behind the hill, near the summit of which our Station stood. Having acquainted Mr. Pilley with it, we locked every door, not having any domestic at the Station; and walked to the top of a hill, immediately outside the garden, to reconnoitre. We perceived an armed party, consisting of perhaps seventy, running toward the Pa. At first, we thought they were Rotorua Natives; but when they reached a small river, they discharged their muskets toward the Pa. This immediately informed us who they were. The Rotorua Natives accepted the challenge immediately, left the Pa, and followed the small party, who retreated before them. Within half-an-hour of the giving of the challenge, the general engagement began; and had scarcely commenced, before the allies of Rotorua were routed; and unfortunately fled through our Station, thereby drawing the great body of the enemy upon us. A few of the foremost of the enemy were civil, and behaved respectfully toward us; but we soon saw that we were to share in the calamities of the day. I was standing outside of the pathway-gate, leading to the house, when two of the enemy came up and demanded admittance; alleging, as their reason, a desire to search whether any of their enemies were secreted there. I refused to admit them, assuring them that no Native was in the house. They would not believe me; and, seeing that they were determined to force an entrance by another way, I offered to walk with them. When I got to the house, the crash of doors, glass, &c. within, convinced me that all was over—that the property of the Station was devoted to the enemy. I opened the door, and let in the two anxious beings behind me; who, from their manner, seemed afraid that they should not be in time to obtain a portion of the plunder. I walked into my bed-room, which had not been broken into: my two companions followed; and in a minute every moveable thing had disappeared. I knew that remonstrance was in vain; and therefore said but little. My room being cleared, I walked through the house, through such a scene as beggars all description: every room was filled with naked savages, armed, their countenances lighted up with an infernal expression of rage and exultation, horrifying; and many, most of them, sprinkled with blood, warm from the bodies of their enemies. With difficulty I got through them; and stood in the front

Digitized by Google Original from HARVARD UNIVERSITY

of the house, watching the distressing scene.

He adds an account of a

Violent Assault on the Rotorua Missionaries.

Mr. Pilley joined me: but we were not long permitted to be observers: we were separated: five men seized Mr. Pilley, and three myself. I remonstrated and reasoned with them; but all in vain.

The Natives, heedless of my remonstrances, after they had lugged and pulled me about, each wishing to get all, took from me my coat, waistcoat, hat, watch, &c., leaving me only my shirt and trowsers; and for these I was not indebted to their generosity; for at the moment of my deliverance, a man was threatening me with a blow from his battle-axe, if I did not give him my remaining garments, which I felt not disposed to do; but God sent me a deliverer, in a young Chief of Waikato, who, taking my part, rescued me out of the enemy's hand. He said, that, if I would walk with him, he would be my protector: which I thankfully accepted; knowing, that if I remained, it would only be to fall into the hands of perhaps a worse party than the one which had already stripped me. During this time, Mr. Pilley was contending with a party in another part of the garden; by whom, I believe, he was worse treated than I had been; owing, perhaps, to his resisting force by force, as well as he could. I was told by him afterward, that the Natives, finding that they could not get his clothes from him, threw him down and stamped upon him. One struck him with the butt-end of his musket, and threatened to shoot him: another struck him under the ear with his fist, the mark of which I afterward saw. He was certainly treated more roughly than I: and though he would, as he said afterward, have freely given them his clothes to let him alone, they would not accept his terms, but continued to pull him about, none wishing to lose his share in the prize: nor did they release him, until the Rotorua Tribe, rallying, drove them from the Station. He therefore escaped those horrid sights to which I was exposed for about two hours in the enemy's camp; which I will briefly describe. Having consented to walk with my deliverer, under God, we left the Station. We had not proceeded far through the fern, when I suddenly stepped by the side of a man just killed: he lay weltering in his gore. I walked on, almost petrified; and passed bodies which here and there strewed the ground, until I came to a place where a number of bodies were laid out, previously to their being cut up for the oven. I turned away in disgust, and sick at heart; but whichever way I looked, some sight of horror saluted me. I walked to a short distance; but had not been there long, when a body, apparently that moment killed, was dragged into the camp before me: his head was off almost before I could look round: this did not satisfy the wretches; his breast was opened, and his heart, &c., steaming with warmth, was pulled out and carried off. I did not see such another scene as this; though, during the whole time of my being in the camp, I was exposed to the most revolting scenes: halves of bodies, quarters, legs, heads, &c., were being carried away, some of which were thrust purposely in my face.

When the fighting ceased, by order of Waharoa I was allowed to return to my Station. He accompanied me part of the way. I did not remain long at the place. Alas! it was no longer a Station—it was a scene of ruin. Hearing that Mr. Pilley was at the Pa, I hastened thither. I need not say that we were rejoiced to meet, after the trials of the morning. About sunset, on looking toward our now deserted Station, we saw smoke ascending from the roof of the dwelling-house; and had scarcely noticed it, when the flames burst out from every part of it; and I may say, that in twenty minutes it was reduced to ashes. Every building in the Station shared the same fate, not even excepting the fencing round the garden. It was a melancholy sight, to see our beautiful Station in flames. Thus ended a Station which had not been in existence twelve months. The tribes of Rotorua burnt it down, in order, as they say, to prevent Waharoa from occupying it as a Pa, as he had threatened to do.

From the taking of the Tumu, the Stations at Matamata, Tauranga, and Rotorua, were each and all in expectation of being visited by the enemies of their particular people; each tribe sitting at its respective Pa, apparently desirous to go forth and attack their enemies, but withheld by the expectation of being themselves attacked.

The continuation of the narrative is contained in a joint communication

Digitized by Google Original from HARVARD UNIVERSITY

from Messrs. Morgan and Knight; in which is described the

Plunder of the Mission Property at Matamata.

Sept. 14, 1836 — About three o'clock P.M., a young Chief, who rescued Mr. Knight at Rotorua from the hands of the savages who had partly stripped him, came to inform us, that he had just heard that a party of Natives had gone down to Waiharakeke, to plunder our property. At first, we scarcely gave credit to this report. However, we soon found that it was, alas! true. Tarapipipi, son of Waharoa, came directly after, and confirmed the truth of what we had previously heard. Having asked counsel of Him who alone can help us in time of need, and sought grace and strength for the trial we were about to endure, Mr. Morgan set out, accompanied by Tarapipipi, with the hope of saving some part of the property; but he had not proceeded far from the Settlement, when he met his boy Taupoki, followed by the American sent down in charge of the goods, who gave us the melancholy intelligence, that every package, with the exception of one, had been broken open, before his departure. It was truly a distressing tale to us; but we were enabled to look to the God of all comfort. We felt ourselves placed in a peculiarly distressing and perplexing situation. The principal Chiefs being absent, and having no one to whom we could appeal for redress, we were left, under God, upon our own resources; and the threats of the thieving party, that when they had taken away the property from the Waiharakeke they would come and strip the house, increased our perplexity; thus leading us to expect a fearful night. But the Lord supported us, and enabled us to cast our burden upon Him. We must confess, that we felt anxious; and who could help feeling so; knowing that we were in the hands of a blood-thirsty people, who, unguided by principle and unrestrained by law, only want a pretext to murder a fellow-creature; and with whom it is as vain to reason, as to throw chaff against a whirlwind?

Having made inquiries as to whom the persons were that had committed the robbery and threatened us further, we were informed that the leader of the party was a Chief named Marupo, signifying "murder by night"; a name given him on account of former ill conduct toward Messrs. Morgan and Brown. The party altogether consisted of the worst men in the Pa. They appear to have gone with the determination to plunder, in spite of all opposition; nearly all going naked, every one having his face blackened with charcoal, and being armed with axes or muskets. The attack upon the property was briefly as follows. As the American was sitting in the tent, he saw two men, with blackened faces, coming down the hill over against the tent. They entered it, and said that they were going to fetch potatoes from an adjoining plantation. They had scarcely said this, when, lifting up his eyes again, he saw about forty men, with their countenances disguised similarly to the first two, coming also over the hill. He had scarcely time to think that something bad was about to take place, before they made a general rush toward the tent, entered it, and broke open every package, except one hair-trunk belonging to the Rev. A. N. Brown; upon which a woman took her seat, and preserved it from destruction for the time. She afterward broke it open, and robbed it: and on being questioned as to what her reasons were for preserving the box from destruction, she replied, "I saved it for myself, not for Mr. Brown"—a genuine specimen of New-Zealand sympathy! Immediately, books, shirts, and various articles of wearing apparel, were strewed about, in all directions. The American, seeing that it would be in vain to remonstrate with them, hastened to bring us the heavy tidings.

Being about to search for the thieves, it is said—

Taiepa, son of Pohipohi, the second Chief of Matamata, offered to go with us; his heart being—to use his own expression—extremely dark, on account of the work of his tribe. This young Chief is one of great hope and promise, he having begun to inquire the Way of Salvation. He, though the son of the second Chief, and consequently of great influence, refused to join his father in the late expedition to Rotorua, though earnestly requested to do so; and, as far as we can learn, he was influenced by no other motive than a sense of the evil of the thing in the sight of God. The account we are giving of the conduct of the Natives of this place generally, is dark and discouraging; but such an instance as the one mentioned is truly encouraging, and leads us to hope that that kingdom.

Digitized by Google Original from HARVARD UNIVERSITY

which is compared to a grain of mustard-seed, is beginning to spring up in this benighted land, notwithstanding all the devices of Satan and wicked men.

While continuing to labour, so far as might be practicable, at his Station, Mr. Brown relates the following

Escape of Twenty Natives from Massacre.

Oct. 19, 1836—About seven o'clock this morning, three of the lads, who left yesterday, entered our house in a breathless condition, conveying the distressing intelligence that their little company had been attacked on the road by a murdering party from Rotorua, from whom they had made their escape. As the lads could give no information respecting their companions, we were left in a most anxious state as to their safety. In about two hours after, Ngakuku arrived, accompanied by two other Natives, bearing the mangled corpse of his only little girl, who had been murdered by the fight. They had taken away her heart, and the top of her head, as an offering to the Evil Spirit. In the afternoon, the remainder of the party arrived. The merciful preservation of twenty, out of twenty-one Natives, appears almost miraculous, and calls aloud for our praise and gratitude. It appears that the fight had been lurking about the plain between this place and Maungatautari; and that, attracted by the fire of our Natives, they directed their steps to the encampment, and arrived there shortly before day-break. The barking of a dog awakened some of the lads; who, hearing the sound of footsteps, endeavoured hastily to rouse their companions; and then rushed out of the hut, to conceal themselves; some in the fern, and others in the woods. Four girls, however, and two boys, were still in the hut when the fight came up; but, favoured by the darkness, they all escaped, except Ngakuku's daughter, who was seized and murdered. His only little boy he saved, by fleeing with him on his back, and hiding themselves in the high fern.

Mr. Brown adds a statement of the

Affecting Conduct of a Christian Native.

While talking to poor Ngakuku this afternoon, and endeavouring to administer consolation to him, he remarked, "The only reason why my heart is dark, is, that I do not know whether my child has gone to heaven, or to the Reinga. She has heard the Gospel with her ears, and read it to Mother Brown; but I do not know whether she received it into her heart." After the Evening Prayers at the Chapel, Ngakuku arose, and addressed the Natives from John xiv. 1.

Oct. 20—I buried poor Tarore, at the Pa. Those who so narrowly escaped a like death, followed the corpse to the grave; around which were arranged various groups, from the different native residences. After singing a hymn, and addressing the assembled party, Ngakuku asked me if he might also say a few words; and, on my assenting, he said, with deep solemnity of feeling—"There lies my child: she has been murdered, as a payment for your bad conduct. But do not you rise to seek a payment for her: God will do that. Let this be the finishing of the war with Rotorua. Now, let peace be made. My heart is not dark for Tarore; but for you. You urged Teachers to come to you. They came; and now you are driving them away. You are crying for my girl: I am crying for you—for myself—for all of us. Perhaps this murder is a sign of God's anger toward us, for our sins. Turn to Him. Believe, or you will all perish."—Can I doubt WHO it is that has given calmness, resignation, and peace to this poor Native, at a time when we could expect little else than the wild tumult of unsubdued grief? Let those who treat the operations of the Holy Spirit upon the heart as an idle fable, account on natural principles for the scene which I have this day been privileged to witness. It was not insensibility on the part of Ngakuku, for his feelings are naturally keen: it was not indifference towards his family, for he was fondly attached to his child. No! it was the manifestation of His power, who, amidst the loudest howlings of the wildest storm, distinctly whispers to His Children, *It is I, be not afraid; peace, be still!*

Missionary Labours amidst the Distractions of the War.

Mr. Brown, after these distressing scenes, quitted Matamata, and arrived at Puriri on Oct. 27; where he found his family in health, after a separation from him of ten weeks. On Nov. 9, he left, with the Rev. Henry Williams and Messrs. Chapman and Wilson, for Tauranga, with a view to ascertain the mind of the Chiefs, as to ending the war. They had

Digitized by Google Original from HARVARD UNIVERSITY

many unsatisfactory conversations with them. Eventually, Mrs. Brown, and Mr. and Mrs. Wilson, set sail in the Columbine, on December 26, 1836, for the Bay of Islands; and reached Paihía, February 26, 1837. Mr. Brown, meanwhile, proceeding to take charge of the Papa, a place contiguous to his former Station, for a month, thus relates various circumstances; shewing, in a remarkable degree, how the cause of the Gospel was not forgotten, amidst all the distractions of war:—

Jan. 2, 1837—Struck my tent; and at nine o'clock proceeded in the boat. On passing Motuhoa, we were hailed by Waharoa, and invited to go on shore and partake of some food. The old man's language respecting the war was much more satisfactory than that held by him six weeks since. He complained that his sons would not listen to him as they used to do, but were always urging him to make peace; and he attributed their change of conduct to the karakia and our sacred books. On reaching the Papa, I received five Letters from Matamata, which were very encouraging.

Jan. 3—Nuka, and others, came over to the Station, to see me. His tone, like that of Waharoa, seems to be much altered; and he now expresses a wish that peace should be made with Rotorua.

Jan. 11—I went to the Pa at Otumoetai. The Natives at that place are about leaving, to partake of a feast which Waharoa is preparing for them at Matamata. At the close of the feast, they proceed to attack Rotorua. They boast, that, with Waikato, they shall raise 2000 fighting men. It is stated, that some of Waharoa's allies are angry at his proposal to make peace with Rotorua, and that there is now a probability of this exterminating war being continued. *Neither know we what to do,* was the language of the devout Ruler of Judah, in his emergency; *but our eyes are upon Thee.* May we imitate his conduct, in the present dark and distressing position of affairs!

Jan. 15: *Lord's Day*—Native Service at Otumoetai: eighty present. Afterward, English Service at the Papa; and in the afternoon, Native Service at Maungatapu: 170 attended, principally women and children. The Native Chiefs at both Pas are engrossed with the proposed fight to Rotorua: and at Otumoetai, several of the Chiefs, in order to excuse their disregard to the Gospel, remarked, with much apparent satisfaction, that the principal sufferers at Matamata, when that place was attacked by Rotorua, were among those who made a profession of Religion, and refuse to live inside the Pa.

Jan. 17—Left the Papa, to visit Matamata. Slept at Matakaua; the tide being too low to allow our entering the small river Wangatete.

Jan. 18—Early this morning went on to Wangatete, where we breakfasted. At this place we met Waharoa and some of his party, awaiting the arrival of a part of the Tauranga Tribes, who are going to Matamata, to partake of a large feast prepared by Waharoa, and thence to attack Rotorua. They have collected for the feast, six large albatrosses, nineteen calabashes of shark-oil, several tons of fish, principally young sharks, which are esteemed by the Natives as a great delicacy, upward of 20,000 dried eels, a great quantity of hogs, and baskets of potatoes almost without number.

I was obliged to proceed by a different route, through the woods, from the one usually taken to Matamata, in order to avoid the murdering parties from Rotorua, who are said to be concealed in different parts of the forest through which the usual thoroughfare passes. The only Natives that we met were a party from Matamata; some of whom were engaged, in September last, in taking forcible possession of our property at Waiharakeke. They pretended to be very glad to see me; and shed not a few crocodile-tears after the native fashion, in order to prove their love to me.

Jan. 19—After some difficulty, arising from the flood, we crossed the river in safety, on a large bundle of rushes tied together with strips of the green-flag plant, and proceeded to our late Settlement. The place is much altered in appearance; weeds and fern covering the gardens, the fence decaying, many of the fruit-trees broken, and others removed. In consequence of this, Waharoa has rendered the orchard sacred, by calling the fruit-trees his head, which has deterred the Natives from doing any further injury to them; and the fruit will, probably, be allowed, as it ripens, to drop from the heavily-laden branches, and rot on the ground. Soon after my arrival, fifty Natives assembled, with whom I held Service. I afterward addressed another party at the Pa; and in the evening,

Digitized by Google Original from HARVARD UNIVERSITY

assembled 120 more to worship. At the conclusion of the last Service, Waharoa's son, and six others, came to my tent; and kept me until after midnight, explaining to them passages on the New Birth, our Saviour's New Commandment, the Conversion of St. Paul, &c. There were also many verses which they had marked in their books as difficulties; which consisted simply of words used by the Natives of the northern part of the island, but not by themselves: others were typographical errors only; while other words, again, were mere introductions of Englishisms in the translation, which could not be rendered by any native expression: and although these were matters of little importance, compared with such questions as *What shall I do to be saved?* yet were they pleasing, as serving to shew the diligence which these inquirers after truth had exercised, in reading and examining that portion of the Sacred Oracles which they possessed.

Jan. 20, 1837—Before four o'clock this morning, the bell was rung for school, when 110 Natives assembled. I addressed them from John iii. 36. Seventy-seven of them then formed into three classes; and twelve Natives in the upper class read to me a chapter in St. Matthew's Gospel, and afterward wrote a portion of it from dictation. During the remainder of the morning I was occupied at the Pa; where I succeeded in recovering two volumes of Scott's Commentary, Donnegan's Greek Lexicon, and a few other books. Some of the stripping party did not deny having other books in their possession; but they refused to part with them, because they wanted them as cartridge-paper. They are very hardened; and told me, in a taunting manner, that there were more of the believers than of themselves killed, when the Pa was attacked. It is matter of wonder, as well as of gratitude, that, on the occasion alluded to, so few of the inquiring Natives were killed. Interrupted by the ill-disposed Natives whenever they assembled for prayers, and disturbed by the noise and dancing in the Pa, they determined upon erecting a large building outside the Pa fence, which might serve for a dwelling-house, School, and Chapel. About thirty of them were sleeping in this building, when the Rotorua Natives attacked the Pa, shortly before day-break. Nine of the little band rushed out; of whom four were killed, and five wounded. Toward those who remained, a most wonderful Providence appears to have been exercised; for the assailing party, concluding probably that those who had run from the house constituted the whole number who had been in it, passed on to attack the Pa, without looking into the building, where twenty other defenceless Natives would have become their unresisting victims. There was another remarkable and, as it would appear, retributive Providence, connected with this attack on the Pa. Of the five Rotorua Natives who were killed, four were among the party who murdered Ngakuku's daughter. According to the savage custom of the New Zealanders, they took out the heart of the first man who was shot on the Rotorua side, and made it an offering to Wiro (the Evil Spirit). His mangled corpse, in a state of nudity, was then exposed on a rough wooden stand outside the Pa; where the horrid spectacle will probably remain, until the flesh has dropped from the bones. During the afternoon, I was occupied in examining those of the Natives who have regularly assembled for school since the Station was abandoned. I had many applications for books, slates, &c., for the use of the Schools; and Waharoa's son, Tarapipipi, requested me to place two of my lads at Matamata, as Teachers; which I agreed to do.

Jan. 27—At dawn, we were aroused by the firing of muskets. It proved to be a fight from Rotorua, attacking, from a distance, the Pa at Maungatapu. They seized an old Chief, two women, and two children, who were sleeping at a short distance from the Pa; and having killed them, they bore away their bodies to eat.

Feb. 4—Arrived at Hohinimuri. I found, by a Native Letter which was left here for me, stuck on a pole, that the boys who had been up with the boat to fetch us had returned, through fear; a murder having just been committed upon a Native, who was related to a tribe residing near the spot.

Feb. 5: *Lord's Day*—We heard much firing, during the day, in the direction of Patupo's Pa, where it is said that the tribe to which the murdered man belonged are assembling; and many fears were expressed, by my Natives, that we should be attacked, as a payment.

Feb. 24—Sailed this morning from Tamaki, in the Columbine.

Feb. 26: *Lord's Day*—Arrived at Paihía about three o'clock this morning; and found my family, from whom I had been separated nine weeks, in the full

Digitized by Google Original from HARVARD UNIVERSITY

enjoyment of health. I was agreeably surprised to hear that dear old Mr. Marsden was again in the land; taking, I should think, a farewell visit, ere he enters into his rest.

After a lapse of eight or nine months, during which war began to break out in the Northern Stations,—as reported at page 218 of this Volume—some of the Missionary Labourers began to see their way sufficiently clear to return to the South, with a view to resuming their labours. Mr. C. Baker writes from Paihía, December 6, 1837—

Messrs. Brown and Stack have returned to the southward, in the Columbine. Mr. and Mrs. Stack have been at Paihía about ten months; but have now returned to their Station at Tauranga. Messrs. Brown and Wilson, with their families, have also spent eight or nine months at the northward. Mr. Wilson and family have been at the Waimate; and Mr. and Mrs. Brown, for the most part, at Paihía. Mr. Brown returns from the southward, for the purpose of taking Mrs. Brown to Tauranga; when Mr. and Mrs. Wilson proceed to their Station with them, in the Columbine.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Gospel Propagation Soc.—A Meeting of the Society, very fully attended, was held, on the 22d of June, in Willis's Large Room, St. James's; for the purpose, more especially, of calling the public attention to the Religious Destitution of the Canadas. The Archbishop of Canterbury was in the Chair; and was surrounded by many Spiritual and Lay Peers, and Members of the House of Commons.

Church Miss. Soc.—The Rev. Henry Powell (p. 261 of the last Volume) was admitted to Priests' Orders, by the Bishop of London, on the 10th of June; and Mr. John C. Barclay, Mr. Robert Hawes, Mr. Christian William Lipp, and Mr. Charles Theophilus Kraus, to Deacons' Orders—On the 11th, the Instructions of the Committee were delivered to the Rev. Christian Theophilus Hoernle and the Rev. Frederick Edward Schneider, on their departure to Calcutta: they were commended to the favour and protection of Almighty God by the Rev. C. Smalley: on the 15th, they embarked at Gravesend, with their Wives, in the "Plantagenet," Capt. Dormet.

London Miss. Soc.—On the 25th of April, the Rev. James Scott, with two children, arrived from Demerara—On the 26th, the Rev. Robert Jones, with Mr. Hillyer and Mr. John Gibson, Schoolmasters, and Mrs. Jones and Mrs. Hillyer, embarked at Blackwall, in the "Henry Tanner," Capt. Cousins, for Jamaica—On the 9th of May, the Rev. Hugh S. Seaborn and Rev. John Edwards, with their Wives, embarked at Gravesend for Berbice, in the "Thomas Snook," Capt. Baker—On the 20th, Mrs. Johns, wife of Rev. D. Johns, late of Madagascar, arrived at home, in infirm health, with their children.

Wesleyan Miss. Soc.—Rev. W. Saunders, of Sierra Leone, Rev. Abraham Cooper, of St. Vincent's, and Rev. W. Fidler, of Barbadoes, have returned home on account of ill health.

Colonial Church Soc.—The Society, formed in 1836 for supplying Church Ordinances to the Settlers in Western Australia, at its Second Anniversary, held on the 15th of May at Exeter Hall, Lord Teignmouth in the Chair, resolved to extend the sphere of its operations so as to embrace all the Colonies of the United Kingdom, and to adopt the title of "Colonial Church Society." A Member of the Committee writes—

> There is not only ample room for such a Society, but an indispensable necessity; and, by the blessing of God, it will be an incalculable advantage to many of our destitute Colonists and Fellow-countrymen.
>
> The Church Missionary Society directs its labours to the Heathen; and has declined applications from the Colonies for Ministerial Assistance, leaving this to the Society for the Propagation of the Gospel.
>
> To that Venerable Society, which it is admitted has not resources equal to its demands, the one lately established is not a rival; but it is hoped it will prove, as the spirit in which it has originated plainly indicates, a faithful, disinterested, courteous Auxiliary in the blessed work in which it is engaged; viz. in planting the Church of the Living God in every Colony of the British Empire.

Negro Apprenticeship—A Resolution, proposed to the House of Commons on the 22d of May, "That it is the opinion of the House that Negro Apprenticeship in the British Colonies should immediately cease and determine," was carried by 96 votes against 93; but, as Government declared its intention of opposing any Bill which it might be attempted to introduce on the ground of this Resolution, no attempt was made. The Bill in amendment of the Emancipation Act, mentioned at p. 175, has been passed: and it is now likely, that, in such Colonies as shall not voluntarily put an earlier end to the Apprenticeship than the 1st of August 1840 stipulated by the Act, it will peaceably run out to its appointed period.

New-Zealand Colonization—The Association which has projected the Colonizing of New Zealand obtained the introduction of a Bill for that purpose into the House of Commons; but lost it, on the second reading, on the 20th of June, on a division of 92 against 32.

WESTERN AFRICA.

Church Miss. Soc.—Mrs. Graf, wife of the Rev. J. U. Graf, died of fever, at Freetown, after premature confinement, on the 13th of March.

Digitized by Google Original from HARVARD UNIVERSITY

SOUTH AFRICA.

Church Miss. Soc.—The conduct of Dingarn has, we fear, BROKEN UP THE ZOOLAH MISSIONS. A large body of persons, of Dutch descent, emigrated from the Colony, with a view of settling in the neighbourhood of Port Natal. A party of them, under their leader, Peter Retief, reached that place on the 19th of October. The following extracts from a Letter of the Rev. Francis Owen, dated Port Natal, March 16th, disclose the principal events which followed:—

I have been witness of events which must cause every heart to shudder; and which have, in their consequences, powerfully affected my Mission to the Heathen. You ask me for particular information concerning Mr. Retief, and how Dingarn acts towards him. You must, ere this, have heard reports of the cruel massacre of that worthy man and his party. Coming to Unkungengloo to arrange with the Chief for the purchase of land, they were, for the first few days of their visit, hospitably entertained; but finally, in a most inhuman and treacherous way, one and all were murdered!

About 60 Farmers, in company with Mr. Retief, entered the town on Saturday, February 3d: by permission, they fired a salute with blank cartridge, after which the Zoolahs danced. On Tuesday Morning, the business for which they came having been settled, Dingarn invited them to take leave of him: they all came, unarmed, to the cattlefold: a large regiment was ordered to dance; and, forming itself into a half-moon as usual, the Boors were surrounded, and the Chief gave orders that they should be seized: they were all, with children, servants, and interpreter, instantly strangled, and then dragged to a neighbouring hill, to lie exposed!

I was at my own house, which overlooks the town. Dingarn sent to inform me of the wicked deed at the moment he was committing it, assuring me of his good-will toward me. The motive which he assigned for this base action was, that they intended to kill *him*: but I have no doubt, that, under a mask of friendship which he has put on, he was, long before this visit, planning their destruction. He appears to have been afraid of them: he looked on such formidable neighbours with a jealous and suspicious eye, and, therefore, took the first favourable opportunity to slaughter a large body of them.

He immediately sent out a large army to attack the camp. The account brought by a Natal resident, who was with the Dutch when this attack was made, states, that 250 of the Boors (including women and children) were slain. These were surprised at break of day, on Saturday, February 16: the rest, rallying, defended themselves; and the Zoolahs, flying, were pursued with dreadful slaughter: at least 500 of them were killed.

You can in part conceive our feelings, when we were first informed of the massacre of the Boors, and when we saw the army go out to attack the camp. I could no longer stay with the despot; but the same week took my leave of him.

I can give you but a short account of his behaviour toward me on that trying occasion. I was charged, by his great captains, with speaking ill of him - calling him murderer—and condemning him for his conduct in killing the Dutch. Witnesses were brought forward to prove me guilty. They testified, among other things, that, in our family worship, I always had the King in my heart—denouncing him as an evil-doer, &c. These witnesses were my Native Servants, who successively gave their evidence against me. Nevertheless, I was suffered to depart, at length, in peace.

A Letter of the 3d of April states, that Mr. Owen and his Associates were then at Port Natal, and that Capt. Gardiner and his Family had retired to Port Elizabeth.

London Miss. Soc.—The Rev. Dr. Philip and his companions (p. 29) reached Cape Town on the 6th of February.

MEDITERRANEAN.

Church Miss. Soc.—Miss M. C. Wilcox (p. 224) reached Malta on the 4th of May; and, after being employed there about three weeks in organizing the Female Normal Schools of the Island, sailed for Syra on the 29th.

INDIA WITHIN THE GANGES.

Bishop of Bombay—The following report of the Installation of Bishop Carr appears in an India Paper:—

The Lord Bishop was installed, on Sunday the 25th of February, in St. Thomas's Church. After the Communion Service, the Bishop delivered his Charge to the Clergy, which was marked by a spirit of humility, Christian charity, and benevolence, for which his Lordship is so eminent; and a tone of genuine liberality, kindness, earnestness, and good-will, which could not fail to touch the hearts of the congregation, which was one of the fullest ever seen in St. Thomas's Church.

Church Miss. Soc.—The Rev. J. N. Norgate (p. 430 of last Volume) had arrived at Calcutta in March.

London Miss. Soc.—Two of the Society's Missionaries have been bereaved of their exemplary Wives: Mrs. Miller, wife of Rev. Charles Miller, of the Travancore Mission, died, after a short illness, on the 22d of December; and Mrs. Drew, wife of the Rev. W. H. Drew, of Madras, on the 20th of February. Mr. Drew has lost also two young children; one on the same day with his wife, and the other a few days before—The Rev. Robert Caldwell (p. 164) arrived at Madras on the 7th of January.

Statistics of Calcutta—By a Census, taken by the Superintendant of Police, up to Jan. 1, 1837, it appears that there are 144,911 males and 84,803 females: the dwellings are 65,495; and consist of 14,623 Puckah Houses, 20,304 Tiled Huts, and 30,567 Straw Huts: this Census does not include Kidderpore, Garden Reach, Seebpore, Howrah, Sulkea, Cossipore, or the other side of what is termed "the Ditch." Of the population, 3133 are English, 4746 Eurasians, 3181 Portuguese, 160 French, 362 Chinese, 636 Armenians, 307 Jews, 49 Native Christians, 58,744 Mahomedans, 137,651 Hindoos, 19,084 Low Castes, and the remaining 1661 Moguls, Parsees, and others.

CEYLON.

Eastern-Female Educ. Soc.—The appointment of Miss Crosthwaite to Ceylon was stated at p. 110. At a Meeting of Ladies, friends to the education of the Female Natives of Ceylon, held at Government House, Colombo, on the 6th of December, under the presidency of the Governor's Lady, the Hon. Mrs. Stewart Mackenzie, a Ladies' Branch Society was formed, with the view of establishing and superintending Schools under the care and direction of Miss Crosthwaite. Donations and Subscriptions, with the proceeds of a Bazaar, amounted to nearly 115*l.*

GUIANA.

London Miss. Soc.—Mr. and Mrs. Henderson arrived, on the 24th of February, at George Town, Demerara.

Digitized by Google Original from HARVARD UNIVERSITY

LAST DAYS OF REV. HENRY MARTYN.

(WITH A VIEW OF TOCAT, THE PLACE OF HIS DEATH AND BURIAL.)

THE accompanying Engraving presents a View of Tocat, the depository of the earthly remains of the sainted HENRY MARTYN. This place Martyn reached, overpowered with exhaustion and disease, on his journey from Persia to Constantinople; and here he breathed his last, October 16, 1812, in the thirty-second year of his age.

Henry Martyn's career was short, but rich in the *fruits of the Spirit;* and of him it may be emphatically said, *Being dead, he yet speaketh.* The last entries in his Journal affectingly describe the severity of his bodily sufferings, but present at the same time an animating view of the efficacy and sufficiency of the grace of Christ.

Oct. 2, 1812—In the night, Hassan sent to summon me away; but I was quite unable to move. Finding me still in bed at dawn, he began to storm furiously at my detaining him so long; but I quietly let him spend his ire, ate my breakfast composedly, and set out at eight. He seemed determined to make up for the delay; for we flew over hill and dale to Sherean, where he changed horses. From thence we travelled all the rest of the day and all night: it rained most of the time. Soon after sunset the ague came on again, which, in my wet state, was very trying; I hardly knew how to keep my life in me. About that time there was a village at hand; but Hassan had no mercy. At one in the morning we found two men under a wain, with a good fire: they could not keep the rain out, but their fire was acceptable. I dried my lower extremities, allayed the fever by drinking a good deal of water, and went on. We had little rain; but the night was pitchy dark, so that I could not see the road under my horse's feet. However, God being mercifully pleased to alleviate my bodily suffering, I went on contentedly to the munzil, where we arrived at break of day. He hurried me away from this place without delay; and galloped furiously towards a village, which, he said, was four hours distant; which was all I could undertake in my present weak state: but village after village did he pass, till night coming on, and no signs of another, I suspected that he was carrying me on to the munzil; so I got off my horse, and sat upon the ground, and told him I neither could nor would go any further. He stormed, but I was immoveable; till a light appearing at a distance, I mounted my horse, and made towards it, leaving him to follow or not, as he pleased. He brought in the party, but would not exert himself to get a place for me. My fever here increased to a violent degree: the heat in my eyes and forehead was so great, that the fire almost made me frantic. I entreated that it might be put out, or that I might be carried out of doors. Neither was attended to: my servant, who, from my sitting in that strange way on the ground, believed me delirious, was deaf to all I said. At last, I pushed my head in among the luggage, and lodged it on the damp ground, and slept.

Oct. 5—Preserving mercy made me see the light of another morning. The sleep had refreshed me, but I was feeble and shaken; yet the merciless Hassan hurried me off. The munzil, however, not being distant, I reached it without much difficulty. I was pretty well lodged, and felt tolerably well, till a little after sunset, when the ague came on with a violence I had never before experienced. I felt as if in a palsy; my teeth chattering, and my whole frame violently shaken.

Oct. 6—No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with sweet comfort and peace, of my God—in solitude, my company, my friend, and comforter. Oh! when shall time give place to eternity! when shall appear that *new heaven and new earth, wherein dwelleth righteousness!* There, there shall in no wise enter in any thing that defileth; none of that wickedness which has made men worse than wild beasts; none of those corruptions, which add still more to the miseries of mortality, shall be seen or heard of any more.

This is the last entry in Martyn's Journal, and adds another comfortable proof of the faithfulness of the assurance that *God causeth us always to triumph in Christ!* Though more than five-and-twenty years have elapsed since Martyn's visit to Persia, he is still remembered with affectionate veneration by his surviving Mahomedan acquaintances, and is described by them as a MAN OF GOD. So true is that saying, THE MEMORY OF THE JUST IS BLESSED.

Digitized by Google Original from HARVARD UNIVERSITY



VIEW OF TOCAT, THE PLACE OF HENRY MARTYN'S DEATH AND BURIAL.

Digitized by Google
Original from HARVARD UNIVERSITY

Missionary Register.

JULY, 1838.

Biography.

OBITUARY OF REV. SAMUEL WOLFE,

MISSIONARY, AT SINGAPORE, OF THE LONDON MISSIONARY SOCIETY.

THE death of Mr. Wolfe was briefly noticed at pp. 64, 121, 125. The particulars here given were communicated by the Rev. Evan Davies, one of the Society's Missionaries at Pinang.

From the month of November, till the day of his death, which took place on the 27th of April last, Mr. Wolfe's course was that of rapid decline. In a Letter to Mr. Davies, from Singapore, dated Dec. 19, 1836, he thus speaks of the voyage in which he died, a notice of which appears at p. 121 of our last Number:—

A few days ago, the Rev. Edwin Stevens, and Mr. Lay, arrived here from China, in a vessel belonging to American Merchants, named "Himmaleh," and which is now for some time to be devoted to Missionary Purposes. Mr. Lay is a Naturalist, who about ten years ago came out to this part of the world in that capacity, in His Majesty's ship "Blossom." His chief object now is, as agent of the British and Foreign Bible Society, to see what can be done, and where, in promoting its objects. He is staying with me; and is a most excellent and interesting man, and a Christian. He and Mr. Stevens, after making a call at Malacca, are going round Borneo, and among the Islands in that direction, probably including Celebes; not merely to give away books, but also, and especially, to ascertain, as much as possible, the state of the people.

After accomplishing this, they, accompanied by Mr. Gutzlaff, and, perhaps, Mr. Williams, are going along the coast of China, for similar purposes. I am advised to accompany them in one or other of the expeditions, for the benefit of my health; and possibly I may do so.

He adds, on the 27th of January following—

I should scarcely feel justified in thus going away again, but for the hope of benefitting my health; which, though it has improved, yet is far from good, and needs something—I know not what, but something which is not in Singapore—to make it good.

In the present little trip, the company is as pleasant as I could possibly desire—the object is interesting—and the variety and change will be abundant; so that I calculate on deriving as much benefit from it as from one monotonous voyage to the Cape: and then the business is intimately connected with my work, and I shall not have the unpleasant feeling that I am gone beyond my own sphere.

Mr. Stevens dying at Singapore, the Rev. J. T. Dickenson, American Missionary at that Station, took his place on board the "Himmaleh." In a Letter of the 7th of July, Mr. Dickenson thus narrates to Mr. Davies the circumstances attending the death of Mr. Wolfe:—

There was no perceptible change in the health of Mr. Wolfe during the passage to Macassar: on arriving at that place, Mr. Van der Lindin, a gentleman of wealth and piety, received him into his house, and treated him with much kindness: for the first few days, he was able to take short walks, and to give some attention to business; but his symptoms gradually grew worse. At Bontain, a beautiful place 60 miles from Macassar, he was more cheerful than he had been; but decline still went on. At Ternate, notwithstanding its healthful climate and its grand and beautiful scenery, the effect of which on my own health was like a charm, his course was still downward: with the advice of Mr. Lay, I stated to him distinctly, that we did not think he could reach Singapore if he continued on board the "Himmaleh;" and suggested to him the idea of leaving the vessel, and either remaining at Ternate, or attempt-

Digitized by Google Original from HARVARD UNIVERSITY

ing to return to Singapore by way of Batavia: but he preferred going on.

From Ternate to Samboangan, a Spanish town on the western extremity of Mindanao, we had a tedious passage, owing to calms and contrary winds: his strength continued to fail, and his cough to increase. His situation was plainly made known to him by his physician, Mr. Lay; and yet, such is the infatuation which pulmonary disease produces, that his desires, and even his hopes, of again seeing Singapore became stronger, at the very time when they should have been wholly relinquished. Several times I conversed with him on the subject of death. He appeared to look forward to it with calmness; but his attention was chiefly directed toward his disease, and the means of relief.

On the 27th of April, sixteen hours previous to the closing scene, he inquired of me how long he should probably live: and when I replied, that his end was near, and in a day or two probably all would be over, he appeared to receive my words as if he believed them, and without solicitude or sinking of heart. His weakness at this time prevented conversation with him in relation to his religious feelings and prospects; and this weakness, together with partial derangement of mind, cut off all opportunity for such conversation afterward. Passages of Scripture, and parts of hymns, such as were deemed appropriate, were repeated to him not unfrequently during the day, to which occasionally he seemed to listen with interest. During two or three hours in the morning, his sufferings were severe: after this, he was more easy; but his mind was either wandering or insensible most of the time. At the close of the day, as I was sitting near him, I observed a change in his breathing. I looked—the eyes were rolling, but there was no indication of pain. There was a catching for breath—the heaving of the breast subsided—the eye was fixed—the spirit was gone, and the bitterness of death was passed!

His remains were the next day deposited in the earth, in a grove of cocoa-nut trees, not far from an old cross, half decayed; the place having been formerly a Catholic Burial-ground. It was gratifying to witness the interest and sympathy manifested. The Gentlemen of Samboangan, though Catholics, treated us like brothers; and I shall long remember, with gratitude, their kindness.

Mr. Wolfe was a man of more than ordinary promise. He had studied Chinese with sufficient success to make it probable, that, had he lived, he would have been a superior Chinese Scholar. His mind was rapid in its movements—discriminating—and independent: his opinions, consequently, were not received on trust from others, but resulted from the free action of his own thoughts. In his principles he was decided and uncompromising; yet he was liberal to those who differed from him, and knew well how to distinguish between essential points and trifles. On his mind and character there was the impress of manliness.

To his friends in England it will be gratifying to know, that Mr. Wolfe enjoyed the respect and confidence of those who knew him in this part of the world.

May his early death be sanctified to us all! and may we be prepared to follow him to the mansions which are made ready for all who love our Lord Jesus Christ!

Mr. Davies adds—

So Samuel Wolfe died—a name endeared to many in England, and by the memory of whom the Ultra-Gangetic Mission will be endeared also. The friends of Christ in this part of the world speak with interest of Lyman and Munson, of Stevens and Wolfe, as having fallen in the field as soon nearly as they had fairly entered on their labours.

REV. EDWARD STEVENS,

OF THE AMERICAN BOARD OF MISSIONS.

THE death of Mr. Stevens at Singapore, on the 5th of January of last year, was noticed at p. 121. Before the "Himmaleh," in which vessel he embarked, had left Canton, he indicated apprehensions that he should not live to return. In reference to these apprehensions, a friend writes—

This seemed ominous; but we supposed it suggested by the possible dangers of a voyage in waters little known, and among pirates and cannibals. None anticipated

Digitized by Google Original from HARVARD UNIVERSITY

that his Divine Master would deliver him, not only from these, but more—from every mortal ill, and take him to Himself. But so it has been. We desire to say, *It is the Lord! let Him do what seemeth Him good.* Still we feel the affliction, and that we sustain a great loss by the death of this dear brother. We valued his agreeable society, and his holy example.

The loss which the Mission sustains is the greatest. He, who could say, as he was tossed upon the water, and his eyes were suffused with tears at the recollection of what he had left, "Dear Saviour, I have parted with all for Thee! Henceforth be Thou my father, mother, sister, and brother!" was a man of devoted piety. He possessed a mature judgment and remarkable decision of character, with a holy intrepidity in facing dangers which came in the path of duty. From his conversion, the Bible was his constant companion: he searched the Scriptures; and had gained comprehensive views of their mutual relations, and the great system which they contain. He mused on them till he felt their power; while he communed much with God. Christ our Rock was pre-eminently his theme. Accuracy characterized him, as a Chinese Student. His knowledge of the Bible, and critical study of it, marked him out as an invaluable assistant in the future revisions of the Scriptures into Chinese; and, to this, his own attention seemed to be turned.[a]

Notwithstanding all the reasons, why, in human judgment, it were desirable his life should be continued, Infinite Wisdom has decided otherwise. The bounds of his habitation were set, and could not be passed. His loss seems irreparable. We desire to realize, by this providence, that our trust must be in God, to convert this people; and pray that our afflictions may work out for us a far more exceeding and eternal weight of glory; and excite us to purify our earthly affections, and to keep habitually before our minds the unseen and eternal things on which our dear brother has so suddenly entered, and which may shortly be unveiled to his bereaved brethren.

OBITUARY NOTICE OF REV. T. T. BIDDULPH.

THE Committee of the Bristol Auxiliary Bible Society, at a Meeting on the 11th of June, put on record the following Minute and Resolution:—

It having pleased God, since the last Meeting of the Committee, to take unto Himself their late Venerable Clerical Secretary, the Rev. Thomas Tregenna Biddulph—to whose influence, at its formation, the Bristol Auxiliary was greatly indebted, for its extended basis, for its early and rapid extension, as also for much of its usefulness in the last twenty-six years, during which he was one of its Secretaries—

Resolved, That this Committee, bowing submissively to that dispensation of Divine Providence which has removed their venerated Friend and Secretary, the Rev. T. T. Biddulph, would devoutly express their gratitude to God, for the long, efficient, and devoted service which he rendered to this Society, not only in his official capacity, but also in his ministerial and private relations.

This Committee would also gratefully record it as a marked favour in Divine Providence, that, warmly attached to the Society from its commencement, he retained, through all the changeful scenes of its eventful history, a firm adherence to its great principles; cherished, to the last, undiminished interest in its object; and hailed its progress with high delight.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(*Continued from p.* 275.)

Every Part of Scripture profitable.

THERE are not a few who think the whole Bible not fit for juvenile instruction. The Bible, say these morbid sentimentalists—the whole Bible—has too many records of sin to be fit for the eye of the Young. Yes, and I might reply, the world, under the Providence of God,

Digitized by Google Original from HARVARD UNIVERSITY

has so many crimes passing in it, that we must not let our children know any thing about it. So coop them up, as in the Tower, where the bristling cannon and the wakeful sentinel forbid all access; and, at mature age, bring them out into the activities of a life of which they are profoundly ignorant. Do so, ye sage experimenters on human perfectibility; and the first lying temptation, which assails your pupils with its blandishments and its promises, will demonstrate that the simplicity of artificial ignorance is a miserable defence against the infection of crime.

The excellence of the Bible, as a Book of Education, lies not, however, in the fact, that it is a true picture of human life in all its realities of good and of evil, inseparably connected with the blessing or the punishment of Heaven. The primal sin, the universal dissolution of morals in the days of Noah, the sinks of iniquity in the Cities of the Plain, the doubled criminality of David at which the Spirit of God is ever pointing the unerring finger of condemnation—what were all these, but so many records of the Criminal Court of Heaven, introductory to the tremendous sentences of a just and an Almighty JUDGE? Or when any case of deep crime occurs, where this terrible judgment is suspended or reversed, what is it, but a record of that successful appeal which faith and repentance make to grace and mercy, as they reign in that bosom which "desireth not the death of a sinner"? And if there be those who are still angry with God because He can pardon, let them cease their anger until they have found that they themselves have no sins to be forgiven. As well might the student of the Healing Art express disgust against the faithfulness of the Case-book, recording the frightful forms of disease and the various results of treatment; as sinful man, at once both patient and student, might find fault with the Bible, for describing at once the universal bane of sin, and the only remedy in the blood of the Saviour and in the Spirit of Holiness!

The Bible is the only book which always sets God, in His being, providence, judgment, and justice, before the eye of forgetful man.—I recollect, at one time, when reading Ezekiel in my own family, to have felt inclined to pass over many chapter which seemed altogether referable to Jersusalem. But I was led to inquire, "If they are of no use, why did God give them? And I soon perceived, that, even if Jerusalem were little to me, God was all to me; and that every record of the prophet was only a new occasion for exhibiting Jehovah in some new aspect of fear or of hope to the sinner.

The Bible is the only historical book in the world which ever gave, or can give, any true account of sin. Every man has some favourite sin, whose deformities he attempts to hide, and whose self-created beauties he labours to celebrate; and nothing hinders any man from idolizing this darling sin, but the Spirit of God, by which it is mortified. Whenever, therefore, humanity uninspired becomes its own historian, it falsifies, from the impulse of its predilections, and presents a picture, either of imagination or reality, calculated to mislead or to pollute. It was needful, therefore, that the Holy Spirit Himself should be the historian of sin, that man might see the goodness of God without distortion, and sin and judgment without disguise.

[*Rev. Dr. Cooke—at Hibern. Soc. Ann.*

Increase of Regard to the Lord's Day.

I entirely concur in that part of the Report, which tells us that there is an increasing observance of the Lord's Day in this country; and it is to me a source of delight, to be enabled, from my own experience, to testify to the fact. I had, during the last year, in the course of my Visitation of the Clergy of my Diocese, occasion to propose a series of questions to them; and the chief of these questions referred to their own opinion of the attention paid in their respective neighbourhoods to the Sabbath Day at the present time, as contrasted with former periods. It gives me sincere pleasure to be enabled to say, that, out of five or six hundred replies which I have received to those queries, by far the greater part of the Clergy of my Diocese—most of them having had their attention particularly directed toward this portion of their duties—have answered, that the observance of the Lord's Day has latterly very greatly increased; and that far greater respect and veneration for that Sacred Institution characterize the districts which are the scenes of their labours.

[*Bp. of Winchester—at Lord's Day Soc. Ann.*

Distressing Circumstances of Bakers with regard to the Lord's Day.

I stand before the assembly as a tradesman. I know well the difficulty

Digitized by Google Original from HARVARD UNIVERSITY

which many tradesmen experience in keeping the Sabbath, and the laborious and long-continued efforts which have been made to reduce those difficulties. In the spring of 1794, an appeal was made to the Legislature on behalf of the Bakers; and that appeal so far succeeded, that the time for keeping shops open on Sundays was limited to one o'clock: prior to that, not only did the baker give his nights and days, but his Sundays as well as his Saturdays. In 1808, a further attempt was made; but the Legislature was not prepared for the question, and nothing was done to save the baker from his Sunday Slavery; which, I am convinced, has the effect of bringing on premature old age and decrepitude, while it destroys the soul also. Seven years ago, I waited on the Bishop of London on the subject; but, even then, things were not ripe enough to allow of any positive plan being carried into effect. Now, however, there is a vast improvement in the feeling of society on this subject, and a prospect of some good being achieved.

It is supposed that there are from 8000 to 10,000 journeymen-bakers in London. The workmen of other trades, generally speaking, are able to retire to rest early at night, and refresh themselves for the next day's labour. Not so the baker. If he is wise enough to make the most of his time, which is not always the case, he goes to bed at seven or eight o'clock in the evening; but at eleven o'clock the same night he must get to his work, at which he remains till six or seven the following evening; so that the whole of the 24 hours are occupied. If he go to the House of God on the Sabbath Evening, he would not return from it until nearly nine o'clock; and as he must go to work at eleven, he has no time for rest. Thus his Sabbath is destroyed: and when the habit of keeping the Sabbath is frequently broken, the constant neglect of it soon follows.

Mr. Wilberforce once called the baker's oven the poor man's kitchen; and asked, "Would you shut up the poor man's kitchen?" A benevolent mind naturally recoils at the thought of depriving the poor man of any benefit which he enjoys; but, after fifty years' experience, I am compelled to say, that the sooner the poor man's kitchen is taken away from the poor man the better. I am convinced, and am prepared to prove, that four shillings in the poor man's own room will go as far as five shillings in the baker's oven. When I consider the vast expense of "the poor man's kitchen," not merely in a pecuniary, but in a moral sense, I must say, Shut it up. How many Young Men has it reared up and confirmed in Sabbath-neglect and Sabbath-breaking, and doomed to a destitution of the knowledge of God! This state of things is greatly to be lamented; and I call on the Christian Public to relieve the Master-bakers from the responsibility which they incur in keeping their servants from attending the worship of God, and making them break the Sabbath. I am happy to say, that a Petition to Parliament, praying for this relief, has been signed by 1460 Master-bakers already; and that another Petition from the Journeymen is in course of signature. The Master-bakers have been pursuing this object independently of this Society: and though they take as high ground as this Society, yet do they come down to the low ground occupied by others, for the purpose of getting their co-operation in struggling for the achievement of the great and common object — the Cessation of Sunday Labour!

[*Mr. Hill, a Master Baker—at the Same.*

Suggestions to Sunday-School Teachers.

Numerically considered, there is something vast and imposing in this assembly; but, regarded in a moral and intellectual point of view, the sight is overwhelming — an assembly of Instructors of the Rising Generation!

The responsibility which rests on the Sunday-School Teachers of the Country is weighty beyond all calculation. The results strike out in every direction: they extend themselves to all the ramifications of society, and are intimately connected with the immortal interests of the human race. Next to the Ministry of the Gospel, the work of a Sunday-School Teacher yields to none in point of moral importance.

An anxious inquiry prevails, I may hope, among those who are assembled—"How can I become a good Sunday-School Teacher; and how may the Sunday-School System be made most available for good?" That inquiry I will endeavour briefly to answer.

In the first place, the Sunday-School Teacher, who has given his heart to Christ and yearned over the immortal souls entrusted to his care, must diligently seek an increase of Personal Piety.

Digitized by Google Original from HARVARD UNIVERSITY

I have always observed, that those teachers are most blessed, who go to their work most in the spirit of Christ, and are most deeply imbued with the love of Christ in their hearts: better discipline is maintained in their classes, and more instances of conversion to Christ occur among the children. Comparing Sunday-School Teachers with what they were twenty years ago, I believe that a great improvement has taken place in this respect; and that many Ministers have come to the determination, not to take any Teacher who might offer, but to select those who give reason to believe that they are imbued with the love of Christ.

Then, secondly, there should be a growing attention to the Best Modes of Instruction. I should not reckon much on that man's labours as a Teacher, who does not make his teaching a matter of study all the week. It is far more difficult to teach children than adults. An indolent Teacher might say, "I am only going to teach a few children, and that is very easy work;" but the labours of such a man will turn to very little account. I am particularly anxious to recommend a Tract just published by Mr. Althans: the Tract is entitled, "The Teacher's Authority; or, Methods of Establishing Order in Sunday Schools." At one glance, it will present to the mind of any intelligent Young Person all that it is necessary to know on that subject.

Thirdly, I would recommend a more direct Appeal to the Consciences and Hearts of Young Persons, with a view to their conversion. We hear of some conversions among children; but it may well be asked, considering the thousands who are instructed, How is it that we hear so little of the conversion of children, who of all others are the most susceptible of impression? Is it not because, in the routine of teaching them to read—which I hope, by means of Infant Schools, will soon be rendered unnecessary—that the Teachers have aimed but little, by direct and Scriptural efforts, at their conversion? As you look in the faces of the children before you, you ought to say, "I will aim at the conversion of that boy—or of that girl." Is there not every thing, in the instrumentality which you employ, calculated to lead children to Christ for salvation? Let all bear that point in mind, and good will result to the children, and many a Minister's heart will be made to rejoice. Lastly, let there be a more direct and effectual co-operation in the great work of training up children for God. Jealousies there should be none, in such a cause. Christians have but one object—that the children may be made *wise unto salvation*. Children are the hope of the Church on Earth, and of the Church in Heaven. The fathers are departing from the world; and they look to the thousands around them to fill up the vacuity caused by their deaths. Let the Teachers be humble, submitting their various plans of usefulness to their Ministers; and I feel assured that those Ministers will receive them as angels of God, and treat them with all the kindness which Christian Love can devise.

[*Rev. Br. Morison—at Sund. Sch. Un. Ann.*

I have been brought into contact with different parts of the detail of the Sabbath-School System; and have recently discerned one feature which has given me peculiar delight. At Meetings of Teachers of this Society for Prayer, I have observed, of late, the prevalence of a spirit of devotion—docility in soliciting information and advice—hungering and thirsting after instruction in righteousness, which have gladdened my heart, and sent me home with a joy which I cannot express. I will not say you have nothing to seek; but I will say, that your anxiety to improve the habits and feelings of the heart should be greater even than your desire to improve the head. You will find, in this, an advantage which will sweeten all your toil, and brighten all the path before you with a ray of hope, and give to your hands an invincible strength, and secure to you a joy and crown of success which shall never fade away. I would have you wise in all literary acquirements: I would have you gather all the knowledge which you can collect: but I entreat you, by all that presses on your own interests and those of the children, that you do not enter on your Sabbath Labours, or any other department, without a jealous and constant care that your heart is in that state in which you would wish to die.

[*Rev. C. Stovel—at the Same.*

Encouragement in reference to the Jews.

About ten years since, the Society was compared to a decrepit old man, about to step into the grave. There might be some symptoms of weakness at that time; and all I could say, in answer, was, then, "Pity the sorrows of a poor old man." Since that period, I have read

Digitized by Google Original from HARVARD UNIVERSITY

in print, that "the Society is dwindling into insignificance." If, though not all through the immediate labours of our Society, yet since it commenced its operations and its prayers—if at least 2000 names of J ws have been recorded in Baptismal Registers, 2000 children have been educated in the Christian Faith, tens of thousands of copies of the Holy Scriptures have been circulated, and discussions have been carried on, and Jews and Christians can meet as fellow-sinners and fellow-men—if there be a great spirit of inquiry excited among the People of Israel, and a great spirit of kindness and of prayer among Christians—if this be "dwindling into insignificance," what must the Society be, when it rises into some importance—of which, I trust, we have at least some pledge this day?

I have also been told, that it is "the climax of enthusiasm to expect the conversion of the Jews." When charged with folly or with crime, and when conscious that the charge is far from true, it is rather pleasant to find oneself in good company, against whom the same charge might lie. Then let me be an enthusiast in the company of Newcombe, Tillotson, and Newton; Hurd, Mede, and Lightfoot; Butler, Horsley, and Simeon; all of whom, and many others, have declared it to be their opinion, that of the conversion of the Jews no one should entertain a doubt.

Does, then, the Christian Church, after all that has been said and done, seek a sign? There shall no sign be given her, but the sign which has already been afforded—that if she will diligently employ appointed means, continue in prayer, and depend simply on the promise and Spirit of God, she will be successful among Jews, as well as among others of the human race who need her benevolent aid. Yes! if she will perseveringly pray, the heavens will give rain, and the Judæan Earth produce as ripe and as rich fruit as any earth upon the face of the globe. Sir, I need not inform you, that the best martyrs of the present day are to be found among the Jews converted to the faith of Christ. Excommunicated by their own people—cast off by their dearest relatives and friends—and too frequently, by reason of some insincere professors, suspected by us—with slow and lingering sufferings, more difficult to be endured than immediate death, they still persevere in their Christian Course. I know an individual who has refused a legacy of 6000*l.*, left on condition that the Christian Faith be renounced: she refused it with holy indignation at the idea of renouncing her Redeemer for paltry wealth—preferring servitude in that Truth which makes free indeed, to wealth in the cause of error, and with a reproachful conscience.

[*Rev. W. Marsh—at Jews' Soc. Ann.*

Encouragement to Local Attempts to convert Jews.

I shall mention a fact, as an encouragement to all present, to make some attempt in favour of the Jews in the towns in which they live. A few years ago, in the town of Bedford, I was in the habit of occasionally meeting a Jew, for religious discussion. Great bitterness existed in the head of the family against the Christian Faith; and, to shew the state to which this bitterness was augmented, on my drawing his attention to the testimony of his own Scriptures as to the coming of the Messiah, he said, "No never, never, will I acknowledge Jesus of Nazareth to be the King of the Jews; for," he added, "our forefathers of old shewed what they thought of Jesus: and if he were to come again, I would be one of the first to spit in his face." I heard these expressions with horror, but I did not hear them without prayer.

The son of that man, however, still pursued the inquiry, and was frequently accustomed to dispute on the Prophecies respecting the Coming of our Lord. On one of these occasions, after having closed a lengthened examination of the Fifty-third Chapter of Isaiah, I begged the subject might be concluded with prayer: his answer was, "I cannot pray in the company of a Christian." I told him that prayer was the duty of all mankind, whatever may be their sect or creed; and I added, "Let the responsibility of refusing to pray rest on your head, not on mine." Not long after, I met him again: he rose up on my entrance, with tears in his eyes, exclaiming, "My heart, Good Sir, is soft since we last met; and let us never meet again without prayer." About one year afterward, he made an open profession of Christianity. He was baptized; and has since been ordained a Minister of Christ, at Liverpool, by the Bishop of Chester; where he has, as your Report has already stated, been the instrument of making no less than twelve converts from among his brethren, during the last year; and upward of twenty since his Ordination.

[*Rev. T. S. Grimshawe—at the Same.*

Digitized by Google Original from HARVARD UNIVERSITY

IRELAND.

Evidences, from the Influence of the Irish Bible, of the Sufficiency of the Scriptures.

The last time I had the honour of attempting to speak on the platform of the British and Foreign Bible Society was sixteen years ago, when I was soliciting and urging them to give us the Scriptures in the language and character of the Native Irish. Sixteen years have I advocated the cause of the Native Irish in Ireland; and now I feel it a pleasure, as well as a duty, to stand here, and thank the British and Foreign Bible Society, that, for so many years, we have had among the Irish-speaking People, through their liberality, the Bible in the character and language of that country: and I can bear my testimony. that the facts connected with the circulation of the Irish Bible are the strongest possible contradiction of that awful sentiment, alluded to by a Right Reverend Prelate early in the day—that awful opinion put forth by some—that the Bible is not of itself sufficient to make men wise unto salvation through faith in Christ Jesus.

The work, which has now for some years been carrying on in Ireland, through the instrumentality of the Scriptures in Irish, by the British and Foreign Bible Society, has given us numerous facts to prove, what indeed that Word itself asserts, that it IS able to make wise unto salvation. It has been said by an Irishman whom I am not apt to quote—Mr. O'Connell—that one fact is worth a cart-load of arguments: I therefore would present the effects of the Bible on the Irish-speaking People in Ireland, as proofs that the Bible, and the Bible without any human help, is able to make men wise unto salvation. I have examined individuals, and I have received at the Table of the Lord multitudes of them. I have examined hundreds of poor Irish Peasants, who, a few years ago, were as ignorant as the most ignorant of the Irish People in this metropolis: I have examined them after they have read for a time the Bible in their own language; and I am bold to say of a large mass of them, that they are the most enlightened and the most intelligent people of their rank, in the knowledge of the Scriptures, who ever came under my notice; and that, too, without having had the advantage of instruction from human teachers. For there were none qualified to go and preach to them, as you would preach to any who are ignorant and out of the way in this country: there were not preachers to be found in the Irish Language: and therefore, without fear of evil and without doubt of good effect, we taught them to read their own language, and we put the Scriptures into their hands; and the result has been, that they have been brought, many of them, to know the truth, to love the truth, and, in the face of the most awful persecution, to profess that truth, without the fear of man.

There may be, perhaps even on this platform, persons who have been present at some of the examinations of these poor Irishmen, and who can bear their testimony as to the proof which they give of their acquaintance with Divine Truth, simply through reading the Bible. During the last Summer, the Rev. Mr. Marsh was in Ireland, and had an opportunity of being present at a meeting of some poor Scripture-reading Peasants in the neighbourhood of Kingscourt; and he could bear his testimony to their being not only Christians, but many of them wise Christians: and if I do not mistake, it was with regard to them that such a circumstance as this took place. They were desired to find those passages of Scripture which contain the various names given to the Saviour, and to give the chapter and verse: when they had done this for some time, a person began to take down the number of the texts given; and after this, they gave fifty-three texts, with chapter and verse, containing the Scriptural Names given to Christ: at length, one poor old grey-headed man said, "I think there is one name which has not yet been given." He was asked what that was. "It is," said he, "that He is ALL IN ALL."

I remember sitting one day with a large number of these people, old scholars as well as young ones, when an old grey-headed man, with spectacles on his nose and his book in his hand, (which he first took up when above fifty years of age,) said, "Well now, will you tell me something about the Limbus Patrum." Another old scholar said, "Oh, Paddy, that is some of the old religion they used to be teaching us; but it is not to be found in this book." "Ah, then," said he, "if it is not in this book, good bye to it." That is the feeling that many of these poor people have with respect to the Book of God: they are ready to embrace any thing, and every thing, which is just pointed out to them to be in the Book of God.

Digitized by Google Original from HARVARD UNIVERSITY

These poor people, if they had known that I was coming here, would have sent their hearty thanks to th British and Foreign Bible Society for the gift of the Bible. I remember well being at a Meeting of the Bible Society in Kingscourt, (the very year before the Bible in Irish was printed by the Society,) with my valued friend, the Rev. Mr. Mathias, the long-honoured Secretary of the Bible Society in Ireland; and when I told many of these poor people, who had been reading the Testament, that I hoped next year to come down and hire the whole coach, and bring it filled with Bibles, they cried out, "A hundred thousand welcomes to you! Long life to your Honour!"

The plan of the Roman-Catholic Church has been, to say that the Bible is designed for the Ministers, but not for the people; and it is for them to give the people just so much of it as they think proper. But I would challenge the Roman-Catholic Church to point out one single spot, where the people have been made happy without the Bible; while, on the contrary, I can prove, that wherever the Bible has been read by the people, there they have been civilized, and humanized, and christianized into the bargain. I could take you to some of the darkest parts of the South of Ireland, the kingdom of Kerry as it is called, which is now studded with Christian Stations, Christian Schools, and Christian Readers; and every one of them owes its light and its life to the Bible in Irish, given by the British and Foreign Bible Society. I should be ungrateful, then, if I did not stand up to thank the Society in the name of my poor Irish Countrymen. We have received the Bible for years from you; and there is no item of Receipts from us in your account, as there is from the Sunday-School Society, which has given you £500. You gave us the Bible; and we gave you nothing for it, but the souls, and prayers, and thanks of the poor Irish. We do not sell Bibles, for the best of all Irish reasons—the people have no money to pay for them: ours are the poorest, and they were the darkest. But I will say, that they are now the most hopeful part of the Irish Population; and I do hope, from what the Lord has allowed us to see, that those who have already received and read the Scriptures will lead many others to follow their example.

There was a gentleman, some time since, who set up a great farm in Ireland; and on it he grew a great number of turnips, to feed his sheep with; but when the turnips were thrown to the sheep, they all ran away: they had never seen a turnip: they were as much afraid of a turnip, as some of the people are of the Bible. Not knowing what to do, he consulted with a friend, who advised him to send to another farmer, thirty miles off, who had cultivated turnips many years, to borrow one of his sheep. This he did; and a turnip-eating sheep was sent, and he came and taught the whole flock to eat turnips. And this is one of the ways in which I expect these poor Paddies, who have got good from the Bible, will do good to others: they will shew the people that they think the Bible is good, by eating it themselves. If a man thought that I was offering him poison, how would I prove that I was not? I would drink of the cup first. And so will these poor people do: they will persuade their countrymen that there is no poison in the Bible, when they eat it and drink it themselves.

I hope this great work will go on, till the whole of the Irish-speaking Population, who have been the most ignorant and the most degraded, shall become, by the instrumentality of the Bible, the most intellectual and spiritual of the lower order of people in that country. While I live, I will thank God for the British and Foreign Bible Society, and what it has done; and I conclude by saying, that one such fact as those which I have stated is worth a cart-load of arguments.

[*Rev. Rob. Daly—at B. and F. Bible Soc. Ann.*

BRITISH AND FOREIGN BIBLE SOCIETY.

THIRTY-FOURTH REPORT.

General View of the Year.

It is the happiness of your Committee to have to announce, that the Issues and Sales of the Holy Scriptures by this Society ABROAD, during the year, have been unprecedented: and though the distributions at HOME have been somewhat diminished, still they have been very considerable. The pecuniary resources of the Society have not swelled to quite so large an amount as last year: they have, however, been very generously supplied, while the regular and free contributions have decidedly increased.

Your Committee cannot express how much they feel to be due to the great

Digitized by Google Original from HARVARD UNIVERSITY

"Author of Peace and Lover of Concord," for the unbroken harmony which has, during another year, characterized their own proceedings. Nothing from within, and, happily, nothing from without, has been permitted, for a single moment, to divert their attention from the great object which they have in view; nor, so far as they recollect, has one jarring sentiment or feeling disturbed their deliberations: they have had sincere pleasure in the discharge of the duties, which it has been their privilege to have committed to them: and now, in resigning their trust, they would testify, how good and how pleasant it is to labour in the cause of God and of His Truth.

Issues of the Scriptures.

The Issues of the Society have been 594,398; being 369,764 at Home, and 224,634 Abroad; which is the largest number of copies circulated from the Foreign Depôts of the Society, in any year since its establishment.

The Total Issues of the Society, since its commencement, are 10,888,043.

Summary of Languages, Dialects, and Versions.

Of 136 LANGUAGES or DIALECTS, the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the Society,

Directly..... in 67	}	136
Indirectly 69	}	

The number of VERSIONS (omitting those which are printed in different characters only) is 158.—Of these, 105 are Translations never before printed.

Auxiliaries and Associations.

The Report of your Domestic Agents is encouraging and satisfactory. Seventy-nine New Societies have been established within the year; which number might easily have been increased, had not the attendance on Anniversary Meetings engrossed so large a portion of the time and attention of the Agents, as to compel them to decline many urgent invitations.

Thirty-seven Societies are reported as extinct: some of these were simply districts of Associations, but had been inadvertently reported by local friends as distinct Societies. The others have gradually declined, from the want of that superintendence and fostering care on the part of the Auxiliary Societies with which they were connected, which experience has proved to be absolutely necessary to ensure permanent efficiency: the first symptom of that decline has invariably been the discontinuance of their Committee and Annual Meetings.

The following is a Statement of the Societies now existing in England and Wales, in connection with the Parent Institution.

Auxiliary Societies	336
Branch Societies	319
Bible Associations.....	1669
Total.....	2324

The Number of Public Meetings attended by the Agents, is 549. The total number of Public Meetings held during the year appears to have been 1062; exceeding, by nine, the number held during the preceding year. Of these Meetings, only 54 have been held without the attendance of any Representative of the Parent Society.

The following is a Summary of the Attendances:—

By the Agents, as already stated	549
The Secretaries.....	177
The Rev. Dr. Steinkopff.....	33
And by Thirty-five Clergymen, Dissenting Ministers, and other Gentlemen deputed by the Society for this purpose,	324
Total of Attendances.....	1083
Deducting the Number of Meetings attended by two or more Representatives of the Society	75
The Number of Meetings attended, is,	1008
And, adding the number held without Visiters	54
The Number of Meetings held, is..	1062

The progressive effects of the system adopted in the year 1833, as it regards this department of duty, will be further illustrated by the following statement:—

The Total Number of Meetings held, in 1832 was.....	557
1833....	753
1834	853
1835	944
1836....	1053
1837....	1062

Your Agents beg to repeat their expression of satisfaction, in witnessing this evidence of the efficiency of the System of Visitation, and the comparative economy which attends its practical application. The contingent travelling expenses in 1837 have been less than in either of the two preceding years, though the number of Meetings attended exceeds by 118 the number attended in 1835. They are persuaded that this effect will become increasingly manifest, in proportion to

Digitized by Google Original from HARVARD UNIVERSITY

the adoption, by our Local Societies, of the plan of definitively-arranged routes on consecutive days.

Grants of Money and Books.

	£.	s.	d.
Domestic	8499	9	4
Europe	22418	0	11
Asia	11503	7	2
Africa	1804	18	5
America	2269	1	4
West Indies	549	3	8
Total	£. 47,044	0	10

Steady Progress of the Society.

Through the favour of God, the Society has enjoyed another prosperous year: for though the sales at home have somewhat diminished—a fact easily accounted for by various circumstances—and though (chiefly from the absence of any very extraordinary contribution, such as was reported last year) the funds have not swelled to so large an amount, yet its labours have been most abundant; while the increase of above £1000 in the Free Contributions to the Society shews, that whatever little wavering there may be in some quarters, its hold on the public esteem and confidence remains, on the whole, unshaken. Amidst the turmoil of opinion and the collision of party, does not this afford much matter for praise?

Then again it is evident, not only that the Society has not in other respects gone back, but that it has made, and is still making, considerable progress. Witness the multiplication of Branches and Associations at home. Witness the increased distributions in France, in Belgium, in Spain, in Greece, in Sweden, and in other places on the Continent of Europe. Witness what is doing in India. Never had the Society to announce so large a foreign distribution as in the year now closed: never were its operations spread over so wide a field: never, perhaps, taking all things into the account, were its prospects more encouraging.

Much further Progress required.

Yet, while convinced that the Society is advancing, we cannot conceal from ourselves, that, if faithful to the responsibilities which it has voluntarily incurred —if faithful to that God, in whose Great Name it goes forth to circulate His Word among the Nations—it must advance much beyond the point, which it has at present attained: for expectations have been awakened, which are far from being satisfied: demands have been excited, which need to be supplied: wants have have been discovered, beyond what imagination could have conceived: in short, a dark yet imploring world waits to be illumined with the torch of heavenly truth; and shall we not prepare ourselves to obey the call, and to advance still further?

Boundless Field opening before the Society.

The work of the Society hitherto, it will be perceived, lies chiefly among the Nations of Christendom: here its principal operations have been carried on; and here they are likely to be required for many years to come. And—not to detract from the importance of opening the Volume of Revelation to benighted Idolaters—is not the giving of the Holy Scriptures to the Nations of Christendom a design peculiarly interesting? Here, the Name of Christ (though, alas! too often, little more than the Name) is known. Here, the Christian Scriptures, under one form or another, are recognised as true, and admitted to have authority: the Bible, however fettered as to its use and influence, receives, in theory at least, some homage: it is the Book, to which, more or less, all must appeal, who pretend to follow the Religion of the Son of God. And we, who believe that the Inspired Volume should be open to all, and read by all, and implicitly obeyed by all, we surely are bound to wish and labour, that every one within the limits of Christendom —for even there a lamentable deficiency still exists—should have access to the source of his Religion; that each should have an opportunity to drink freely, and for himself, of this Fountain of Truth, Mercy, and Hope.

But if special benefits may be expected to accrue from the circulation of God's Written Word among the Nations of Christendom, very momentous consequences also are suspended on its free introduction into Mahomedan and Heathen Lands; especially at a time, when, as in the East, in Africa, and in the Islands of the Southern Seas, the labours of Christian Missionaries—both by translating the Bible and preaching its truths—have so largely tended to prepare the way for the reception and right use of the hallowed treasure, which it has been the blessed privilege of the Society to diffuse.

See, then, what a boundless field of labour opens before us! See how much yet remains to be done, by a Society

Digitized by Google Original from HARVARD UNIVERSITY

which aims to promote the circulation of the Holy Scriptures to the remotest parts of the world! Nor, while bending our attention abroad, let us forget the destitution which still remains at home. How many thousands of British Families—of Families even in London—might lift up an imploring voice, and say, "Have ye not a blessing—have ye not a Bible—for us, even for us also?"

Are Christians prepared to fulfil the Work to which the Providence of God calls them?

The question then again returns, "Are we prepared for this work? and are we prepared to go forward in it?" In repeating and urging this inquiry, your Committee by no means intend to refer solely, or chiefly, to the requisite enlargement of their funds: yet it must not be concealed, that, even in this respect, the bounty of the friends of the Society may be called for, far beyond its present amount. There are plans already sanctioned, or projecting, which, if fully carried out, may require, and, as your Committee think, will justify, an increased outlay, to the extent of many thousand pounds a year. One single province of British India—Madras—asks for an additional 5000*l.* a-year for the next three years: and Calcutta will demand an equal, if not a larger sum.

Your Committee venture to urge this question—"Are we prepared?"—with reference, not more to the growing magnitude of the work of the Bible Society, than to the peculiar circumstances under which it has now to be conducted, and the peculiar difficulties with which it has now to contend.

The questions of stirring interest, which at present agitate our own beloved country; questions, for the solution of which it is so important to the well-being of all classes that the majestic voice of Inspired Truth should be duly heard, and its imperative claims not compromised, but unflinchingly maintained—the storm which seems rising in many of the countries of Europe, and of which more than the distant murmurings have already reached us; a storm, the consequence, as it would appear, of the extent and success of those very operations, in which our Society has borne so large a part: these considerations, in addition to new demands likely to be made on us from other quarters, all tend to throw us back on a careful examination of our principles, and a not-less careful scrutiny into our motives and spirit.

Have we that deep, and full, and irrepressible conviction of the supreme excellence and paramount authority, and, for all the essential matters of Religion, entire sufficiency of the Written Word of God, which we ought to have, and must have, to ensure our labouring in this cause (as we alone CAN labour with any prospect of success) with unwearied devotion?

Are we so entirely satisfied of the goodness and rectitude of the undertaking in which we are embarked, as still to disregard every form of opposition against which the Society, or its Agents, have to contend; and which they may yet further expect to encounter, in their attempts to give to God's own creatures the precious Record of His Truth and Love?

Are we prepared to go forward in this great work, with all the patience, self-denial, and long-suffering which become the followers of the meek and lowly, yet untiring Redeemer? and are we prepared still to go forth TOGETHER, *laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking?* Can we, with the simplicity of little children—can we, *as new-born babes, desire*, for others as well as for ourselves, *the sincere milk of the Word, that we may grow thereby?*

Are we prepared to do all this out of pity to the souls of men perishing for lack of knowledge, and out of reverence for the Father of Spirits—our Father in Heaven—concerning whose Name we pray so constantly that it may be hallowed, and who has magnified His Word above all His Name; out of love, moreover, to that Adorable Redeemer, whose death is the foundation of our highest hopes, and whose sufferings and subsequent glory the angels desire to look into—doing it still in humble dependence on God the Holy Ghost, to illumine and quicken the hearts of men, and render effectual to their salvation the truths contained in the Written Word?

Are we thus prepared, with Christian Fortitude, yet with Christian Meekness—in a spirit of zeal and lofty enterprise, yet, at the same time, of faith, humility, and prayer—laying aside inferior differences—one in effort, and, as it respects this object at least, one in heart—are we prepared thus to come and consecrate ourselves afresh to this service?

All things around and beyond us, in the moral and spiritual state of mankind, seem to bid us advance. The call to go forward is too loud to be misunderstood; too

Digitized by Google Original from HARVARD UNIVERSITY

piercing and solemn to be resisted. Necessity is laid upon us: we dare not go back: we must not even halt. Let us place before ourselves the wide and still-enlarging field of our labours: let us conceive of the benefits, temporal and everlasting, which may be looked for, should a merciful God continue to smile on our work: let us think of our responsibilities, and then of our prospects and hopes; and, *by the coming of our Lord Jesus Christ, and by our gathering together unto Him,* let us be warned never to rest, till, having planted our foot on every shore, and given the Bible in every tongue, we can point to the Open Volume, and exclaim—

"O EARTH! EARTH! EARTH! HEAR THE WORD OF THE LORD."

BRITISH AND FOREIGN SCHOOL SOCIETY.

Want of Scriptural Education, productive of Crime.

UNDER this head, in the Society's "Quarterly Extracts," the Rev. John Clay, Chaplain of the Preston House of Correction, is quoted, as reporting to the Visiting Magistrates, in October last,

—the following affecting information of the moral condition of the prisoners; which shews that the friends of religious education have much still to accomplish in this country:—

466 prisoners were quite ignorant of the simplest truths.
821 were capable of repeating the Lord's Prayer.
36 were occasional readers of the Bible.
14 were frequent readers of the Bible.
12 were acquainted with the principles of Religion.

The following passages of the Report are then added:—

I have stated in a former Report, that it is difficult to define the limit which marks total ignorance of the simplest truths of Religion. To be as distinct, however, as I can on this subject, I will state, that 466 prisoners were unable to answer the plainest question relative to our Holy Redeemer, while they shewed an equal degree of ignorance as to the origin or meaning of the Sabbath: 114 of them were unable to repeat the Lord's Prayer; and the remainder, in most instances, miscalled the words of it in a manner which shewed their complete ignorance of the sense.

It is, I think, especially worthy of remark, that *the number of prisoners uninstructed in the truths of Religion coincides almost exactly with the number of those who are altogether incapable of reading;* shewing, very forcibly, the extent in which ignorance and irreligion are commensurate. On the other hand, the converse of this proposition is not equally true. General education (if any thing can be so called which excludes an acquaintance with the thing most needful) too often outstrips religious knowledge and religious principle; and it is probable, that not in a prison alone shall we find the capacity to read and write with fluency, when compared with a competent acquaintance with Christian Truth, in the proportion shewn by the Tables furnished, namely, of 18 to 12. Ignorance of Letters, however, and ignorance of Religion being so nearly equal in amount, does it not follow that instruction in both is equally neglected, or unprovided?

The greatest portion of criminality to be found among young prisoners may be referred, I fear, to parental indifference or incapacity: but it must also be remembered, that parents in these districts, even if desirous of exercising a wholesome controul over their children, have really little or no leisure to devote to the work; were it even reasonable to expect from them the ability for an undertaking which requires unceasing care and exertion from the best and wisest. While parents of the labouring class are following their daily occupations, their offspring too frequently are left to their own guidance: they may be sent to school, but there is no security for their attendance there, however anxious on the subject a parent may be. My inquiries, indeed, among young delinquents, lead me to the fact, that *most of the children of the operative classes throw off altogether the controul of father and mother by the time they have attained twelve or thirteen years of age.* Let it be considered, too, that even under the most favourable circumstances, when as good an education has been obtained as any school designed for the benefit of the labouring classes will supply, even then the child is removed to the workshop or manufactory at an age too early for a love of knowledge to have been acquired, or for religious principle to have become firmly rooted. Often, when I have inquired of a young culprit as to his ability to read, the reply has been, "I could once;" a reply which, I think, obviously points to error or insufficiency in the mode or kind of instruction which had been given.

The great problem, the conditions of

Digitized by Google Original from HARVARD UNIVERSITY

which are, such useful instruction as shall make "increase of appetite to grow with what it feeds on," and the whole plan to be built on the most careful inculcation of Christian Principles, remains yet to be solved; and will certainly require, in the working of it, a combination of experience and energy, only to be brought into full operation, perhaps, under the care of a wise and parental Government, which

> ——————Shall admit
> An obligation, on her part, to teach
> Them, who are born to serve her, and obey.

South Africa.

UNITED BRETHREN.

Bp. Hallbeck, on a visit to the Brethren's frontier Settlements, thus writes to the Rev. Peter Latrobe of

New Openings for Labour.

You will remember Mr. Rex, whom your father visited in 1816, on the Knysna: both this Gentleman and his Son are very anxious that we should establish a Mission in their neighbourhood, and have repeatedly invited me to visit them. I doubt whether we have the means and men for extending our sphere of activity in that direction. If we had, there is, indeed, no lack of openings, even within the boundaries of the Cape Colony. Many friends are desirous that a Missionary of our Church should reside in Cape Town; and are of opinion, that much good might thereby result to the Hottentot and Negro Population.

Another door might perhaps be opened among the Fingoes, if we were but prepared to enter. Many thousands of these people have sought an asylum in the Colony; and a great number of them are being located in the Zitzikamma. I have seen hundreds of these poor outcasts during our journey, both along the road and in the towns, particularly in Uitenhage and Grahamstown: they seem to possess many good qualities, to invite the zealous labours of the Missionary. They are a sober, frugal, and industrious people, compared to many of the other tribes. Not a few of the black inhabitants of this place are of the same race, some of whom have been baptized, and distinguish themselves favourably in comparison with Caffres and Tambookies.

Notices of the Emigrant Farmers.

Bp. Hallbeck thus speaks of the Emigrants of whom such painful details appeared at p. 302 of our last Number:—

It is very curious, that, in the same proportion as the Fingoes are pouring into the Colony, numbers of our misguided farmers are emigrating into the interior. It is impossible to say, exactly, how many are thus on the move, but probably they amount to no less than about 1000 waggon-companies, or from 4000 to 5000 men. From a Missionary, from the Caledon River, who was here the other day, I heard that they had sent an armed force against Mosolekatsi, consisting of 500 men; and that they intended to attack, and, if possible, utterly destroy him, on Sunday last, the 5th November. Meanwhile they are in distress themselves, and can find no rest. The country on the Val River, which they first intended to occupy, is so unhealthy, that they must leave it; and they are now said to be on their way to Port Natal, or to the country between Dingarn and the Amapondas. The Caffres are not a little afraid to have this formidable host of the boors in their rear—a fear which may perhaps help to keep them quiet, and to preserve the peace on our frontier, where horses and cattle are not so safe as we could wish, our neighbours being not yet cured of their thievish propensities.

Bp. Hallbeck thus speaks of the

Prosperity of the Settlement at Shiloh.

Among the Tambookies, too, there is no lack of rogues; and Mr. Fynn, the Consul, who was here on a visit yesterday and to-day, has enough to do, to preserve the peace between them and the boors: but it is very gratifying to know, that those who live at Shiloh, amounting in all to perhaps 300 souls, are, on the whole, quiet and inoffensive, and thankful for the privileges which they enjoy. Br. Hoffman has upward of 40 children of Hottentots in his Dutch School, and Br. Bonatz about double that number in his Tambookie School; and a spirited lively set they appear to be. The corn-fields and gardens are beautiful; and promise a plentiful harvest, if preserved from harm till the plants are ripe. I have not seen any thing so fine since I left home, as the fields here, and in the Kat-River District.

Digitized by Google Original from HARVARD UNIVERSITY

China, and India beyond the Ganges.

LONDON MISSIONARY SOCIETY.

THE Directors have just circulated the following intelligence, relative to the

Increase of Chinese Converts at Malacca.

For some time past, the accounts from the Brethren have been peculiarly cheering: the grace which bringeth salvation has appeared unto the Chinese: the Lord is turning their hearts, one by one, unto Himself; and the truth is beginning to make them free.

These delightful changes are taking place in a community of no slight importance in itself; and were they to pervade the whole of it, without extending further, the addition hereby realized to the Kingdom of Christ would claim the largest tribute which could be rendered, of gratitude to Him who is the First and the Last in this infinitely-gracious work.

But it should never be overlooked, that the changes adverted to hold an essential connection with a field of unequalled magnitude and importance; in reference to which, primarily, their progress must be viewed, and their value estimated. It would be impossible to prize them too highly, when it is considered that every successive triumph of the Cross among the Frontier Missions presents an irresistible claim to be regarded as an indication of the Divine Intentions of mercy toward China Proper; and as a means, more or less direct, for the evangelization of that immense but still enthralled Empire.

In August, Messrs. Evans and Dyer transmitted the subjoined statement of the progress of their labours. After mentioning, that they had recently enjoyed the satisfaction of receiving into the Church of Christ, by Baptism, Ten Chinese, in addition to those, fourteen in number, of whom they had before written, and that a number more had presented themselves as candidates for the Ordinance, they observe—

One of the individuals who were baptized is a venerable old man, with a long flowing white beard. He was formerly a schoolmaster, and a most rigid idolater; perhaps none more so, in the village where he resided. Humanly speaking, he was one of the last persons on whom the Truth seemed likely to make an impression; and yet, he says, the things which he read in Christian Books caused him to see the folly of Idolatry. The truth seems to have been working in his mind for many months, and at last he came forward with a degree of courage quite delightful in so aged a man: he exclaimed before his idolatrous countrymen—"I have served Idols, but I will serve them no more."

Two of the baptized persons, husband and wife, have suffered some persecution for the Gospel. The guardian of the wife, with whom they reside, threatened, that if they were baptized, they must leave his house and reside elsewhere; and that the woman should not take any thing away with her, except the apparel with which she was clothed; and that he would not on any account give his consent to the wife being baptized. For a long time they were thus threatened; but at length the husband, actuated by the words of the Saviour—*If any man will come after me, let him deny himself, and take up his cross and follow me. And every one that hath forsaken houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life*—he determined to sacrifice all for the sake of Jesus. He communicated this determination to his wife's guardian; who, finding the woman anxious to be baptized with her husband, ceased his opposition—his hard heart relented—he recalled his former threat; and, strange to say, promised, that if they continued to remain with him, he would not only consent to the baptism, but would take down his Idol: and he was true to his promise; for when they returned home after being baptized, that very evening every vestige of Idolatry was removed.

Another family, baptized at the same time, is also one of much interest, consisting of a man, his wife, and two children. The man is a master shoemaker, and carries on his business in the town in the midst of idolaters. Several months ago, he was present at a Chinese Baptism: his mind became so deeply impressed with the solemnity of the Service and the truths of Christianity, that he began to inquire for himself. He borrowed Christian Books from one of the workmen at the College; and, for a considerable time, continued to peruse them, without communicating his opinion or his determination to any one. At length the great change in his conduct became so manifest, that his acquaintance began to ridicule him. Now he was called to confess Jesus before men; and he was not ashamed to do so. He continued firm; and is now a consistent and upright follower of that Saviour, whom he hath been spiritually taught to love and serve. Nothing could be more pleasing than the whole of the deportment of this family.

The other individuals consisted of one man about thirty years of age; and two young men, the one twenty-one and the other seventeen. The two latter, in addition to five others, are preparing for the Ministry of the Gospel.

The conduct of the whole of those who have been baptized is most commendable. Their attendance on the Means of Grace is very punctual and regular: they conduct family worship among themselves, morning and evening: their attention during Divine Service is such as would rarely be exceeded in any English Congregation:

Digitized by Google Original from HARVARD UNIVERSITY

a most happy and friendly feeling exists among them; and they seem very desirous, not only to walk worthy of their profession themselves, but to induce others to come with them that they may do them good. The order and consistency of those who are receiving an education to qualify them for the important office of evangelists to their countrymen, are such as to afford us much comfort.

We cannot but hope that the little flock now collected at Malacca, and which continues to increase, will be as a light shining in a dark place; and that from thence will go forth many a ray, to dissipate the moral gloom around.

There are at present Ten Candidates for Baptism—one family, consisting of a man, his wife, and one child; and seven single men. These all attend daily at the College, to receive catechetical instruction. It is most gratifying to us to state, that one of the Theological Students in the College has been made the sole instrument, in the hands of God, of the conversion of this latter family to Christianity: their deep humility and meekness of disposition are a true index of the grace of God dwelling in the heart.

India within the Ganges.

Bp. Wilson's View of the State of the Syrian Church.

We extract this view from the Bishop of Calcutta's Charge, delivered at Bombay: see p. 155 of the last Survey.

Every thing relating to these ancient Christians—one of the few remaining branches of the Primitive Church which were never subject to the Roman See—so immediately bears on our duties in this country, and will, I am sure, be so interesting to all whom I now address, and is indeed so fresh on my mind, that I make no apology for adverting to it at some length, on this, to me unexpected, occasion of addressing you.

As I entered these early seats of our common Christianity, I said to myself, These are like the Church of Philadelphia commended by our Lord in the Apocalypse—they have but little strength; but they have kept Christ's word, and not denied His Name. May an open door be now set before them, by the friendly communications of our Protestant Church and the protection of the British Power, which no man shall shut! Rev. iii. 7, 8.

It is the glory of our Church to have sprung to the assistance of these oppressed Christians of St. Thomas, at the earliest moment that the victories of the Marquis of Wellesley had opened that part of India. Before the erection of the See of Calcutta, a most devout Chaplain * of our Establishment, and personal friend of my own, now no more, hurried down to inquire after their welfare, and salute them in the Name of the Lord. He it was, who first awakened, by his striking narrative, the attention of the British Public to their situation; of which little had been known from the time of Dr. Michael Geddes and La Croze at the close of the seventeenth and early in the eighteenth century. After the lapse of ten years, in 1816, the first Protestant Bishop of India, the learned and pious Dr. T. F. Middleton, made them a friendly visit for the same end; which he repeated in 1821—the valuable memorials of which are preserved in the able work of Mr. Professor Le Bas. Bishop Heber, in like manner, was in the act of proceeding to them in 1826, when his sudden and melancholy death occurred. In the mean time, in 1818, the Church Missionary Society began to send them out holy Missionaries; five of whom are now labouring in that field of service. The Hon. Residents of Travancore, likewise, have been conducting themselves in a manner worthy of the British Nation, by throwing around them the Ægis of our power, and by building, with a donation chiefly supplied by the Rannee of Travancore, a College for the education of their Youth.

Upon the contrast between the friendly succour thus rendered them by our Protestant Church for thirty years, and the conduct pursued by another Christian Communion † from the middle of the sixteenth century, I will not dwell. It must be a matter of thankfulness, to all who have looked into the case, to reflect on the disparity. Suffice it to say, that we have usurped no authority over a Sister Christian Body—aimed at no private ends—required no union with our own particular Church—enjoined no decrees of Western Councils—destroyed no books of learning and piety—made no forcible changes in Ancient Liturgies—introduced no images of the Virgin or other modes of superstition; nor did we summon a Second Synod of Diamper, in order to subject, by terror and chicane, an ancient, independent, and comparatively-pure Christian Church to the assumed supremacy of the Bishop of Rome.

On the contrary, we treated them from the first, and are now treating them, as a primitive and independent Branch of Christ's Holy Catholic Church. We began by testifying our Christian Sympathy: we inquired, whether, and how far, and in what respects they desired our aid. We acted in every thing with the concurrence and authority of their own Bishops and Clergy. Let any one read the affecting interviews of Dr. Buchanan with the aged Syrian Metran; or those of Bishop Middleton, ten years afterward, with his successor; and he will be convinced of what I say. On discovering the particulars in which they first implored our help, to those particulars we have been directing our attention, and to none others. These were, 1. The multiplication of copies of the Syriac Scriptures; 2. The translation of those Scriptures into the vernacular Malayalim; 3. The establishment of Schools; 4. The furnishing means for the education of their Clergy; 5. The preaching, as occasion might offer, in their Churches. By the munificence of the British and Foreign Bible Society, the first of these wants, that of copies of the Scriptures in Syriac, was supplied—Dr. Buchanan died with the sheets of the Syriac Testament in his hand.

* Dr. Claudius Buchanan, in 1806 and 1808.

† Under Apb. Menézes.

Digitized by Google Original from HARVARD UNIVERSITY

The second has been met by the persevering labours of the Church Missionary Society. Schools have, in the third place, been established by the funds of the same Institution. The fourth particular has been supplied by a College built by the Hon. Resident, Col. Munro; where about forty Deacons are under education for the sacred office of the Priesthood. While the Church Missionaries, in the fifth place, have been constantly preaching, with the Metran's permission, in the Churches, as they have acquired the language.

Of the happy effects of this gentle intercourse it is difficult to judge. They have been naturally slow. Many years elapsed before the Holy Scriptures were ready. General education is long in spreading; and is yet in its commencement only. Influence with the Metrans and Clergy varies with the personal piety of individuals. A schism between the Ecclesiastical Authorities, at the time of Bishop Heber, interrupted the progress of things, and occasioned the interference of the Hon. Resident. Other difficulties have arisen since—and fresh ones may and will arise. Still the advance made has not disappointed those who consider all the circumstances of the case: and so long as the five particulars which I have mentioned are in gradual, but unconstrained operation, I fully trust that the Syrian Churches will ultimately recover, by the mercy of God, their pristine splendour.

The little which I ventured to do myself, during the ten days that I passed among them, was, I hope, in entire accordance with the evangelical proceedings of the Bishops and Presbyters who preceded me. I had been invited by the Metran to aid him, more than two years before. On my arrival, I acted as a brother with a brother. I openly disclaimed all authority. I professed that I had no power, except with my own people. I interfered not in the least. I conferred only with him, both in private and in the presence of his Clergy. I mentioned such thoughts as occurred to me. I satisfied his curiosity concerning our own Church. I preached, with his permission, three times in the Syrian Churches, through an interpreter; once being before himself, about forty of his Presbyters, and more than a thousand of the Laity. I allowed my Sermon to be translated into Malayalim, and circulated throughout the Syrian Diocese. The text was Rev. iii. 7, 8: and many of the thoughts are incorporated into the second and third divisions of this Charge. I wrote to the Hon. Resident of Travancore and the Bishop of Madras, to urge them to render further aid. I endeavoured to keep in view, in all my advice, the important distinction between the temporal power, vested in the sovereign authority of the country for the protection of temporal rights—and the spiritual power, vested, according to the usages of the Syrian Churches, partly in the Metropolitans, partly in the Synods of the Clergy and Laity, and partly in the Patriarch of Antioch. Complaints of alienation of church property, of oppression, of malversation of funds, &c., I referred to the Hon. Resident.

Matters of spiritual improvement in divine doctrine and worship, I commended to the consideration of the Metran and Clergy. For I found many things, undoubtedly, among them, which a better education of the Clergy, and advances in Scriptural Knowledge and real primitive antiquity, will remove. On the subject of the Sacraments, and in their Liturgical Offices, many expressions and usages occur which Protestants account, and justly account, erroneous and superstitious. When I was present at the celebration of their Public Worship, I was much distressed; and was ready to conclude that they differed little, in fact, from the Church of Rome. But, so far as I can judge, the case is not so. They are far, very far from symbolizing with the Church of Rome. They still reject, after three centuries of chicane and persecution, the supremacy of the Pope. They still acknowledge the supreme authority of the Holy Scriptures. They hold no traditions as of co-ordinate rank with the Scriptures and necessary to their just interpretation. They allow them to be translated without notes, and read freely by the people. They object not to prayers in a known tongue. They do not receive the Decrees of the Council of Trent. They do not hold, as a Church, Transubstantiation, or the doctrine of the Real Presence, or Purgatory, in the sense of the Church of Rome, whatever individuals may do*. They do not deny the cup to the Laity. They enforce not the celibacy of the Clergy. They allow not the use of images in Churches. They admit all orthodox Churches to be branches of Christ's Holy Catholic Church, and within the pale of salvation. The numerous errors and superstitions which have crept into their Liturgies and Services are not drawn up into Articles of Faith, and fixed immoveably by General Councils. They still hold, as a Church, the Canons of the first Council of Nice only, which, at their ordination, their Presbyters engage to observe. I trust we may, therefore, say of them, that however large may be the admixture of superstitions, they have, as a Church, *kept Christ's word, and not denied His Name.*

It is only wonderful, indeed, considering their long total exclusion from more enlightened Christian Communities, the subjugation of the larger part of their brethren under Abp. Menézes to the Roman Yoke, from which they themselves escaped only by miracle, as it were, after a struggle of sixty years †; the destruction of their libraries, and consequent want of an educated Clergy; and the short time they have been in communication with the British Power—it is only wonderful that they have retained so much of Scriptural Truth, and present so striking and favourable a contrast, as they confessedly do, not only to the Heathen, but to the Roman-Catholic Syrians around them.

I confess I was greatly affected with all which I saw. I could not avoid comparing their doctrine, discipline, and usages with the first

* There are many opinions and practices afloat, tending to superstition, both concerning the Eucharist, and Prayers for the Departed. Possibly further inquiries and a better acquaintance with their language and their numerous Liturgies, may cast more light on the subject. It was in November 1835 that I made my visit.

† On the conquest of Cochin by the Dutch, in 1663.

Digitized by Google Original from HARVARD UNIVERSITY

histories of the Christian Church. The subject seemed to me full of instruction, consolation, warning in various ways; and it is for these ends that I have thought myself at liberty to give you this account of my visit; though it has compelled me to speak so much of my individual proceedings—for which I crave your forgiveness.

1. Here, Reverend Brethren, is an Ancient Church from the days of the Apostles, preserved for sixteen or seventeen centuries amidst surrounding Idolatry; knowing nothing of the pretended supremacy of Rome, nor of her peculiar dogmas; but standing a witness, in addition to the primitive Churches in Haute Dauphiné and the Valleys of Piedmont*, to the pure Gospel of Christ; and thus demonstrating the comparative novelty of the superstitious doctrines and usages, and indeed of all the assumptions of the Church and Court of Rome—a testimony, in a day like the present, of no little value.

2. Nor is it a point of small moment, that these Ancient Churches confirm us in our belief of the apostolical origin of our Episcopal platform of Church Government; and display the wisdom of our Reformers, in retaining, as no other Protestant Communion has retained, that beautiful system of order and edification as it existed in the Apostolical Age. We may be assured that the policy of our National Church, after an example of such extraordinary success, is not ill adapted to the feeble, prostrate mind of India.

3. The value of Liturgies, in securing some knowledge of the great doctrines of the Fall, the Holy Trinity, Redemption, the Atonement of Christ, His Deity as very God of very God†, the person and operations of the Holy Spirit, love to God and man, the obligation of the Ten Commandments, &c. in the darkest times, is, again, apparent.

4. Nor, on the other hand, is the danger less obvious of a Church losing sight of the Holy Scriptures—of its allowing that Blessed Book, the only rule of faith, to become rare; to remain in a language gradually unfamiliar to the people, and no longer capable of being appealed to as the standard of all doctrine and worship. We see, in these Ancient Churches, that when their copies of Scripture and other books were once burnt, and an unlearned Clergy followed, ignorance of the mighty truths of the Gospel came on; changes were made in Liturgies and customs, and much superstition and error crept in.

5. We further learn, however, from the few Syriac Manuscripts of the Holy Scriptures which have been collated, the capital fact, of the integrity of our Western Copies; agreeing, as they do, in all main particulars, with those independent and most ancient Eastern ones of the Syriac Version, made by apostolical men, and retaining the very dialect which our Blessed Lord spake when on earth.

6. To which points, when I add the assurance which these Churches afford us of the possibility of forming permanent Christian Communities, retaining their faith from age to age, from among the Natives of India—of training and fixing them in a discipline resembling our own, and guiding them by a Native Ministry, maintained in primitive simplicity, and yet surrounded with the respect and reverence of the people—I trust you will allow that the points of instruction to be gathered from their past and present circumstances are not unimportant.

7. Nor is it uninteresting to trace those vestiges of antiquity in many of their customs; some of which we might profitably perhaps follow, though others are less adapted to our modern habits:—their respect for antiquity and the usages of their fathers—their Synods, consisting of Bishops, Clergy, and Laity—the consent of the parishioners obtained to the appointment of Pastors — Bishops sometimes chosen by the Clergy and Laity, when not sent out to them from Syria—candidates continued for a series of years in the preparatory office of Deacon, before they are admitted and ordained Presbyters—excommunication, admonition, &c. administered by a Court held in the porch of each church, and consisting of the Priest and four Lay-elders—another species of punishment not less solemn, administered by the Priest omitting to bless the offender when the rest of the congregation pass to receive that blessing — the erection of churches in every parish, with contiguous rooms for the constant residence of the Clergy; separate houses being seldom built for them, but the Priest living in the church itself.

But I hasten to remark, generally, on all which I have been now stating, *what charity and tender sympathy* we should cultivate toward these primitive Christians of St. Thomas and similar relics of the Apostolic Churches! How readily should we acknowledge what is good in them; without requiring of them conformity to our Protestant models of Liturgical Worship or our Western notions!

Again, our gratitude to Almighty God should surely be kindled for that complete and glorious Reformation from immensely-deeper corruptions, both of doctrine and worship, than the Syrian Christians ever knew; and for that deliverance from spiritual tyranny and domination, similar to that under which they so long groaned, which God vouchsafed to us in England in the sixteenth and seventeenth centuries; and which have exalted, now for so many ages, our Church and Nation, and made us capable of compassionating and aiding other Churches in their depression and sorrow.

Nor let us forget that vigilance which such lessons should teach; lest errors in doctrine and decays of piety should insensibly insinuate themselves among us; not indeed by changes surreptitiously made in our Articles, Liturgy, and Homilies, or superstitions introduced in our worship—which can hardly take place in an

---

* For the accounts of which, we are so much indebted to Mr. Prebendary Gilly. Is it improper in me to solicit his attention, next, to the History of the Christians of St. Thomas?

† The Nestorian Doctrine of *two Natures and two Persons* in our Lord was succeeded by the Jacobite Doctrine of *one Nature and one Person*, probably about the year 1663. The Chalcedonian or Orthodox Doctrine, I need not say, is, that there are *two Natures*, the divine and human, united in *the one Person* of our Lord.

Digitized by Google Original from HARVARD UNIVERSITY

enlightened age—but by tacit neglect of the Holy Scriptures, by the magnifying of doubtful matters, by losing *the power of godliness*, as the Apostle speaks, while we retain *the form*, and undervaluing the great redemption of our Lord and Saviour.

Finally, how *fervent should we be in our prayers* to God, that He would bless the truly charitable means used by our Church for the revival and purification of these Ancient Christians—that every thing among them tending to superstition and idolatry may drop off—that the light of Christ may shine fully upon them—and that they may become themselves a Missionary Church, and supply a goodly company of Native Clergy to evangelize India!

CHRISTIAN-KNOWLEDGE SOCIETY.

Extracts of a Letter from the Bishop of Calcutta.

THIS Letter was dated on the 6th of January. Its chief contents may be advantageously arranged under the several heads to which we have assigned them.

A Momentous Crisis for India.

The crisis with us is momentous. The mild paternal sway of the British Sceptre has now for twenty years extended to what may be termed the sovereignty of Hindoostan. A profound peace has hushed India into tranquillity, since the termination of the Burmese War, for eight or ten years. Improvements in domestic policy, jurisprudence, the use of the native languages, the more equal collection of the revenue, offices opened to native talent; education, commerce, intercourse with home; taste for Western manners, government, and literature, discoveries in the arts, &c., have been pushed on with an unexampled celerity. Lord Glenelg's New Charter of 1834 threw open the flood-gates for India's civilization and illumination. The establishment of steam-vessels on our fine and majestic Ganges has been multiplying the internal facilities for commerce and mutual communication through every part of India; while the commencement of a regular mail-despatch from Bombay to England, by the same wonderful mechanical discovery, is bringing on rapidly, as we trust, the time of Eastern knowledge, inquiry, and obedience to the Faith of Christ.

For, contemporaneous with these external aids for the elevation of our prostrate millions of Hindoos, are the exertions of your Society, and those of the Propagation of the Gospel, of the British and Foreign Bible Society for the circulation of the Holy Scriptures, of the Church Missionary Society, and others, to impregnate all secular efforts in learning with Divine Truth, and sanctify the education of Youth with the knowledge of the Christian Redemption. I need not observe to the Venerable Society, that the outburst of mere curiosity in a Heathen and Mohammedan People—their mere grasp after human science—their attainments in the arts, and learning, and wisdom of this world, if that is all, will only resemble the eruption of a volcano, to bury in ruins the fair fields which stretch around.

Knowledge, as introductory to Christianity, I hail with joy; but, if divorced from it, with extreme alarm and suspicion.

Reprobation of British Support of Idolatry.

The connection of the British Protestant Authorities with the patronage of the basest and most degrading System of Idolatry and Pollution which the lost spirit of darkness ever perhaps imposed on a fallen world—a system which has contrived an entire code of religious usages, and rewards and punishments, without any one consistent reference to moral good or evil—a code minute, inquisitorial, all pervasive, in which the anti-social principle of caste condemns one half of the human race to be perpetual slaves and menials, and depresses nine-tenths of both sexes into an irrevocable and grinding exclusion from hope—a system founded in an ignorance of the God who made and the Saviour who redeemed mankind, and going on its course by means of oppression, cruelty, and lust: the support of such a system, by the greatest and freest of the Christian Nations of Europe, is an anomaly of the most deplorable and glaring character. I scorn to advert to mere argument, after the incomparable Despatch, ascribed to Lord Glenelg, of February 1833. It is a case which requires no argument. Let the fact of British Governors, Counsellors, Commissioners, Magistrates, countenancing, by voluntary measures, the misery and barbarism and premature and exaggerated ruin of their prostrate subjects, be established—and I believe they cannot be denied—and the duty of a Christian People to protest against the national guilt of such a conduct speaks for itself.

I am not master of the subject in all its details. I am not aware of the particular objections to an immediate abolition of the Pilgrim Tax which are raised here,

Digitized by Google Original from HARVARD UNIVERSITY

as I suppose they are, by the subordinate local authorities. These matters are as much secrets, and very properly so, in India as at home. I proceed on these two broad, and plain, and irrefragable points:—The countenance of Idolatry, with its attendant horrors, in a Christian State, is, *per se*, immoral and sinful—The delay in executing the positive orders from hence, embodied in the Despatch of February 1833, if such delay was not inevitable, augments the sin.

It would be wrong in me, perhaps, altogether to conceal what I hear in conversation with Gentlemen who have lived many years in the vicinity of Pooree and the Temple of Juggernaut, and on whose veracity no doubt can for a moment be cast. They inform me, that of 150,000 pilgrims, who resort annually to the spot, nearly ONE THIRD perish, from various causes, and never return to their homes. They inform me, that the bands of the pilgrim-hunters, as they are termed, swarm all over India, even to the most distant provinces, to collect and drive in before them the deluded pilgrims. They state, that, almost every year, the pilgrims of the adjoining provinces are lessening, especially the men; and that the supply is now very much from the more remote places, and chiefly of women. They tell me, that one practice, which does not appear in any public documents, and which may, therefore, not be generally known, is of the most atrocious injustice—the compulsory assemblage of 2000 poor wretches each year TO DRAG THE IDOL CAR: if this one oppressive act were discontinued, many Gentlemen think that the whole system of Juggernaut, like the ancient Dagon before the Ark, would instantly fall.

I have been both at Juggernaut and at Allahabad (the sacred junction, as it is accounted, of the Ganges and the Jumna); and my mind retains a vivid impression of the grief, and compassion, and horror, which I felt for my sad fellow-creatures, crushed under the griffin yoke of *the god of this world*. Nor could I believe scarcely, nor can I now, that the petty sophisms of human cowardice and political expediency could chill the glowing benevolence, which would strike off the chain, and set the captives free.

Demand for Religious Books.

The Cawnpore Translation Society have completed a translation into Hindoostanee of Bishop Porteus's "Evidences of Christianity," which is just come up to Bishop's-College Press. Others I hope will follow. The Singapore Depôt has been so well managed, as to remit 500 rupees in payment for books. There is a demand all over India for books of religious instruction. The Queen's Regiments, in different parts, though furnished with Station Libraries, are still in want of Christian Elementary Works.

An Association was established at Nusseerabad, 1100 miles from Calcutta, among the field encampments, as I passed through. Another at Kandy, in Ceylon, has just been announced to me. The Translation Society at Cawnpore may be a source of eminent usefulness. The Bishop's-College Syndicate is eager to take a larger share in the same good work: the loss of Dr. Mill necessarily now cripples its exertions, but we hope for his powerful help from home.

Notice of Dr. Mill's Sanscrit "Life of Christ."

Could your Society make me another grant, I should like to devote 100*l.* at once to the cheap circulation of fifty or sixty copies of Dr. Mill's Sanscrit Life of our Lord—an extraordinary production; the first, indeed, in India, in which the sacred language and poetical measure of the Shastras have been employed to open the mysteries of the Gospel; and yet so expensive (20 rupees a copy, and unavoidably so—it will form a very thick octavo volume) as to place it wholly out of the reach of the Brahminical Students.

The curiosity of the Native Scholars to use the book is intense. As I was passing by Thunassar, in the Upper Provinces, five Brahmins came by night to my Pundit's tent, attracted by a boy who had come to me during the day and had heard I was learning Sanscrit, to inquire the truth of the report: they were shewn Dr. Mill's "Christa Sangita:" they could read it with fluency. They disbelieved the author to be an European: when assured of the fact, they declared he must be an angel; nor were they satisfied, without sitting down and making my Pundit read to them till break of day from "the wonderful book"; for so they termed it.

The Evangelical Standard to which the Society's Publications should be conformed.

I rejoice to learn, from the Society's Letter of March last, that "the Tract Committee of the Society continue their labours with great assiduity." You trust that "such New Tracts as may hereafter be recommended by the Committee to the

Digitized by Google Original from HARVARD UNIVERSITY

Board, and may from time to time be forwarded to Calcutta," will meet with my approbation. I am quite unworthy of such an appeal. I am only one of an immense body of the Prelates, Presbyters, and Members of the Society of our Reformed Apostolical Church. I have no right whatever, nor have I the least disposition, to sit in judgment on Books and Tracts, except so far as my own Diocese may be concerned in the practical result. Your Venerable Society is secure of my approbation, poor and undeserving of notice as it is, just in proportion as your Publications approach nearer the fine, noble, catholic spirit of our English Reformers.

Nothing is of service in India, but what is pregnant with the immediate Gospel of Christ in all its simplicity, all its grace, all its spirituality, all its holy tendencies. We have to rouse the torpid Christian, removed for years from the regular Ordinances of the Church perhaps: we have to recall the wandering profligate: we have to instruct the native convert, awakening to Christ from a darkness deep as the grave: we have to train souls for heaven, in the midst of all the incentives to the grossest idolatry and sensuality which oriental habits can present. For all this, the doctrine of Christ Jesus our Lord is the remedy; and the Tracts, which best exhibit that adorable object, as the ground of a penitent's hope, the source of grace and life and salvation, the exemplar of all holiness and joy, and the one and only Mediator between God and Man, are the most acceptable, and the most likely to be beneficial.

I must confess that I have not yet read the Tracts and Books in later arrivals; but I was very much gratified, some time since, with those which had been transmitted to Calcutta. Surely, surely, there is a line of devotional, orthodox, catholic theology common to all enlightened Protestant Christians of our Church, and standing on the broad bottom of our Articles, and Homilies, and Liturgy, which will commend itself to the judgment of almost every pious and competent reader—spiritual and evangelical—strong on clear, cautious on doubtful matters—fully directed at the conscience of man—opening the extent of his corruption and guilt—calling him to heartfelt sorrow and contrition for sin—raising him by the offer of justification by faith only—comforting and strengthening by the doctrine of the Holy Ghost—guiding in practice by the details and principles of Christian Morals—neither undervaluing the conjoined testimony of Ancient Writers to facts and doctrines; nor superseding, under their venerated names, the supreme and undivided authority of the Inspired Word of God.

But I beg forgiveness for thus speaking. My pen runs away with me, when I begin to write on the grace and love of my only Master and Saviour; and I am desirous to see all the Societies of our Apostolical Church more and more closely united in the old doctrines of the Gospel, and the sweet and brotherly spirit of mutual forbearance and charity, by which they are best commended.

Call for Union.

God is the author of grace. His benediction rests, now more largely, now less, on different Churches, and different subdivisions of the same Churches, according to their fervour of prayer and fidelity in His truth and salvation. Wide intervals will prevail, as they ever have prevailed, in opinions, on a variety of subordinate, though not unimportant, matters; and yet one blessed platform of doctrine and discipline has contained together all the pious Members of our Church.

The older I grow, and the more extensive my sphere of duty, the more am I persuaded of the efficiency of the few grand points of Christianity, and of the practicableness of working with my brethren educated in different schools of theology, and using different phrases, with simplicity of heart.

Our noble Anglican Church, the glory of the Reformation, and the chief bulwark of Christianity in Europe, is now sorely beset. Human governments seem to be deserting her. Never, therefore, was she more loudly called to union within herself. Blessed are those peacemakers, who sacrifice any thing but Truth to her stability and safety. God is purifying her indeed! May she come out more spiritual, devoted, active, than ever, in "promoting Christian Knowledge," both at home and abroad!

CHURCH-OF-SCOTLAND MISSIONS.

THE Rev. John Anderson, who spent some time at Calcutta, on his way to Madras, furnishes the following account of the

Efficient Operation of the School System in Calcutta.

I have been much refreshed and

Digitized by Google Original from HARVARD UNIVERSITY

strengthened by what I witnessed in the School. There is a spirit of vigorous health apparent in all the classes. I have never seen at home so complete a diffusion of knowledge: it runs through the whole six hundred, from the highest class to the lowest. The moment you enter a class, every eye is turned upon you. I never saw such eyes in any school at home: they literally sparkle with intelligence, and a desire to know.

I was not so much struck with the amount of knowledge which they possess, as with their perfect comprehension of what they have been taught, and with their power of thinking and using their own minds. So beautiful is the mental discipline, that it would suffer nothing by a comparison with some of our best-taught Institutions at home. The power lies in the efficient teaching, and in the truths taught. There is a noiseless and simple power about Mr. Mackay, which has, doubtless, tended greatly to produce the above results; and the indefatigable constancy of Mr. Ewart is certainly no less necessary to the well-being of the School. It has been growing in the public favour.

A few days before I left Calcutta, it was visited by Lord Auckland, who was manifestly delighted with what he saw and heard. He is the first Governor-General, I believe, who has visited a Mission School.

The working of the system itself is the thing which encourages me—the mental vigour, and activity, and desire to get knowledge. Very many in the School have their memories richly stored with Bible Truths; and some have taken an intelligent hold of them, which you rarely witness at home.

The obstacles are, doubtless, many; and I saw some of the greatest, in relation to a boy who is determined to be baptized. We must patiently wait and reckon upon the power of truth in their minds. A conversion or two may be needful to quicken our flagging zeal; but the main hope of the system lies in thoroughly imbuing their minds with the precious truths of the Bible. I see as much hope for these young Hindoos, as for many of our Baptized Youths in the Public Schools and Colleges at home. The seed is largely sown in their minds, and only the Spirit's energy can give it life and power. We must look and wait for that. There is a silent power working, which will change the face of Hindoostan. Some of these Young Men may one day teach or preach to their benighted countrymen; and then the change will come.

Advantages of Bombay as a Centre of Missions.

In reference to Bombay as a centre from which the Gospel may radiate in all directions to the other countries of Asia, Dr. Wilson quotes some observations of very competent judges in proof of its advantageous situation:—

"It is not only from its commercial prosperity," said Sir John Malcolm, in a Speech delivered before the Bombay Branch of the Royal Asiatic Society in 1813, "that persons from every quarter resort to it, but from its being the port to which all the inhabitants of Arabia, Persia, Mekran, and part of Affghanistan, who visit India, first come; as also that, by which all pass, who either go from India to these countries, or who proceed on a pilgrimage to Mecca, Kerbelah, or Najiff. In the whole course of my inquiry regarding the present state of the different provinces of Persia, Arabia, Affghanistan, Tartary, and even China, I have always been able to find a person in this city who was either a native of, or had visited, the country regarding which I desired information."

Mr. Wathen, the present Chief Secretary to the Bombay Government, and a highly accomplished Oriental Scholar, observes to me in a note: "I have, of late years, had much intercourse with pilgrims from Central Asia and from Chinese Tartary. . . It is very singular, that they are very anxious to procure Testaments in the Persian Language, and seem to have no sort of prejudice against it. I have now an ode from Kokan in Túrki by me, in which our Saviour stands pre-eminent. . . . A firm conviction prevails in Central Asia and Chinese Tartary of the approaching universal reign of Christians and their faith." Mr. Wathen permits me to give you this statement; and I can personally give it my corroboration. There is scarcely a country of Asia, indeed, to which I have not already sent copies of the Word of God and other publications, and with some of the Natives of which I have not frequent intercourse.

Digitized by Google Original from HARVARD UNIVERSITY

LADIES' NATIVE FEMALE EDUCAT. SOC.
CALCUTTA.

THE Rev. Josiah Bateman, Chaplain to the Bishop of Calcutta, gives the following

Lively View of the Central School.

Our attention has been drawn very much lately to the Native Female Schools; and I will, therefore, tell you what we have seen and heard, though it will be only a domestic story. We were paying a visit to the Governor General, on Friday, the 7th of July, and called at the Central School on our way. We found every thing going on as usual—the number of children the same as before Mrs. Wilson left — the employments the same —the cleanliness the same—the happiness as great as ever. You know, I believe, the general arrangement of the building, and that it is large and handsome. The whole lower floor, which would make four or five rooms, is opened into one. Every pillar supporting the roof has a cluster of little girls about it, sitting round their native mistresses: little bamboo frames support their books; and they read altogether or alone, as their lesson is from the Bible or a Spelling-book. Nearly three hundred children make no small noise, you may imagine, when this is going on; though when exchanged for work, all is very quiet. You stand behind a class to listen—up peeps a little black face; and meeting a look, or a smile, or a salaam, it is instantly covered with the white dress, and turned down again. Their dresses are given to them for school hours, but not taken away. They come and go in a very primitive style of dress; but the uniformity in the school itself makes the appearance very pretty. The whole floor is covered with these circles of little girls. The Bishop, knowing a little Bengalee, went from class to class, hearing them read the Gospels.

The Correspondence of the Eastern-Female-Education Society furnishes various details of the

Influence of these Schools on the Native Females.

We extract some passages on this subject.

—With respect to conversions, or children leaving their heathen relations to come to us, little or nothing can be said. Two children, three weeks ago, in two successive weeks, begged to remain, and to become Christians. One had just lost her parents, and, being destitute, was wandering about, till directed, by seeing the children around our gate, to the Central School: she came in for three days; and, on the fourth, remaining behind when the others were dismissed, said she would be our child and become a Christian: we sent her to Mrs. Wilson's Refuge that day, and she is quite happy. The other little girl was one of the readers in the A B C Classes: she had been sold by her mother to a woman of bad character, who beat her; on which she made her escape, and ran to the Central School, begging to be taken in and to be made a Christian: she immediately consented to have her long hair cut off, and all her ornaments broken, and went to the Refuge; where she soon made herself at home, quite delighted with the protection which she had gained: she said the woman whom she had fled from had fifty more little girls, whom she treated in the same way, and had bought for the same purpose. These facts, which now and then occur, speak strongly in favour of the opinion which the children themselves have of the school, though perhaps they do not say more; but it is no little pleasure to us, who know the sorrows and miseries to which they are exposed at home, to feel that they know where they may expect kindness and sympathy. Another girl, who ran away from a cruel husband and mother, and came to the school in the middle of the night, we were unable to protect: she continued to be taken back, and to escape to us, for four days; and then her mother, three women, and two men, came to insist upon her returning with them: we tried to soften the woman, but she was inexorable; and declared, that if her girl did not go to her instantly, she would cut her throat: the poor child went, frightened and trembling. We have no appeal in such cases, at least not on earth.

—Our school has lately become very thin, owing to the heat, the festivals, and the marriages: so, to-day, to try the effect of restraining abused kindness, we have told the Sircars, or people who bring the children, that the school will be closed for a week; and then, if they bring their proper number of children and behave as they ought, we shall admit them again. The Teachers are the greatest possible trouble, and, unless kept under authority, it is impossible to do any thing. They all

Digitized by Google Original from HARVARD UNIVERSITY

went away extremely surprised, and looking quite sorry; but you would be astonished at their troublesomeness, in telling lies and quarrelling with one another: it was a desperate and needless quarrel yesterday, which was the immediate cause of our determination to-day. On Monday we shall see the effect of it; and I have no doubt myself of seeing a full school again.

—All the elder, and most of the interesting girls, are married: since January, more than fifty have been married. There are a few coming forward in their classes, who excite a good deal of interest in my mind. As far as natural feeling goes, I endeavour to suppress it: for most of them will soon leave us; and it is one perpetual feeling of disappointment, if one's mind is not kept up above all that is to be seen or heard, by a faith that is the *substance of things hoped for, and the evidence of things not seen.*

—I am getting into the habit of visiting the children and Teachers at their own houses; as I find riding essential to my health, and they are quite delighted to have me make "salaam" to them at their own homes. I only long to speak: when I am able to say what I ought, and wish, I anticipate a good deal of interest from these visits. You would be quite entertained, now, to see how the children collect together, when they see my pony at a distance, that they may run to school by my side. The women stare, and hide themselves, if I am a stranger to them, till they see some one whom they know speaking to me without fear: the children unacquainted with us often run away, but are now venturing to stand still and look; and the men look up and say, "Ah, that's the School Ma'am, and those are her "ponos" (scholars), don't you know?" But if I dismount and go into a house, I could soon have a congregation of thirty or forty persons.

—We have just been cheered by the intelligence that one of our Heathen Teachers has been employed, with a girl who was formerly in the first class at the Central School, in teaching four Baboos' Wives to read Bengalee, out of OUR books, since last August. They have sent for more books, and express a great desire to see us and learn English. At present, the Baboos have put us off from day to day, fearing us as of the Christian caste; but we are invited for to-morrow. I do not depend upon them, but hope we may not be disappointed any more. The fact itself is extremely encouraging; especially as we hear that others are desiring to have Teachers from our school, and there is a great desire among some of the women to see us and to be instructed. May the Lord grant us an opening!

FEMALE ORPHAN REFUGE.

THE Bishop of Calcutta, on occasion of a late visit, speaks in glowing terms of the

Promising State and Prospects of the Refuge.

As I returned from Barrackpore, I breakfasted with Mrs. Wilson, at her new Refuge, at Angripatta, ten miles from Calcutta. It was like a fairy scene. A beautiful house and chambers are erected —a small ghaut—a compound—servants' houses—and about 100 orphan children, *sitting clothed, and in their right mind*—children saved from death and famine—children with no families to obstruct their reception of the Christian Faith — and wholly trained *in the nurture and admonition of the Lord.* There the holy woman (now twenty years in India), and *widow indeed*, with a spiritual, sweet, consistent carriage—Henry Martyn, or Corrie, in a female form—meek, silent, patient, laborious, with extraordinary tact for her peculiar work—is carrying on the greatest undertaking yet witnessed in India; which having already succeeded in a marvellous degree, she is endeavouring to render permanent. English Females, sisters in the faith! send her out help—funds, stores, fancy-articles, books, fellow-labourers—as you now do. Faint not, neither be weary. The Thirteenth Anniversary of the System has taken place. Stability is thus given it. Immortality will be added by the Lord of All. Oh, if you could have seen, Christian Sisters and Brethren, as I did on Monday, some of the destined human sacrifices of the Goomsur Country safely seated in this Refuge—decently clad, with their Bengalee New-Testaments before them—and made now, or about to be made, *living sacrifices, holy, acceptable to God in Christ Jesus*—how would you have sprung forth with delight to rescue other human victims from the knife of the priest-assassin, and transfer them to the arms of a Mother in Christ, and the tender love of Jesus, the orphans' friend! You should have heard us, dear English Christian Brethren, ask one of

Digitized by Google Original from HARVARD UNIVERSITY

these rescued victims, "What is your name?" Answer, "Lucy;"—for such was the baptized child's new appellation.—I looked and looked again at the dark visage, the benevolent eye, the happy countenance of the girl: she smiled at me in her innocence, as much as to say, "Thank good English Christians, that I was not made an actual sacrifice to the earth, in my native town, with my veins opened to die the most lingering possible death; but was raised, as from the dead, to live and learn the Name, and grace, and pity of Jesus, the Eternal Son of God, and Saviour of the lost!"

Mr. Bateman, who accompanied the Bishop, adds many interesting particulars:—

At length we drove away to Barrackpore; and on our return, the following Monday, called at the Orphan Refuge. It is a handsome building, close by the water-side. As our boat drew up to the landing, Mrs. Wilson stood at the gate; looking rather serious at the troop of servants carrying the Bishop's books and our umbrellas, and preparing to crowd in after us. "Will you want those servants?" Mrs. Wilson said, "for I never allow a strange man within the walls." So the servants were dismissed, and we were waited on by little Christian Maids—Hannah and Ellen, I think were their names. Ninety-seven little girls of all ages were assembled, as fat and as healthy as you can imagine. Some were working, really handsomely, patterns in a frame: some were reading; others learning. They have been assembled from all parts of India. The parents of the greater number died in the fearful famine a short time back: some have been purchased back again, when sold for the vilest purposes: many are sent by magistrates, when found deserted within their jurisdictions: some are maintained by private individuals. One quiet, patient looking little girl is deaf and dumb: I talked to her on my fingers. Four were sent lately from the Goomsur Country; where they had been confined, and were preparing to be sacrificed, with a view to propitiate the gods and secure fertility to the lands: they are chained to a tree: a huge crowd assembles round at the appointed time: they rush on the poor victim at a given signal, with knives: they cut off a portion of the flesh, and run like Furies, each to his own field, to squeeze a few drops of blood from it upon the ground. The very fact was but lately known, though it has long existed, and is now utterly abolished: one of these little girls was in four days to have been sacrificed, and we saw upon her leg the mark of the chain that bound her. Now they are cheerful, healthy, happy-looking creatures. The room in which they all sit is long, and with verandahs. It is crossed by another, in which they sleep. Blankets are spread on the floor in two rows, and they lie thirty in a row; and the rest in other rooms. There is a play-ground walled round outside; as well as a burial-ground, where seven little Christian Girls already lie: and there will soon be a little Chapel. The population in the immediate neighbourhood is very large. There are 10,000 Natives, and very many Brahmins: so that this spot may be hereafter a centre of light, and life, and grace; and the site selected is as good as the plan itself. When we had inspected all, we went up-stairs, where Mrs. Wilson and her three Assistants live. The view is very fine, and the rooms very comfortable. We then had prayers—praying that God would bless the Institution, and all its friends and benefactors. Then Mrs. Wilson gave us breakfast; and we talked about the prospects of these children, and the ways and means. They are not all Christians—that is, all have not been baptized. Some come in at an age when it is desirable that they should judge for themselves; and we wait, that Baptism may follow on conviction. They know English, and most of them can talk it.

The dreadful superstition among the Goomsurs here mentioned has been lately brought to light: some account of it was given at pp. 286, 287 of our last Number.

From Mrs. Wilson, herself, we obtain the following notices:—

The Refuge is a sort of little Goshen. It has no Christian Neighbour within miles of it. Your three cases arrived this year, when the Orphan Funds were nearly exhausted; and were, therefore, peculiarly acceptable. How very much there is to be done everywhere, and how much to be UNDONE! At this moment the din of Heathenism, (it being a festival with them,) tomtoms, and every kind of noise that is painful to a Christian's ear, surrounds me. There is a population of ten thousand Heathens close around; and not a Christian School from

Digitized by Google Original from HARVARD UNIVERSITY

Barrackpore to Calcutta, for them and thousands of others! It must not be supposed that the Heathen crave our instruction. No: they would rather never hear us; but for worldly gain, or the hope of it, they draw around.

How often I wish I could for a moment present these hundred dear children to Christian Ladies in Europe: those, who are Christians INDEED, would be delighted. The most-advanced orphan leads the Week-day Worship, if I am engaged. About a dozen of the elder meet later again in the evening for praise, reading the Testaments, and prayer, in the church-room. When a few of the little-ones are on the doctor's list, and do not come to morning prayer, the elder girl, who takes care of them, seats them on a mat, and prays with them.

What a field for Christian Exertion is this awfully-dark Pagan Land! We want THOUSANDS of Labourers, who would be content, nay, happy, to labour, live, and die, unseen and unknown.

In a Bungalow Chapel, made of mat, just outside of the gate, leading to the villages, Native Christian-Teachers sit daily to read with inquirers — answer questions—and give Tracts. The River Hooghly runs west of this place, and on the three sides is the Heathen Population. None but God the Spirit can rouse them from their sleep of death! Oh pray for Christian Labourers in idolatrous nations! Stop not to ask to what party they belong; but pray for all who teach, and for all who are taught!

LONDON MISSIONARY SOCIETY.

BENARES.

THE Rev. J. A. Schürmann, one of the Society's Missionaries, has sent home a specimen of his method of discoursing on the truths of the Gospel to the Natives, which we would gladly make room for in our pages. He thus describes the

Kind of Preaching best suited to the Natives.

It wants exceedingly-great skill to preach effectually to the Natives. Our minds have, by our European Education, become very prone to generalizing; but this will not do with the Natives. A Sermon of the best European Preacher, translated into Hindoostanee, would not be listened to. Every doctrine stated must be explained by a figure or case, taken from the sphere of their own observation. Whenever I intend to preach a doctrine which I have not preached before, I first sit down and consider by what figure, or allegory, or parable, I shall explain it: when I see that this representation does not strike their minds, I think of another; and go on in this way, till I find one which is quite according to their taste and ideas. Every striking figure passes with the Natives for argument. Europeans look to the truth of the figure itself first, and then whether it be applicable to the case in hand. Not so the Natives. By a striking figure you may convince their minds at once.

Objections of the Natives.

I am now so well acquainted with all their ideas and objections, and the answers which will satisfy them, that I never get into perplexity. There is no subject more difficult to treat than the political relation in which Englishmen stand to the Natives; and they are exceedingly fond of touching upon it. In the first year, I never entered on this subject; but said that I, as a Minister of the Gospel, could not discuss with them political questions, but only the politics of the Kingdom of God. I now enter fully into the subject. Often, after preaching, a Brahmin will come forward, and introduce the matter in this way:—

Manner of answering Objections.

"Well, all you say is very good; but if you act not according to it—if you go into your neighbour's house and rob him of all he has—." I asked him whether he knew any thing against my character. "No, but you are an Englishman; and the English have first taken our country, and will now take our religion likewise." I tell him that he is entirely wrong, in the first place, in taking me for an Englishman; secondly, in saying that the English have robbed them of their country; and, thirdly, in supposing that the English wish to take their religion. "If you tell this in Persia or China," I say, "would the Natives not ask you how many millions of Englishmen came over to conquer a nation of 120 millions? And would you then not be obliged to state the truth, viz. that sin and corruption had thrown the country into such confusion, that you were obliged to call some few English Merchants residing in the village of Calcutta to rule over you? Who were the soldiers? Were, and are they not almost

Digitized by Google Original from HARVARD UNIVERSITY

all Natives? Do you think that you could conquer England in this way? No! there is no caste: all have a common interest: all are one." This satisfies every native mind.

I go on to tell them, that Government will not take their religion, as it would not be political. "As long as there are castes, there is no common interest. If you had been Christians and Brethren, neither the English, nor any nation, could have conquered you. Government is now neutral, but would formerly not suffer any Missionary to preach to you that we are all one. Gods formerly came, according to your belief, to dethrone oppressive Princes—God has now sent the English. And why are you dissatisfied with Government? Were you ever ruled so well? Look to Oude, and other States, where Natives reign. Do the people not now long for the English Government, as you did formerly? You, being a Brahmin, are, perhaps, displeased that there is no Hindoo King, who would oppress the lower castes, and feed you daily in his palace, and hear your cantations, and burn, according to your Shasters, with a hot iron, every low-caste man who would dare to seat himself on the same bank with you."

After I have spoken for some time in this way, the congregation is entirely on my side, and the Brahmin gets quite ashamed.

Formerly, when I did not enter on the subject, the Brahmins took great advantage of my silence. "You see," they would say to the congregation, "he can give no answer. Of what use is all his preaching?" In this way, they quite estranged the affection of the people from me, and did away with all the effect which my Sermon had made on their minds. I give now a full reply, whenever I am attacked in this way. We generally separate in good understanding, and pleased with one another.

Ceylon.

CHURCH MISSIONARY SOCIETY.

COTTA.

THE following extracts are from the Journal of Rev. James Selkirk:—

Characters of the Youths in the Institution.

The number of Youths at the Institution, supported by the Society, at the period of this Report, was 11. They are thus characterized by Mr. Selkirk:—

With respect to their abilities—No. 1 is very dull; and, though he strives hard, makes but little progress. No. 2 is a boy of very good abilities, of an amiable temper, very industrious, and writes English well, though he makes mistakes in speaking it. No. 3: no boy has improved so much as this boy during the year: his abilities are very good, and he generally prepares his lessons well; though at times he is a little idle, and rather a mischief-maker among his companions. No. 4 is a good-natured young man; but slow in learning: he always labours hard, and repeats his lessons, in general, pretty well. No. 5 is very dull, understands English badly, and speaks it by no means well. No. 6 has improved very much in reading English during the year: he is industrious, though very dull. No. 7 is the best-informed boy in the Institution, of excellent abilities, and very retentive memory; and gives us the greatest satisfaction in his progress in learning. No. 8 is a quiet industrious boy, and of pretty good abilities. No. 9 is very dull, and not good-tempered. No. 10 has pretty good abilities; but has little application, and seldom prepares his lessons well. No. 11 is of a wayward disposition, moderate abilities, and not very industrious. No. 12 has good abilities, generally manifests a great desire to learn, and, upon the whole, is an amiable and tractable boy. No. 13 is a very amiable and industrious little boy, has very good abilities, always prepares his lessons well, and never gives us the least trouble. The three last-mentioned, having been the full time on probation, their reception on the foundation will have to be determined at this Meeting In the moral conduct and characters of each, there is nothing but what is correct and proper. They all have a good knowledge of Christianity; and several of them monthly partake of the Holy Communion. We earnestly join in the prayer, that this important establishment may prosper and increase, through the divine blessing, and become instrumental toward replenishing Ceylon with faithful, able, and devoted Christian Teachers.

Great Buddhist Festival.

July 6, 1836—Little has occurred lately to make it necessary to write. I have been employed in my labours at the

Digitized by Google Original from HARVARD UNIVERSITY

Institution as usual, and in visiting the Schools as often as I could. The Chaplain of St. Paul's returned home about the first week in June, which made my further going thither unnecessary. There was a very large festival at the Buddhist Temple at Cotta last month, which I attended twice. It continued, as such festivals usually do, for eight days. The decorations, &c. of the Bana Maduwa were very splendid, and the crowds of people immense. One might think, that, on such occasions, all the people of the country left their homes and their villages to worship Buddhu. The roads are crowded from morning till night with men, women, and children, of every age, and from every part. Poor old grey-headed and grey-bearded men may be seen hobbling on by the help of a large stick, or assisted by a friend; and bullock-bandies without number are passing along every road, with their loads of old women and little children. On their way to the temples, the offerings are always taken great care of, being often folded up in a piece of cloth, and never loosed till the whole party arrives at the door or within the compound (precincts) of the temple; when they are loosed, and divided into greater or smaller portions, according to the number of the party, or their age or respectability. I never before saw so many drunken people at any Buddhist Festival. The noise which the people outside made was enough to drown the voices of all the priests in the inside; though the latter went on with their repetitions, as if all were right and quiet; being certainly a set of the most philosophical beings ever seen, as nothing—neither the noise made by the people who were at the door of the Maduwa, plauditing about a dozen dancers fantastically dressed, nor the exhibition of fire-works, and the loud huzzas that followed them—seemed to disturb their equanimity in the smallest degree. I went one night, about eight o'clock; but as I was told that the people would be going to their houses about two or three o'clock the next morning, I returned home, and got up again about that hour. On going to the road, however, we did not meet with as many persons as I expected, and again went home. Many Tracts were afterward distributed.

Fatal Prevalence of Intemperance.

August 25, 1836—I lately went to visit two sick persons. One was a man of the Barber caste, in the village of Pannikemulle, who has been almost a skeleton for the last twelve months, and who originally brought on his illness by drinking. The poor fellow could hardly sit up. We found him lying on his mat, on the ground in his garden. He was able to say very little; but he told us that he prayed to God to pardon his sins. He is a young man about twenty-five. He has several brothers, all of whom are, like himself, drunkards. It is grievous to see the havoc that intemperance is making among the Singhalese People. Taverns, as they here call them, are now multiplied threefold over and above what they were a few years ago; and every tavern is, at all times of the day, full of people, cursing, swearing, fighting, and card-playing. Government has been petitioned, by some of the chief and most respectable inhabitants of this village, to issue some ordinance to restrain it, or put a stop to it; but as yet nothing has been done. The other person is the mother of one of the Institution Boys, who lives in the village of Pagoda. She is reduced by disease to the very brink of the grave; and for a part of the time that we were trying to converse with her, she was out of her senses. Her son is at home for a few days, waiting upon her; but there is no hope of her recovery. All that I could do, was to exhort her brother, at whose house she is residing—having been forsaken by her husband,—and the family, not to neglect Religion till sickness came upon them, lest they also should be reduced to the deplorable state in which they saw the poor woman. Her son told us that he read the New Testament to her, when she was able to hear it.

Devil-Worship among Nominal Christians.

Oct. 9: *Lord's Day*—Though it is past twelve o'clock at night when I sit down to write, yet I cannot go to rest till I have recorded what I have just been doing. I have this moment come home from a devil-dance. I was told in the evening, that the daughter of one of the schoolmasters was possessed of a devil; and that this was the night in which the devil-dancer was to attend, and perform a ceremony, to drive it out. As the house of the Schoolmaster is on the other side of the Cotta Lake, and almost opposite our house, they took care to have the young woman conveyed to a house at

Digitized by Google Original from HARVARD UNIVERSITY

some distance, where they thought tom-toms would not be heard, nor the lighted torches seen. I went from home about eleven o'clock P.M.; and after various delays, occasioned by the canoe getting fast in the mud, and from our inability to find the landing-place at the other side, as well as the road to the house, we arrived about twelve, when we saw the poor girl, supported by her mother and another woman, pulling her hair, beating her breast and body, and moving her arms and legs to the beat of the tomtom. She seemed to be worn out with fatigue; and if she had not been supported, must have fallen down. She was in a small Maduwa; around which were several small ones, made by a few sticks driven into the ground and roofed over, and beautifully ornamented with the young white cocoa-nut leaf: in each of these was the half of a papau-fruit, which was filled with oil, and had a wick burning. The devil-dancer was dressed in a red cloth dress, very fantastically made, and turned up at the bottom with white. In each hand he had a lighted torch, and was dancing in a manner which would almost make one think that he, instead of the poor girl, was possessed. He brandished his torches most dexterously in all directions, frequently throwing in one or the other handfuls of pounded dummala, a kind of resin, which rose in an immense flame, and made the priest's painted face appear truly hideous. After remaining for some time, and seeing, to my great grief and astonishment, several of the young persons there who were accustomed to attend Divine Service at Nawala School, I felt much pained to think that the wives and daughters of the Schoolmasters should be caught in such an employment, and at such a time.

Oct. 11, 1836—To day I went to Nawala School about twelve o'clock, in order to speak to the Schoolmaster about the devil ceremony which had taken place on Lord's-Day evening. I had consulted with Mr. Bailey before I went; and we had both come to the determination to suspend the school for six months. The Master told me that he had done all he could to prevent the ceremony from taking place, but without effect. All that he could do, was, to have it removed from the house where the girl lived, to a relation's house, at a part of the village so distant from us, that he thought we could not hear the tom-toms. As these things, however, never take place without the consent and assistance of the relations, and the man employed in teaching the children is a near relation of the old man whom we first appointed as our Schoolmaster, and who is at present nominally such, we told him that those who suffered or caused such things to be done, as well as those who actually did them, were very unfit persons to receive from us money collected from the poor people in England, and entrusted to us to lay out in the manner that we thought best adapted to promote the objects of a Christian Missionary Society; and that, therefore, whatever excuse he might make, or however he might try to extenuate the sin that had been committed, we were determined to set our face against such things. The man cried very much all the time that we were speaking to him; and the children appeared astonished. We collected all the books, slates, &c.; and took them with us, leaving the Master his Bible only. To shew how firm is their belief in such ceremonies, we were told that the young woman who was possessed with the devil had been getting better ever since, and that in a day or two she was expected to be quite well. I also sent in the morning for the Master of the Bewila School, in order to have some conversation with him on a ceremony of nearly a similar kind, which, I had been told, had taken place at the house of the mother of the young woman who teaches the girls in that school. The woman is the widow of the former Master, and the family are very poor. One of her sons had lately had the small-pox; and on his return home cured, they had had a ceremony such as is usual among the Buddhists on the fulfilment of vows which they have made when sick. As this, however, had only been a private ceremony in the family, and the Schoolmaster knew nothing about it till some days after it had taken place, as his house is at a distance from the woman's, nothing could be done. I told him, that I should inquire more into it; but that, in the mean time, the young woman, the Teacher of the girls, and her mother and brother, all of whom used to assist occasionally in the school, should have nothing more to do with the school.—How grievous it is, to think that such things are still done in the families of our Schoolmasters, and that they do not use their influence to prevent them! These two, of whom I have now spoken, ought, independently of their

Digitized by Google Original from HARVARD UNIVERSITY

being Christian Teachers, out of gratitude to us for the favours that we have shewn them, which have not been few, to have been the very last persons in the villages to act thus. We learn, however, by such instances, that nothing but the grace of God can ever take out of the heart of man that deceitfulness and desperate wickedness which is found in it. If we had Schoolmasters who were Israelites indeed, in whom there was no guile, we should get on: they would become endeared to us, and respected by the people, even by those who would not obey them. But when those whom we have appointed as Teachers of others, require themselves to be taught the first principles of the doctrines of Christ—when they need continual watching, and we are always standing in doubt of them—there cannot be generated in our minds that love toward them which I much wish and pray to feel toward them.

Oct. 16, 1836—I went this morning, soon after six o'clock, to Rattanapitya, to preach. There was an excellent congregation; and they were all very attentive and orderly, except a few little squalling children who were brought thither by their mothers. It is very seldom that a woman comes to Divine Service without her child by her side: and, however annoying it may be to see a dozen or more of these little things creeping over the floor during the time of preaching, yet I always consider it better to suffer this little interruption, than to see the mothers absent; which would surely be the case, unless the children were with them.

KANDY.

Ministerial Labours in Kandy.

From the Rev. Thomas Browning's Journal we make the following extracts:—

Aug. 19 — An instance came under my observation to-day, of the benefit arising to the people around us, by the pious conversation of our Catechists. A boy in our English School, the son of a Kandian Chief, who has for some time expressed an earnest desire to be baptized, but who has been much discouraged by the members of his family, who are Buddhists, told me to-day, that there was now no objection to his being baptized. The conversations, he said, of one of the Probationary Catechists had produced such an effect upon the minds of his relations, that, instead of preventing him from becoming a Christian, they said they would become Christians too. The Youth said, that if he were baptized, he should wish to be called Theophilus, a "Lover of God." May God give him grace to become a Christian in heart!

Aug. 21—I preached at the jail this morning. Between twenty and thirty came around me at first; but many of them walked away before I had half gone through the Service, though it is much abridged for them. They have very little inclination to listen to the Word of God. It is lamentable, indeed, to see people so careless about the salvation of their souls, as the people of this country are.

Sept. 4: *Lord's Day*—I preached at the jail. Only a few hearers. I had some difficulty in being heard, on account of the noise and confusion that the prisoners, who were not willing to come and hear the Word, made in their cells. Administered the Holy Sacrament. Sixteen of the Communicants were present.

Oct. 16: *Lord's Day*—I preached at the jail this morning. A good number of prisoners assembled around me, and listened with more attention than usual. I asked a Headman, whom I saw there, why he did not join us in the Service. He said he believed his own religion, and did not think it proper to go after another religion. I told him that there were many religions in the world; and, as they could not all be true, it was right to make it a subject of serious inquiry, whether we are in the right or not.

Dec. 4: *Lord's Day*—We met the Communicants this morning, for the first time, half-an-hour before the Service, to speak with them on the nature of the Holy Sacrament, and their personal and relative duties as professing Christians. We should be glad to meet them at a more convenient time; but there is a difficulty in assembling them all, except on Sacrament Sundays. Brother Oakley commenced with prayer; and I addressed them, and closed with prayer. We trust that this exercise will prove a blessing to the Communicants. We have long wished to hold some intercourse with them, in addition to addressing them from the pulpit. They seemed to be interested in what was said to them. There were eighteen present at the Sacrament to-day. Our Congregation is now so large, that we can

Digitized by Google Original from HARVARD UNIVERSITY

hardly find room to accommodate the people.

Dec. 18, 1836: *Lord's Day*—This evening, in the English Congregation, we had a Collection on behalf of the Church Missionary Society, both in aid of the funds generally, and also with especial reference to the expense incurred in lights for the Service.

Dec. 25: *Christmas Day and Lord's Day*—We had the largest Congregation to-day that I have ever seen assembled here. The School-room was completely filled; and some went away, not being able to find admittance.

The Rev. Francis Oakley adds—

I have likewise lately engaged in a very important and interesting duty—visiting the Native and Malay Hospitals in the town. A number of persons, chiefly Gentoos, almost all speaking the Tamul Language, have lately been brought into hospitals in the town, from different parts of the country. I thought this a very favourable opportunity of communicating to them a knowledge of the Gospel of Jesus Christ. I therefore determined to visit them twice a week. At first, some of them refused to converse on the subject, or to receive Christian books; but after two or three visits, every one who could read gladly received Tracts and portions of the Scriptures. The number at one time was upward of 100; most of whom had never heard the Name of Jesus Christ before. Many have now recovered, and returned to their villages, taking with them the books and Tracts which we had given them. Sixty or seventy still remain; and many of them appear to be desirous of being further instructed in the truths of the Christian Religion.

Mr. Oakley thus speaks of his

Ministry among the Villages.

About four months since, I began to visit the different villages immediately around Kandy; where I assembled a number of persons, both old and young, and gave them a brief description of the Christian Religion. As the people in these villages are Buddhists, many of them had never heard the Name of Jesus Christ before; but they all expressed a willingness to hear me again. Since that time, I have endeavoured, with the help of my Catechists, to visit these villages regularly once a week. I have now fifteen congregations, one or two of which I visit myself every evening. The total number of persons whom I meet in these different villages is, at present, about 300. Many of these are females, who, except in this way, could not possibly receive any instruction in the Christian Religion. Hitherto the people in these villages have manifested great willingness to receive instruction; but they are naturally so very listless, that but few of them appear to have derived any benefit from what they have heard. My mode of instructing them is exactly similar to that which I should adopt, if teaching only children. I make them sit around me; and I then tell them a few simple truths, such as these—Jesus Christ is the Son of God: Jesus Christ came into this world many years ago: Jesus Christ is now in heaven: Jesus Christ came into this world to save sinners: we are all sinners; but if we trust in Jesus Christ, He will forgive us our sins: if we now believe in Jesus Christ, and trust in Him to save us, when we die we shall be very happy; &c. After speaking to them in this way for about ten minutes, I question them on what I have said, and generally find that they know nothing at all about it. When they meet to hear their own sacred books read, they are not required to reflect upon what they hear. They cannot, in fact, understand what is said; for their books are chiefly written in Pali, a language which the common people do not understand. The people listen to us, I fear, as they listen to their priests: hence, they know little or nothing of what we have been speaking. Many of those whom I have now visited every week for the last three or four months, can scarcely tell me who Jesus Christ is, or the purpose for which He came into this world; although I have never yet spoken to them on any other subject than this. Their listlessness is very painful; but I trust that God will, ere long, pour out His Spirit upon them, and that we shall then see that the seed which we had sown has not been left to perish.

Mr. Oakley gives some

Details of Visits to the Villages, and Intercourse with Buddhist Priests.

May 24—Went this evening, with a Catechist as my interpreter, to a village a short distance from Kandy, inhabited by washermen. Their village is rather difficult of access, the only way to it being across paddy, or rice fields. In the first part of the village we had about twenty

Digitized by Google Original from HARVARD UNIVERSITY

hearers. The people are awfully ignorant. I spoke to them in the most simple manner I was able, respecting Jesus Christ and His great Salvation; but they seemed unable to comprehend what I said. They appeared to listen with attention, and requested me to visit them again. The other part of the village which I visited, was about a quarter of a mile distant. Here I had a similar Congregation. The people are all Buddhists. They seemed to listen with some degree of interest, and expressed a wish to hear me again. None of them could read at all. Leaving this village, I came to a place where a number of Tamul people are living. As I had a number of Tamul Tracts with me, I offered them to these people. A few consented to receive them: others refused; saying, "We wish to keep our own religion."

May 31, 1836—At half-past four, I went to a village about two miles distant, called Unambua, containing, perhaps, 100 houses. In this village is a large Buddhist Temple, lately built by the Headman of the village. As I was obliged to pass near this temple on my way to the village, I expressed a wish to see it; to which the priests willingly consented, and, having opened the door, began to explain to me the names &c. of the different gods. The walls and ceiling were entirely covered with figures of gods, amounting in all to several hundreds. In the centre of the end wall was a figure of Buddhu, made of mud, painted yellow. The painting of the temple was, I think, superior to any thing I have yet seen in the country. Four priests were present, and seemed to feel a pleasure in showing me their temple. I felt much grieved at their blindness, and at the awful consequences of their conduct. Thousands of the poor ignorant creatures around them are led astray by these blind guides. This reflection so deeply affected my mind, that it was some time before I could speak to them. When I had recovered a little, I addressed them, in the most solemn manner I was able, on the awful sin of Idolatry. But I was greatly distressed by their levity. I scarcely ever met with any persons who appeared so irreverent. They listened to what I said; but appeared to be no more affected by it than if they had been stones. I then addressed myself to an aged priest who was present. I told him, that in a short time he must die, and appear before that God of whom I had now been speaking to them. But he did not seem to think it a matter of any consequence. I told him that the Great God had declared that there were but two places prepared for men in the next world—heaven and hell; that those who fear God now, and obey His commands, will go to heaven, but that all others will go to hell. I told him that he must soon go to one place or the other. He replied, "Our religion teaches us that there are many worlds, to which the dead go." This consideration appeared to be sufficient for him. When I asked him where he expected to go after death, he hesitated, and seemed to be ignorant of what would become of him. My Catechist then asked, if he were a sinner. While he was hesitating, one of the priests who stood by him said, "It is good to say, Yes;" by which he meant that his saying "yes" would please us. This appears to be one of the peculiar characteristics of the Singhalese. When you ask them a question, they almost invariably give you such an answer as they think will please you, whether according to truth or not. Finding that I could make no impression whatever on the minds of the priests, I gave the old man three Tracts, and left the place. I felt thankful for the opportunity which had been granted me of preaching the Gospel in the midst of this Heathen Temple, and to people who told me that they had never before heard of the Name of Jesus Christ.

I then went to the house of the Headman or Chief who had built this temple, to meet the people of the village, whom he promised to collect in front of his house. About forty or fifty adults assembled, to whom I explained the necessity of faith in the Son of God, as the only way of salvation. This doubtless appeared strange doctrine to these poor idolaters, a doctrine which they had never heard before, and which they did not appear to be very anxious to hear now; for they complained that they were tired, and wished to go home. Not one of them could read—at least, that was the reason which they assigned for not receiving our Tracts.

June 25 — This evening I visited a large Buddhist Temple in the town, called Asgirey Wihare; near to which a large number of priests reside, to whom I hoped to have an opportunity of preaching the Gospel. I first visited the Temple. This is rather a spacious one; and contains a considerable number of gods, principally

Digitized by Google Original from HARVARD UNIVERSITY

figures of Buddhu, but not confined to his images. The principal deity is a figure of Buddhu, carved out of the solid rock. It is 36 feet long: the arms, head, legs, &c. rather large in proportion. It is in a recumbent posture, and painted yellow. Only one priest attended to show us the temple; to whom I spoke, through my interpreters, on the duty of worshipping and serving the One Living and True God, through His Son Jesus Christ. From the temple I went to the residence of the High Priest. He had just returned from some duty in the town; and being a very aged man, was too much fatigued to see me. I was not sorry for this, as it furnished me with a good excuse for visiting them again. Around the dwelling of the High Priest a number of the ordinary priests live. I was informed that nearly sixty priests live here. Fourteen or fifteen of them assembled to listen to me, who, together with their dependants or servants, formed a very interesting congregation. I commenced my conversation with them thus: "You and I are teachers of religion: we teach in a very different manner: multitudes are influenced and guided by our instructions: it is therefore of the utmost importance that we should be very careful what we teach them; for if we teach them wrong, we shall, in all probability, be the cause of their eternal ruin." One of them, an intelligent, and, I believe, rather a learned man, replied, that what I had said was just; and then he gave me a brief description of what they taught. This gave me an excellent opportunity of telling them what I taught. I could not but feel thankful that the way was thus opened for me to preach the Gospel to them. I therefore endeavoured to press upon their minds this one great truth—that Jesus Christ is the only Saviour of sinners; and that unless we are saved by Him, we must perish. They all listened with great attention; and expressed a wish to see me again on the following Saturday. The person whom I had chiefly addressed, who appeared to be next in importance to the High Priest, told me that he would read the New Testament with attention, if I would give him a copy. I promised to do so, when I next visited the place. All the priests who were present willingly received Tracts, which they promised to read carefully.

Leaving this place, I went to another part of the Pansela, or priests' residence, where I met about ten priests, and a number of their dependants. I began to converse with them on a few points of the Christian Religion; when an old priest, who doubtless considered himself a very superior man, and who was, in fact, a man of some intelligence, began to propose some difficult questions. I told him that I should feel pleasure in answering his questions, if he asked from a desire to know the truth, and not merely from a desire to cavil. He said that his wish was to arrive at the truth; and I then replied to his questions. Many which he proposed were of no great importance; but I was struck with the ingenuity which he manifested in putting one of them. He asked me, if a king, when he gave sentence on persons, condemned the innocent or the guilty. I replied, that, according to Christian laws, he would condemn the guilty. He then asked me if it were right for him to do so. I replied, that it was right. "Then," said he, "how is it that Jesus Christ delivers the guilty?"—and he then turned round to his companions, the priests, who agreed that that was a good question. My answer, however, fully satisfied him that God was justified in sparing the guilty who believed in His Son, Jesus Christ. They all listened, with some apparent interest, to my description of the way of salvation revealed in the Sacred Scriptures; and afterward received Tracts, which they promised to read with attention.—I bless God for this opportunity of preaching the Gospel of Salvation to these poor heathen priests.

July 9, 1836—I have just returned from another visit to the priests at the Asgirey Wihare. I was unable to visit them on Saturday last, on account of the rain. My visit to these priests I felt to be a very important one; but having committed my cause into the hands of my Saviour, I felt no doubt that He would assist me. Since my return, I have been enabled to bless Him for the favour which He has this evening conferred upon me. What may be the result of my visits to these poor people, I know not; but I obtained a very patient hearing again this evening, and have been invited to visit them again. When I arrived at the Pansela, that is, the dwelling of the priests, I sent to inform the High Priest that I had called to see him. He immediately invited me into his room; which was a small dark place, about eight feet long by six feet broad; and, on account

Digitized by Google Original from HARVARD UNIVERSITY

of the number of persons inside, together with those who crowded round the doorway, was dreadfully hot. The High Priest and five ordinary priests were sitting on mats when I entered, taking their chunam and betel. The High Priest is an aged man—I believe nearly eighty—and is now very indolent and inactive. He has so many persons to wait upon him, that he is scarcely allowed to do any thing himself. One of the priests told me that he had read parts of the Bible; but had met with some difficulties, and wished to know if I were willing to listen to his difficulties. I replied, that if he were really desirous of knowing and obeying the truth, I would hear him with pleasure. He then assured me that he really wished to know the truth, and proposed to me about twenty questions. His questions were of such a nature as led me to indulge the hope that his motives in making the inquiries were good. When I had replied to his questions, I requested him, and all who were present, to listen to me for a short time, while I should declare to them a few points of the Christian Religion. They listened to me with much apparent interest; until, through the excessive heat of the room, I began to feel fatigued, and found it necessary to retire. During the whole of my conversation, twelve or fourteen priests had been listening at the door, in addition to those who were inside the room. Before I left, I gave the High Priest, and each of those who were inside the room, a Tract, which they very willingly received. I then asked them if they were willing that I should visit them again; to which they replied, that they should be very glad to hear me again. I then requested those who had been standing at the door to come with me a little distance into the open air, when I would again speak to them. About twenty assembled, to whom I explained a part of John v.

July 19, 1836—This evening I again visited the village called Wattapulluwa: 14 adults, and a few children, were present. I endeavoured to explain to them the astonishing love of God, in sending His Son into the world to save sinners. My mind was very deeply affected by the reflection that these people are living in such a state of ignorance. I felt it the more, because some of them appeared to listen as if they wished to understand these things.

July 23—This afternoon, I went with my Catechist to visit the Malwatta Wihare. This, with the Asgirey Wihare, are the two chief Buddhist Colleges or Universities. In each of them there is a High Priest, and a considerable number of common priests. To the Asgirey Wihare I have also made several visits, and have had some very attentive hearers. I have also been invited to visit them again. This evening was my first visit to the Malwatta Wihare, where I have met with an equally favourable reception. I first visited the High Priest, who is a very aged man. He received me very kindly, and wished to know my object in visiting him. This gave me an opportunity of declaring at once the message of mercy with which I was entrusted. I told him of the love of Jesus Christ, the Son of God, in visiting this world; of His willingness to save all who trust in Him; of the infinite importance of seeking His favour now; and of the fearful consequences of neglecting His great salvation. A number of priests, who had by this time collected around the door, listened to me, as did the High Priest, with great seriousness and attention. One of the priests proposed a considerable number of questions on the Christian Religion, in a very becoming manner, with which I was particularly pleased. His questions shewed that he had read parts of the Bible, at least, with serious attention. Having given the High Priest a Tract, I took my leave of him; and went to another part of the Wihare, in order to speak with the common priests. A number of them assembled—I should think about twenty—and also a number of their attendants or servants. I spoke to them for about twenty minutes, on the importance of seeking the salvation of their souls; and explained to them the method of Salvation revealed in the Sacred Scriptures. Having distributed nearly fifty Tracts among them, I returned home, it being near seven o'clock. From the people in this Wihare I have received a pressing invitation to visit them again.

July 25—At nine o'clock this morning, five Buddhist priests, from the Asgirey Wihare, came to my house, to converse with me on the subject of the Christian Religion. They remained with me nearly two hours. The questions which they proposed, and the manner in which they proposed them, pleased me much. I told them, at the commencement of my conversation with them, that my object in visiting

Digitized by Google Original from HARVARD UNIVERSITY

them, and in speaking with them on the present occasion, was to teach them the Christian Religion; that if they really desired to be instructed on this subject, I should feel very great pleasure in conversing with them; but that if they were not sincere, I did not wish to spend my time with them, having some very important duties to attend to. They assured me that they had a sincere desire to know and follow the Truth; but said, that in reading the Bible they had met with many things which they could not understand, some of which they wished to mention to me. I then told them briefly, and in the simplest manner I was able, the method of salvation revealed in the Sacred Scriptures. They listened to me with very great attention, and did not make any remarks until I had finished. They then proposed a variety of questions, in a very becoming manner; of which the following are some:—"If all our sins rest upon Christ as our Surety, may we not sin as we please, and yet at last obtain pardon?"—"If we do many good works, and yet not believe in God, may we not hope to be saved?"—"When a man breaks the law of his country, the king punishes him for a time, and then sets him at liberty: will it not be so with God?"—They appeared to be much concerned, when I told them, that God had determined that the punishment of impenitent sinners should last for ever. And when I endeavoured to impress upon their minds the unspeakable importance of seeking deliverance from eternal misery, through faith in Jesus Christ, they appeared really anxious to know if it were not possible to get to heaven by some other means than through faith in Jesus Christ. I was thankful for the opportunity which this gave me of dwelling much on this important point. I then entreated them to pray earnestly to God to enlighten their minds, and to guide them in their search after truth. They wished me to tell them how to pray to God; and I endeavoured to explain to them the nature of those prayers which God has promised to hear and answer. They then left me, with the request that they might come again, to converse with me on the same subject. I told them, that I should be always happy to see them, if their motive in coming were a sincere desire to discover the truth.

Aug. 15, 1836—At four o'clock, I went to the village called Talwatta. In the first part of the village which I visited, I met nine adults. They appeared to listen as if they were desirous of understanding what they heard; but when I afterward questioned them on what I had been saying, I found that they knew nothing at all about it. I then endeavoured to teach them, by means of simple questions and answers, who Jesus Christ is—for what purpose He came into this world—and what we must do if we wish to be saved by Him. I then encouraged them to pray to God to be merciful to them, and to teach them His will. But these poor people have no idea what prayer means; and frequently ask me how they are to pray, and what they are to pray for. To assist them in this particular, I have lately got my Schoolmasters to write out a number of short prayers, in their own language, on pieces of talipot-leaf; which I distribute among the people, and direct them to use them night and morning, or as frequently as they please; telling them, at the same time, that prayer should be the language of the heart, and that all our prayers should be presented in the Name of Jesus Christ. The following are some of the Prayers which I have had prepared for this purpose:—"God be merciful to me a sinner"—"Lord, save me, or I perish"—"Teach me, O Lord, to know and do Thy will"—each one on a separate piece of talipot. I gave two of these Prayers, together with some Tracts, to some of the people in this part of the village, which they have promised to read to their neighbours.

Mr. Oakley adds some notices of his

Labours among Singhalese Protestants in Kandy.

Sept. 26—There is another part of Missionary Labour, upon which I have entered to-day, which will, I trust, prove a blessing, both to myself and to my people. We have long felt much grieved at the listless state of the Singhalese Protestant Christians in the town. Very few of them attend our Places of Worship; nor have we been able to prevail upon them to do so, by any means which we have as yet adopted. They have frequently been invited to come. Many of them have been supplied with Tracts and portions of Scriptures. They have also been exhorted to come and converse with us on the subject of the Christian Religion; but still they continue in a state of indifference. I have therefore determined,

Digitized by Google Original from HARVARD UNIVERSITY

by Divine Permission, to visit every Singhalese Protestant Family in the town, at least two or three times in the year, to converse with them on the importance of caring about their souls, and of using the Means of Grace, with which God has now so richly blessed them. Our Catechists have, during the last four or five weeks, visited many of these families, and entered their names in a book. They have already registered nearly 120 families, containing upward of 500 souls; all of whom have expressed a willingness to converse with me. Early this morning I commenced this duty, which I feel to be indeed a very arduous one. I visited four families this morning, which occupied me about an hour-and-a-half. In the first family I met three persons: in each of the other three families I met eight persons. They listened to me with considerable attention, promised to attend a Place of Worship in future, and to commence prayer and reading the Scriptures in their families. My visits will, at present, be confined to Protestant Christians; but should any of the Roman Catholics, of whom there are great numbers in the town, express a desire or willingness to converse with me, I shall not pass them by.

Oct. 3, 1836—I visited six families in the town this morning. Two of them are rather interesting families, attend Church, and read the Scriptures in their families. Three others appear to be living in total unconcern about their souls. At four o'clock I went to the village called Talwatte; but almost all the people of the village were from home, being engaged in their fields. I, however, had six hearers; four of whom were women. I endeavoured to impress upon the minds of these poor women the necessity of thinking about their souls. One of the men present told me, however, that, in this country, women were not required to think any thing about religion; that was to be done, he said, by the men. It is on this account that the women frequently express their astonishment at hearing me say that religion is intended for women; and that women have souls as well as men. When I asked one of the women, to-night, if she understood what I had been saying about Jesus Christ, she immediately ran into the house, instead of giving me an answer. It was then that the man told me, that women were not required to think on the subject of religion. The poor women in this country are kept in an awful state of ignorance. I do not think that I have yet met with one woman, in all my visits, who was able to read a letter.

Nov. 4 — This morning I visited nine of the Protestant Families in the town. I have this morning completed my first visit to these families. It has occupied me a shorter time than I at first anticipated. One of the reasons has been, that the weather, during the last few weeks, has been so very unfavourable, especially the evenings, that I have been unable to go into the jungle; and have therefore spent the time in visiting the families in the town. I feel thankful to God for having permitted me to adopt this plan, and for having thus far assisted me in the execution of it. The number of families, whom I have this time visited, is 128; 123 of them Protestant Christians; the other five, Roman Catholics. The state of these families presents a very deplorable picture to the mind of the Christian. Between thirty and forty families are living together without marriage. In some families, one of the parents is a Heathen: eighty children in these christian families are unbaptized. The total number of souls in these families is about 580. The number whom I have instructed, during my visits to them, has been about 500 adults—many of whom were Heathens—besides several hundreds of children. A few of the families appear to be in earnest respecting the salvation of their souls; but the number is very small. By far the greater part of them are utterly careless. They live as if they had no souls; and act as if they believed, with their Heathen neighbours around them, that there was no God. The result of visiting these people has already appeared in the increase of our Congregations.

In a Letter bearing a later date, March 4, 1837, Mr. Oakley relates, that, in prosecuting this plan, he had sought out Mahomedan and Heathen Families, as well as the nominally Christian, in the town of Kandy. "I have," he writes, "already visited upward of 320 families; of whom about 120 are Protestant Christians, 60 Roman Catholics, 40 Hindoos, 40 Buddhists, and 60 Mahomedans. Several families, Roman-Catholics and Mahomedans, have refused to see me."

Digitized by Google Original from HARVARD UNIVERSITY

Some of the excellent effects produced by this plan of visitation are stated by Mr. Oakley; illustrating the familiar saying, that "a house-going Minister makes a Church-going people."

March 4, 1837—Since this visit, our congregations have rather improved. Several females have also attended our Place of Worship, who were very seldom seen there before. I have also been much gratified to learn that two or three families have commenced Family Prayer, and reading the Scriptures in their families.

The following brief remark, occurring in the course of Mr. Oakley's Journal, pointedly and well exhibits the

Difficulty of exciting Honest Inquiry after Truth.

Dec. 22, 1836—A remark which fell from a Mahomedan Priest, in the course of our conversation to-day, shewed very forcibly the difficulty to be expected in preaching the Gospel to the Mahomedans, and the still greater difficulty which they have in hearing. He said, "The reason we do not like to search the Christian Religion is, lest any doubt should arise in our minds respecting the truth of our own religion."—Surely the devil never could have devised a better means for keeping people in ignorance and error, than teaching them that it was sinful to doubt whether they were right or wrong.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

THE Journal of the Rev. A. N. Brown furnishes the following

Notices of Native Notions and Manners.

Nov. 27, 1835—Poor Paringaringa has died. When his relations found that he was dying, they wished to remove him out of the Settlement; but he objected, and urged his wife not to follow the native customs for him when he should be taken away. As soon as he was dead, they made the house sacred, and had it nailed up. A party of Natives proposed to strip our houses, as payment for the death of Paringarina; but Waharoa opposed the measure.

Nov. 28—I opened our native house, in which Paringarina died, and then sent for Waharoa; but he says that the tapu cannot be taken off the house, although it is in the midst of our Settlement, unless we pay for having it made *noa* (common). Paringaringa was buried to-day. His relatives had kept the body until my return; and I therefore felt it right to be present at the ceremony, especially as it afforded an opportunity of speaking to his friends on the Resurrection. Yesterday, I requested his tribe to allow him to be buried in a coffin. This, however, they refused to do then, as being contrary to native customs; but I was pleased to-day, on finding that they had so far overcome their prejudices on the one hand, and attended to my wishes on the other, that the body was placed in a large box, which they buried in a grave, on my shewing them how to dig it. When directing them to press the earth down on the box, the widow said, "Let the earth rest lightly on him, that he may be able to rise again." I found that Paringaringa's friends entertained the idea that he died a believer, and had gone to heaven; but so blind are they to every thing of a spiritual nature, that they had placed in the box two small loaves—which Mrs. Brown took yesterday for the widow and mother of the deceased—in order that he might have something to eat, on his way to heaven.

Dec. 1—Last day of kumera planting. A large party assembled; but no opportunity was afforded of speaking to them of that only Name under heaven given among men whereby we must be saved. A human head, dressed with feathers, was placed on a fallen tree in their midst; and sometimes, in their horrid war-dances, one of them would brandish about the head in his hand, and by this action apparently increase the savage exultation displayed in their fiend-like countenances.

Dec. 6: *Lord's Day*—The Services in the Settlement have been well attended; as have also the schools, by 49 boys, 90 girls, and 63 infants. In visiting the Ropi in the afternoon, Ngakuku accompanied me: and when I had finished the Service, he got up and addressed his countrymen in a very pleasing manner; yet with much boldness, when he alluded to their national crimes. An old man present inquired, whether, on reaching heaven, we should not grow old and die, and then ascend to some place higher than heaven. He seemed quite unable to comprehend that there could be a place in which *the inhabitants shall no more say, I am sick.* In returning from the

Digitized by Google Original from HARVARD UNIVERSITY

Ropi, I called on Paringaringa's Tribe. His widow was perched upon the stump of a tree, making a dismal howl. I approached her, and said, "If Paringaringa died a believer, he has ceased crying." This arrested her attention, and she entered into conversation. Among other things, she inquired whether the spirit of her husband did not return every night, and sleep in her hut. This appears to be a native opinion; for the widow and mother of Paringaringa always leave a vacant place by the side of their beds, for him to repose on. The widow complained of a pain in her chest. I told her it was caused by her continual moaning and crying. She replied, in an angry tone, "Do you think it is sweet to me to sit here crying? No, it is not; but I am obliged to do so; for if I leave off, the men accuse me of being lazy, and say that I have no love for Paringaringa." How hard is the bondage of Satan!—his service, sin; his wages, death.

Feb. 17, 1836—Ngakuku was busily engaged yesterday and to-day in splitting a tree for the posts of our Chapel; but the tree, although standing in the midst of his plantation, is claimed by some other Natives; who, in order to make Ngakuku desist from his work, and resign the tree, called it the head of one of our leading Chiefs, thus rendering it sacred. They then inquired, as Ngakuku seemed disposed to continue his employment, whether he would split up the head of Tiwa, the Chief after whose name the tree had been called. "No," he replied; "I will not split Tiwa's head; but I will split up my own tree;" and he continued his work till the evening. When he came to me at night, and related the circumstance, I felt convinced, that, just as his claim to the tree might be, he would be involved in difficulty, and perhaps in danger, if he persisted in splitting it; and I therefore urged him not to strive with the Natives on the subject, but to resign it quietly. He consented to do so; observing, that he could not see that it was right, but he supposed that my understanding was the straight one.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Instructions of the Committee were delivered to Mr. John S. S. Robertson, by the Clerical Secretary, on occasion of his departure to Bombay; and he was commended in prayer to the favour and protection of Almighty God, by the Rev. John Hawtrey.—Mr. Robert Philips and Mrs. Philips embarked at Gravesend on board the "Ganymede," Capt. Miller, on the 16th of June, to join the Rev. F. Owen, South Africa, and sailed the following day.—Mr. W. Croley left Sierra Leone, on board the "Gentoo," Capt. Dodds, on the 6th of May, and arrived in London on the 28th of June.

Baptist Miss. Soc.—Mr. Joseph Harris, with his family, has sailed for Ceylon, in the "Herald," Capt. Watt.

British Renunciation of Idolatry—Appeals have not been made in vain, on this subject, to the consciences of our countrymen. The Religious Societies connected with India have addressed forcible Memorials to the Legislature, and Petitions are coming from all parts of the Kingdom. Many persons, indeed, display disgraceful ignorance and criminal apathy in regard to the dishonour so long done to Almighty God, by our national countenancing of Idolatry: but the religious conscience of our country is beginning to be effectually roused. Her Majesty's Ministers are so well aware of this fact, that, while the East-India Directors have superseded Sir Peregrine Maitland as Commander-in-Chief at Madras because he nobly tendered his resignation rather than enforce the attendance of any Officers and Men under his orders on Idolatrous Ceremonies, notice has been given, in both Houses of Parliament, that Government will issue such orders on the subject as shall satisfy the most conscientious persons. It remains, as an act of common justice, that Sir Peregrine Maitland, whose heroic sacrifice of interests very important to himself and his family has mainly contributed to rouse the spirit of the country, should be forthwith re-instated in his command, or advanced to one still higher. We strongly recommend to our Readers a pamphlet just published, by a "late Resident in India," entitled, "The Connection of the East-India Company's Government with the Superstitions and Idolatrous Customs and Rites of the Natives of India, stated and explained, with a large Appendix of Documents."

Female Servants' Soc.—From the Twenty-fifth Report of the "London Society for the Improvement and Encouragement of Female Servants," it appears, that, during the year, 80 Bibles and 532*l.* 7*s.* in money have been distributed, in 362 Rewards, to Servants who have lived from one to twenty-two years in their respective situations.

Mr. Wild of Charing-Cross has published a large Map of the World, so constructed and coloured as to shew the Languages and Dialects into which the British and Foreign Bible Society has translated the Scriptures or aided in their distribution; the position of the places where Societies have been formed; the population of those countries for which versions have been prepared; and the relative proportions of Christianity, Mahomedanism, and Paganism.

SOUTH AFRICA.

Church Miss. Soc. — Mr. Hewetson (see p. 76) and his Family, with the exception of one of his children who died at the Cape, safely

Digitized by Google Original from HARVARD UNIVERSITY

arrived at Port Natal on the 11th of March, and were staying there with Mr. Owen.

MEDITERRANEAN.

Church Miss. Soc.—Miss Wilcox (p. 302) arrived at Syra on the 1st of June.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. Frederick Wybrow, in a Letter, dated May 3, 1838, communicates the painful intelligence of the death of the Rev. John Charles G. Knorpp, and Mrs. Knorpp, his wife. Mr. Knorpp died of fever on the 29th of March last; and Mrs. Knorpp, from over exertion in consequence of Mr. Knorpp's illness, on the 2d of April.

Dreadful Famine—The Western Provinces are suffering under the dire effects of a Famine, more severe, it is said, than has been known in the memory of man. We quote a few of the painful notices of this subject:—

The scenes, which are described as now too common in the Western Provinces, are calculated to open the coldest bosom to the call of benevolence. The heaven above is as brass, and the earth beneath as iron. The staff of life, by the mysterious dispensation of Providence, has been, for a time, taken away. The villages, exhausted of their supplies of food, are deserted by their starving population: who eagerly crowd into the towns, in the hope of obtaining the means of prolonging existence; and, in hundreds of instances, perish before they can reach the means of relief. The principal cities present the most gloomy spectacles, in the emaciated forms of the dead and dying. This is, of all others, an occasion which calls for the prompt and energetic exertions of those whom God has blessed with plenty. A rupee, observes a correspondent at Agra, will keep one human being alive for a month.

—*April.* Heart-rending accounts of the famine are still pouring into Calcutta from the North-Western Provinces. At no period within the memory of man has the country been visited with an equally severe affliction. In the famous Chahee Famine of 1783, which lasted for two years, the desolation was less than at present: the same distress did not prevail, because agricultural labour was not entirely stopped, and then wages enabled the people to procure food enough to support existence.

Such is the extent of this calamity, that Government has found it needful, in order to relieve the pressure on the people, to relinquish 600,000*l.* of revenue; and the most energetic measures have been taken to prevent depredations on the granaries—natural to a starving population, but aggravating the general calamity by enhancing the price of food.

CEYLON.

Church Miss. Soc.—The Rev. Thomas Browning, a communication from whom appears in a preceding page, was on his return home, on account of very impaired health; but died on the voyage, on the 7th of July, within one day's sail of England. Mr. Browning had laboured faithfully and zealously in Ceylon, as one of the Society's Missionaries, for nearly eighteen years.

WEST INDIES AND GUIANA.

Church Miss. Soc.—In this Mission, also, the Society has lost two Labourers by death. Mrs. Youd, wife of the Rev. T. Youd, of Bartica Point, Guiana, died in April, from the effects of her confinement; and Mr. Joseph Nevey Williams, Catechist at Trinidad, on the 23d of May, of fever, after seven days' illness.

UNITED STATES.

Summary of Missions—The Editor of the "Foreign Missionary Chronicle," having completed, as far as the means accessible to him would allow, a general Survey of Protestant Missions among Unevangelized Nations, gives the following result of his investigation:—

From this Survey it appears, that, in connection with various Protestant Societies or Boards, there are, in different parts of the great field, 797 Missionaries, and 222 European or American Assistant-Missionaries: the much larger part of these are married men. Of the Ordained Missionaries—including the United Brethren, who, perhaps, are not all Ordained—there are, in West Africa, 24; South Africa, 94; the regions adjacent to the Inland Seas, 49; China, Burmah, or India beyond the Ganges, 45; India within the Ganges, 165; Ceylon, 28; Indian Archipelago, Australasia, and Polynesia, 81; West Indies, 203; North-American Indians, Greenland, and Labrador, 108. The Returns of Communicants and Scholars are very defective; but give 98,720 Communicants, and 96,478 Scholars: from the details of the Survey, we may safely estimate the entire number to be from one-third to one half larger than have been numerically reported.

The number of Missionaries, exclusive of Assistants, in connection with the principal Missionary Societies or Boards, as reported in this Survey, is as follows:—United Brethren, 105; Church Missionary Society, 73; London Missionary Society, 110; Wesleyan Missionary Society, 170; Baptist Missionary Society, Eng. 34; American Board of Commissioners, 121; Baptist Board of Missions, 40; Methodist Missionary Society, 30; Episcopal Board of Missions, 12; Presbyterian Board of Foreign Missions, 10.

Schism in the Presbyterian Church—We extract the following information from the "Inverness Herald":—

For some time past, there had been keen discussions in the General Assembly of the Presbyterian Church of the United States; which led, last year, to the exclusion from the Presbyterian Church, of the Synods of Utica, Geneva, Genesee, and Western Reserve. The sentence of exclusion was pronounced, on the ground of certain practices, inconsistent with Presbyterian Order, which they refused to abandon. This year, deputations were sent from each of the excluded Synods, as usual, to the General Assembly, which met in the Seventh Presbyterian Church of Philadelphia. One side of the Assembly maintained that the sentence of last year was illegal, and insisted on the commissions being sustained; while the other insisted that the sentence was right, and must be maintained by the rejection of all commissions from the excluded Synods. This issued in the formation of a Separate General Assembly, which met in the First Presbyterian Church of Philadelphia, and is styled the "Constitutional General Assembly," while the other is styled the "Orthodox General Assembly." The Clerks and Records of the Assembly are with the Orthodox party, and the Records have been formally demanded by the other side. A legal action has been commenced before the competent Civil Courts in the United States, for having it declared which party is entitled to exercise the rights belonging to the General Assembly of the Presbyterian Church. On the decision in this case it will depend which party shall possess the property belonging to the body, and the controul over their Seminaries of Education, many of which are of old standing, and have long enjoyed a high reputation. It is but just to say, that, hitherto, a becoming temper has been displayed on both sides. We have seen as yet no authentic accounts, as to the precise number of adherents on each side, so as to judge which is the most numerous. But both parties number names of high respectability in the Presbyterian Church.

Digitized by Google Original from HARVARD UNIVERSITY

SUFFERINGS OF IMPROVIDENT NATIVES, FROM THE LAST WINTER IN LABRADOR.

THE Missionaries of the United Brethren at Okkak, under date of the 3d of August, send the following appalling account of the sufferings of some of the people:—

We proceed to give you some account of the distressing circumstances of our Esquimaux during the past winter; premising the remark, that, to the best of our knowledge, such a season of want and of suffering has not been known on this coast since the commencement of the Mission. The supply of cod-fish last summer and autumn was considerable, and several thousands were taken and dried by our people. There were, however, too many of the latter who neglected to turn to proper account this valuable gift of God; preferring rather to depend for their winter sustenance on their expected success in catching seals during the autumn. This success it pleased God, however, to withhold. The seal-hunt failed entirely; and as those who went to a distance in the hope of taking seals in nets met with equal disappointment, they were exposed to the utmost distress from want of food, being unable to find their way back to us for many weeks. When at length they ventured to return across the thin ice, their emaciated appearance sufficiently bespoke the dreadful sufferings which they had undergone. We afterward heard, not without shuddering, that they had been compelled, by dire necessity, to feed even upon dogs which had died of hunger.

As the winter advanced, the distress increased—the small stock of provisions which they had laid up at home being speedily consumed; and the attempts to catch seals upon the thin ice meeting with no better success than formerly, we found it necessary to assist the sufferers out of the store.

As it was evident that this relief could not be afforded for an indefinite period, another expedient was resorted to, to obtain the means of subsistence. A considerable number of our people went into the interior of the country, to fish for trout in some small lakes, or to hunt land animals. We had, in consequence, for a season, but few hearers in Church: even of those who were at home, some attended but indifferently; a neglect which we could in some measure excuse, knowing how much they had to suffer from hunger and extreme cold. Festival Services and the Holy Communion were neglected by none who were not detained at home by sickness.

In the Easter Week, tidings were received from the absent members of our flock of a very discouraging nature. They had met with a very small supply of trout, and no great quantity of hares and partridges. In the following weeks they began to return to us: but several families had to remain behind, being exhausted by hunger and fatigue; nor were they able to pursue their homeward journey, till we had sent them a portion of food. You may imagine, Dear Brethren, what our feelings were, when we beheld these poor half-starved creatures return to our place: we saw men, in the prime of life, with emaciated faces and bent bodies, crawling feebly along with the help of a staff, and apparently ready to sink under their own weight. One of the sufferers had been left behind by his own brother, whom the law of self-preservation urged to make the best of his way to our Settlement: on hearing of the circumstance, we immediately sent off two Esquimaux with a supply of food for the poor forsaken man and his family, and with directions to convey them hither as soon as possible; but the object of our solicitude was already too far reduced, and he breathed his last in a few hours after his arrival.

The horrors of this unexampled season of Famine were not a little increased by the mortality which prevailed among the dogs: the number of these useful animals being reduced from 300 to little more than 20, by disease or starvation, the Esquimaux were deprived of the ordinary means of transport.

In the month of April, finding that there was no prospect of any immediate supply of food being obtained either from the land or the sea, and the stock of provisions in the store belonging to the trade being exhausted, we thought it right to appropriate 20 cwt. of flour belonging to our household stores for the use of our poor people. Great was their thankfulness for the relief hereby afforded. We were aware that this procedure was connected with some risk to ourselves; for had the Harmony been prevented, by any accident, from reaching us this year, we should have been ourselves reduced to the greatest straits.

Digitized by Google Original from HARVARD UNIVERSITY

Missionary Register.

AUGUST, 1838.

Biography.

BRIEF MEMOIR OF ESTHER, A DELAWARE INDIAN WOMAN,

AN ASSISTANT IN THE BRETHREN'S MISSION IN UPPER CANADA.

THE following notices appear in the Diary of the New-Fairfield Mission, under date of April 10, 1833.

The remains of the Native Assistant, Esther, wife of the Indian Brother Israel, were committed to the grave. Her unexpected departure made a mournful impression on the whole congregation; the deceased having for a number of years been a faithful and much-beloved Assistant among her own sex, ever ready to advise, and to aid to the best of her ability. She was a sister of the late Native Assistant, Jacob.

As early as the year 1777, at the age of ten years, she, with her parents, took up her abode at Lichtenau, on the Muskingum, in the vicinity of which Missionary Station they had lived among the Heathen Indians; her father being a chief of the Delaware Nation, and her mother a white woman who had been taken prisoner by the Indians in her youth. Her father having some relatives residing at Lichtenau, the family from time to time visited there; and, on these occasions, our late Sister was deeply impressed with what she saw and heard among the Christian Indians, and in their meetings for Religious Worship.

The sacrifices, feasts, and dances of the Heathen became so disgusting to her, and the desire to live among her believing countrymen increased to such a degree, that she repeatedly importuned her parents to remove to Lichtenau; which her father partly promised, but still deferred from one time to another. Being loath to resign his dignity as Chief, and to relinquish Paganism altogether, he resolved to attend, at least once more, a National Council, held at Fort Pitt, afterward Pittsburgh; and some of his relatives from Lichtenau, among whom was the Native Assistant, Thomas, being on the eve of returning thither, he resolved to accompany them thus far, and then proceed on his journey.

Our late Sister availed herself of this opportunity to gain the object of her ardent desire, by clandestinely following the party, who travelled on horseback, until it was too late to send her home. They had proceeded nine miles without discovering her, when, arriving at a river, they halted; and the child, conscious that she could not cross alone, was under the necessity of making her appearance before them. Her father seeing her ready to sink with exhaustion, at first chided her severely for running away from her mother, and encumbering him on his journey; but when he learnt her motive, he was so overcome, that the tears trickled down his cheeks, and he resolved at once to renounce every thing, and to yield to his own convictions and to the importunities of his little daughter. Taking leave of the company, he returned home with the child—disclosed his resolution to his wife and the rest of his children—and, after disposing of his effects, removed with all his family to Lichtenau, where in 1777 he was baptized, and received the name of Israel.

The deceased used to relate, with what humility and respect her parents and herself regarded the congregation of believers; and how they would sit down before the door of the chapel, deeming themselves unworthy to enter. As it regarded herself, however, these impressions gradually wore off, and she relapsed into a state of total indifference. Her father in the sequel sharply rebuked her, saying, "It was at YOUR instance that your mother, myself, and the rest first came hither, where we have since received baptism: and now YOU ALONE withhold your heart from the Saviour, and remain unbaptized!" Her relative, the Native Assistant, Thomas, being present, added, "Truly her heart must have become as hard as a

Digitized by Google Original from HARVARD UNIVERSITY

stone." These words were deeply impressed on her mind: she burst into tears —became sincerely penitent—and could never rest satisfied until she was admitted to baptism; which was administered to her in 1780, by the late Missionary Heckewälder.

In 1787 she became a communicant; and the same year was married to her first husband Lewis, by whom she had six children. Her deportment was correct and retiring; and when in the sequel the Indian Congregation was scattered and dispersed, she approved herself a faithful member, honouring her profession both among Christians and Heathen. She was one of those who were captured and carried prisoners to Pittsburgh, but afterward released; and her father was one of that martyr-band, who, in 1782, were murdered by the Whites at Gnadenhütten on the Muskingum.

In 1807 she married her second husband, Israel, by whom she had two children. For twenty-seven years, she served as a Chapel Servant and Native Assistant with great faithfulness; taking a tender interest in the welfare of the whole flock. To do a kind office for her Teachers, or to wait on the sick and afflicted, was her delight. Her husband, who was quite lame for the last eight years, shared her unremitting attentions; which, with the care of all her household and the families of her married children, gradually undermined her robust constitution. During the late season of making sugar, she remained at home on account of her health; but took a severe cold, which brought on an attack of fever; and after being confined to her bed for three weeks, she departed happily in the Lord, aged 67 years.

MEMOIR OF JAN KAPITEIN,

A CORANNA CHIEF, CONNECTED WITH THE WESLEYAN MISSIONS.

This converted Chief was killed by a lion, in June 1836. The subjoined account of him appeared in a late Quarterly Paper issued by the Society.

Jan Taaibasch, or Jan Kapitein, the subject of the following narrative, and late Captain of the clan of Corannas belonging to the Umpukani Station, could, with tolerable correctness, trace the line of his ancestors to that remote period when they held possession of the country about Capetown. Through various causes, some of the progenitors of the Hottentot and the Coranna Tribes retired from the sea-shore into the more inward parts, till they came to the banks of the Great Orange River: here, owing to some disturbances, a division took place; and one part took the route up the Orange River with one as their captain whose name was Cara, from whom all the various clans of this tribe were subsequently denominated Corannas, and from whom Jan Kapitein was not a very distant descendant.

From the Orange River they moved farther into the interior, until they fixed themselves on the banks of what is called the Hart River. When Jan Kapitein was quite a youth, Missionaries of the London Missionary Society endeavoured to form a Station with his father's clan, whose name was Hart Taaibasch, then captain of that people. In order to bring these degraded people to a knowledge of better things, as they could not well spare a Missionary that Society supported among them, for years, a Native Teacher or Assistant. At this time young Jan attended the school for instruction; but before he became properly acquainted with the alphabet, by the invasion of an enemy the whole tribe were obliged to fly from their residence, and were scattered over the country; consequently the Teacher was left without people, and the favourable opportunity of instructing men came to an end. However, it is worthy of remark, and a matter of encouragement, that the labour then bestowed was not in vain. The seed then sown did not die: it lay concealed in many a heart; and wanted only to be watered by the Means of Grace, and warmed by the genial rays of the Sun of Righteousness, to cause it to bring forth fruit to God's glory.

Among those who never totally lost these early impressions, was the subject of this narrative; but being surrounded with darkness of the most gross kind, and solicited to crimes of the most horrid nature by his companions, he became the slave of every vice to which they were

Digitized by Google Original from HARVARD UNIVERSITY

addicted. Yet, in the midst of all, former impressions were not totally erased: conscience was not completely *seared as with a hot iron*, but strove to do its office: as he afterward often said, he was a miserable man, for he knew there was *a Judgment to come*.

His father having died, the government of the people devolved on him. In this state of comparative ignorance as to his soul's salvation he remained until the year 1831, when the place of his residence was visited by the Missionary from the Buchuaap Station. The Word of God was then made the means of awakening several to a knowledge of their sinful state, among whom Jan was one: he was led to seek the Lord with *full purpose of heart*, until he was brought to *behold the Lamb of God which taketh away the sin of the world*. In His Name, and through faith in His blood, he found salvation; and was enabled *to rejoice in hope of the glory of God*. Many others *witnessed a good confession*. They had Prayer Meetings established among themselves, and meetings for spiritual conversation; from which Jan never absented himself, except in cases of indisposition. With joy does the Missionary remember the period, when the woods and the valleys resounded with the prayers of these sincere worshippers of the God of Israel.

Jan now became very earnest in his entreaties for a Missionary to reside among his people. In 1833, Mr. Jenkins was appointed to form a Station with his people: but the part where they resided was so barren, that it was unfit for a Mission Station. He therefore started, with his Missionary and his people, in quest of a better country. After travelling far and seeking diligently, the country which we now occupy was found: it highly gratified him, and he said, "Now I can sit still, and hear the Word of God." Not being content to eat his spiritual morsel alone, he made every preparation for the purchase of a tract of country for himself and his people, and hastened to fetch those who had stayed behind in the old barren country: after an absence of three months, he returned with a large party. Still he had to contend with many difficulties from his people; in the midst of which he shewed a wonderful degree of Christian fortitude and perseverance.

In the absence of the Missionary to Grahamstown, Jan, by the solicitations of some of his people, left the Station for a time, and removed a small distance from it. But he had scarcely lost sight of the place before he was convinced that he had acted wrong; and went immediately to his uncle, who was a pious man, and confessed his error, and resolved on returning again to the Mission as soon as he came back from a hunting expedition on which he and his people had determined. But *God's ways are not as man's ways*: he went, but returned no more.

In the month of June 1836, he, with his people, started off on a hunting expedition, in order to procure some elands, the flesh of which is to them very useful for food, and their skins very valuable for shoe-soles, and also for barter. As they were travelling one day, and at a considerable distance from the Mission Station, they came just before sun-set to some old cattle-folds, where they thought was a proper place to unpack their oxen and tarry for the night. Just on the spot they saw an enormous lion, which they determined on despatching, knowing that if he were to remain there during the night, unmolested, their lives would be in danger; and as it was near dark, and in a strange country, they knew not where they should get such a favourable spot as the present for a sleeping-place. Accordingly, Jan, with a number of his people, armed with guns, mounted their horses, and approached near the animal. Jan, who was always noted for extraordinary courage, dismounted, and gave the reins of his bridle to his brother Jakob, who with all the others sat still on their horses. He fired at the lion, but missed him: immediately the animal made a bound toward him. His brother Jakob, seeing that, said, "Spring upon your horse: he is coming on." Before Jan could get fairly mounted, the lion sprang upon his horse, and with his left paw fastened upon the thigh of the docile animal, and his right paw on the saddle. Immediately the horse gave a tremendous kick, and extricated himself from the hold of the lion, but precipitated Jan to the ground. The lion seized his powder-horn, which, according to native custom, was buckled round his loins; and attempted to grasp his head, which he defended with his left arm, the sinews and arteries of which were bitten through by his tremendous grasp: his hat lay in one place, and his gun in another. His brother Jakob could afford him no assistance, for his horse ran away with him at the sight of the animal:

Digitized by Google Original from HARVARD UNIVERSITY

the other part of the company made off, being intimidated at the first approach of the lion; and, had it not been for the conduct of an intrepid youth, who ran to Jan's assistance, and on whose approach the lion left him, he would in all probability have been torne to pieces on the spot. As soon as he was a little recovered, he expressed his conviction that he had received a death-wound. He much lamented having left the Station, and spoke of his determination of returning, if spared, and cleaving closer to the Word of Life. No medical aid was near: he had to subsist wholly on animal food; and, being exposed with his wounds to very severe frost, a mortification took place, which ended his earthly career: nor was the report of the accident brought to any of the Mission Stations until the help afforded arrived too late. He was not permitted to see his family, to whom he had an uncommon attachment; but died and was buried in the wilderness. A pious uncle of his, being one of the company, frequently interrogated him as to the state of his soul in the approach of death; to which he received answers the most satisfactory. The same pious uncle states, that "from the time of the accident to that of his death, he gave himself wholly to prayer." His firm and constant reliance was on the blood of the atonement; and his last words were, "All is peace! all is peace! all is peace!"

Jan Kapitein was about thirty-three years of age—five feet nine inches in height—well formed—of an open countenances—prightly and intrepid in his manner—kind in his disposition. When he had tasted the pardoning love of God, its effects were seen in his conduct: he was affectionate to his Missionary—conscientious in regard of the Sabbath—opposed to every thing immoral—regular in family prayer: he was constant in devotional exercises; and was never absent from the public Means of Grace, but through indisposition of body.

Thus lived and thus died Jan Kapitein, a converted Coranna—the fruit of Missionary Labour—and a crown of rejoicing to the friends of Missions in the day of the Lord.

The Committee remark on this narrative:—

The ways of Providence are always wise, but they are frequently to us very mysterious. Jan Kapitein was one whose life appeared in every respect most desirable: he was a converted character, adorning his profession of Christianity among a Heathen People: he was a Chief, having great influence among a numerous tribe, and exerting his influence in favour of Christianity: he was young; and, in the ordinary course of events, might have been expected to live many years—a stay to the Mission—an example to his people—and a blessing to the part of Africa where he resided. But God's thoughts are not as our thoughts; and it becomes us to bow with submissive resignation to the counsels of His wisdom.

It is encouraging to be acquainted with such instances of Missionary Success as that now recorded. The termination of Jan's life was indeed afflictive; but we sorrow not as those who have no hope. Many African hunters have shared a similar fate: they are unavoidably exposed to great danger; but how few have been able to say, when expiring in consequence of their wounds, "All is peace! all is peace!" This is the triumph of Christianity.

This narrative illustrates the character of the people, and the nature of the country visited by the Missionaries. The desultory habits of a tribe of hunters are very unfavourable to Christian Instruction and conversion to God; and yet, with these disadvantages, the Gospel has prevailed. It is suited to the Jew and to the Greek, the Barbarian and Scythian, the bond and free. However unfavourable the mode of life of any people may be, the Gospel can reach them; and it is the duty of the Christian Church to send it. At the same time, our sympathies and prayers should follow those who go as our representatives to Heathen Tribes. Let us not forget their difficulties, trials, discouragements, and dangers. Let them have our prayers and our support; and let us labour for the increase of their number, until every nation, and kindred, and people, and tongue shall have heard the Gospel; and the Son shall have *the Heathen for his inheritance, and the uttermost parts of the earth for His possession.*

Digitized by Google Original from HARVARD UNIVERSITY

NOTICE OF A NATIVE SCHOOLMASTER IN SOUTH AFRICA,

AT THE LONDON MISSIONARY SOCIETY'S STATION AT BETHELSDORP.

THE Rev. Adam Robson, of Bethelsdorp, reported, in March 1836, that the School at the Out-station of Port Elizabeth was conducted in the most successful manner by a Native, whose truly Christian character had secured the esteem of all classes. Mr. Robson, having been requested to furnish further information respecting this Native, sent the following reply in February of last year:—

The Native Schoolmaster, concerning whom you were desirous of receiving further particulars, is now no more. He died on the 5th of May, at Bethelsdorp, to which place he had been removed for a change of air, and was interred there on the 7th. He bore a long illness with Christian fortitude and resignation, and peacefully fell asleep in Jesus. The impression made on my mind, by my last visit to him, will not easily be obliterated. He was then very weak, and death was evidently approaching: of this he was himself fully aware. I inquired how he felt in the immediate prospect of death, and told him to look to Jesus. He replied, "The gracious Redeemer has not forsaken me. I wish to depart from this world, that I may be free from all sin, and be with Christ my Saviour." These were among his latest words, and he expired soon after.

Two waggons were sent from Bethelsdorp to Port Elizabeth on the morning appointed for his funeral, to convey such children thither as had been under his instruction, and were desirous of paying the last token of repect to his memory.

I viewed the grave with peculiar feelings. In the days of his unregeneracy, I had often admonished him, whom we were now consigning to the earth, to desist from sin, and to seek through Christ for salvation; and to that God, who blessed my endeavours, I attribute all the glory. I feel an attachment to his memory, and to the spot where his mortal remains are deposited. He was the first of those who affixed their signatures to the Temperance Rules, when I established the Society at Bethelsdorp—the first adult whom I baptized here—and he is the first member of this Church who has been called home.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(*Continued from* p. 313.)

FRANCE.

Progress of the Scriptures.

I AM come to London as the Deputy of the Evangelical Societies of Geneva and Paris; and I would unfold to you their plan of proceeding on this subject. We have four Classes of Labourers:—first, Colporteurs, who carry the Word of God; then Assistants, who go to cultivate the seed sown by the Colporteurs, and bring the Truth near to the hearts of men; then, thirdly, Ministers, Ordained Pastors, who come to places where many souls have been converted by the Word of the Living God, to assemble them together, to preach to them, and form them into a Church; and then, fourthly, Teachers or Schoolmasters, who come to teach the younger part of the population.

Your Report states, that the Bible has been received with joy in France and on the Continent; and I can give you an instance. Two days before I left Geneva, four weeks ago, we received from one of our Colporteurs the intelligence that he had been called to a village where the people desired to have the Bible: he went, and applied to the Mayor of the place, who said, "Well, my friend, I am very glad you are come: I will call for the drum"—(which is the manner in which Government publishes its orders)—"and then you shall sell your Bibles to the people who assemble." But he replied, "No, I will not do that: I cannot think of selling the Bible so: I will go

Digitized by Google Original from HARVARD UNIVERSITY

from house to house. Give me the names of the people, and I will go and speak about the contents of the Bible to them." He went in this way from house to house, and a large quantity of Bibles were sold in that place: and then the people said, "Explain to us the Word of God." This happened about three months ago; and who can tell what may be the results in that place, though nothing may appear at present? for there is that in the Word of God which cannot die. Some time ago, one of our Evangelists related to us, that he had been invited by fifty men to go to a village to preach to them the simple Gospel of Christ: at which he was quite astonished; for he had heard nothing about that village before; and he could not imagine what was the reason of this application: but we have ascertained that, three years ago, a large dissemination of the Word of God had taken place in that very village, and for three years no effects had appeared, and people might have said it was all dead; but now, after three years, it has appeared. Sometimes a century passes without the effect being seen.

I will relate an instance, which may be already known to you; for the public press in France has alluded to it. On the banks of the Channel is a place called Siomville, in Normandy, which was formerly Protestant: but a revolution took place, and persecution drove Protestantism from thence, and it became Roman Catholic; and the Protestant church, which still remained, was in ruins. But one copy of the Bible remained there; and, after two centuries, this copy, which was kept in the principal family of the place, led them to a better knowledge of Christ Jesus, and a desire to possess the Word of God. Some Colporteurs came to that place, and sold the Word of God to the people; and the effect was, that the whole population, with the Chief Magistrate at their head, went to the Romish Priest, and desired him to withdraw, saying that they could no more receive his doctrine. They then applied to the Protestant Pastor in the next town, desiring him to come and preach the Gospel of Christ to them, which he did; and within the last year he preached the Gospel to 2000 people there; and the Evangelical Society of Paris has now sent one of its Agents (who, I am happy to say, was educated in the Evangelical School of Geneva, of which I have the honour of being President) to minister to this new congregation; and these people have been brought to God, and to enjoy the blessings of the Gospel, by that one Bible, which had been preserved in that place for two centuries.

I will give you an instance of the efficacy of the Bible without note or comment. After the Revolution of 1830, our friends established a stall for the sale of the Scriptures in Paris; from which, however, they were compelled to desist. But one day, an old soldier of Buonaparte came to the stall: he saw a Bible: he bought it, and began to read it at home with his wife; and these two poor people found in that Bible the True and the Living God—they found God in Christ—the grace of God—the Spirit of God—the righteousness of Christ: they believed in God. But they found that they were quite alone: they knew nobody who knew that same God: they had no intercourse with Christians, and they could gain no information. They said, "We must go to church: there we shall find what we want." They went from one church to another, in one town and another: but they said, "This is not our God: this is not what we want." At length they came to one of the Chapels established by the Evangelical Society of France, in the very place where the St. Simonians for some time preached their horrible doctrines. There this poor soldier and his wife heard the Word of God: the preacher spoke of God manifest in the flesh—of Jesus Christ saving sinners, and giving eternal life to every one who believes in Him; and the poor man, looking to the preacher, said, "Your God is my God!"

This is sending the Word of God without note or comment. This is the demonstration of the unity which exists between your Society and our Evangelical Society—between the circulation of the Word of God, and the preaching of the Evangelical Society. I have recently left Geneva, that cradle of the Reformation: I have left the town where Calvin lived—May he live again, in the spirit of the Ministers and the People! I have crossed the Channel: I am come into this large city: I have gone into your Places of Worship; and there *I* could say, "Your God is my God!" I have been received into the houses of friends, and at their domestic altar; and there again could I say, "Your God is my God!" I am come

Digitized by Google Original from HARVARD UNIVERSITY

into this large Meeting, where I meet with British Christians of every Denomination; and here again I can say, "Your God is my God!"

But this is not enough. You know what is the state of the Continent, and especially of France; and we must pray, and we must work, and never cease our energies, till the time shall come when every Englishman, when every British Christian, may cross the Channel, and go into the first town of the Continent, and into every town in France, and enter into every church there, and say, "Your God is my God!" Still more, we must pray that the time may come very soon, very soon, when every Christian, every child of God, may go among every nation—every people in the whole earth—and go to their assemblies, and say, "Now, thanks be to God, my Father is your Father, and my God is your God!"

[*Rev. Merle D'Aubigny—at B F Bible Soc Ann.*

Our Colporteurs, who go from house to house to supply them with the Word of God, are pioneers to clear the forest. One of them entered the house of a chief magistrate, and was told to sit down. He took with him a Bible and a few Tracts. When he was seated, he began to speak to the company of the Lord Jesus Christ. The people were very angry; and especially the master of the house, who called him an impostor. The man was so moved to see that impiety, and to hear men term the Bible a bad book, that he began to weep. He told them that he was no impostor; that he was a servant of Him who had been crucified for sinners, among whom he was the chief; and was happy to suffer shame for His Cause. In that spirit of meekness, of love, and of true humility, he went away. A young Roman-Catholic Priest followed him—took him by the hand—embraced him—and stated that he had been so moved by his humility and love, that he wished him to return with him to his room. They spoke together on salvation. At the close of their conversation, the Catholic Priest prayed God to bless it, and to bless the man in the dissemination of his Tracts.

[*The Same—at Rel. Tr. Soc. Ann.*

As an observer and a labourer for the last four years in France, I wish to say, that I do not think that there is any great cause for alarm from opposition. The Romish Church, indeed, is highly incensed against us; but the Government is friendly. We have known this for ourselves, as Wesleyans in that country; where we have fourteen men employed, partly among the High Alps, and among the more distant parts of the country. Sometimes we have met with a little opposition from inferior Authorities at a great distance from the seat of Government; but it has no sooner been represented, than it has been corrected. I have the means of knowing, from an eminent Statesman there, that promises were given, of an extensive kind, that no persecution and no opposition of any kind should be allowed while he remained in power.

It is not uncommon, however, for this opposition to manifest itself. It does manifest itself, at the present time, in one of the towns of Normandy: it has done so in bygone days in smaller towns. Seven hundred Roman Catholics have recently begun to hear the pure Gospel of the Lord Jesus Christ preached by a Missionary there. But a circumstance occurred, which will throw more illustration on a question like this, than any opinion which I can give.

We had a little Chapel built in a certain part of Normandy; not of very large dimensions, for it would not hold above 200 persons. It pleased the Mayor of the village to lay a prohibition upon the Minister who was about to open it, stating, that the Code Napoleon should be put in force that day, by which not more than twenty individuals would be permitted to enter the Chapel. Bowing to authority—which all ought to recognise, proceeding from whence it did—for *the powers that be, are ordained of God*—the Missionaries did not venture to oppose this; but they quietly introduced twenty persons into the place; and, thinking that there could be no objection against suffering the crowds outside to hear what was said, they opened the shutters and windows, to enable them to do so. Hereupon, the Mayor, perceiving that his authority was not resisted, and that no evil, but, on the contrary, much good, might result to the village through these means, withdrew his prohibition the same evening; and sent to say, that perhaps it would be inconvenient for them to stand outside, and therefore he would give them full liberty to fill the place as well as they could.

Most encouraging remarks and sanctions have we received, humble as we are; and that, too, from high existing

Digitized by Google Original from HARVARD UNIVERSITY

Authorities in that land: and therefore I take the liberty of thinking, that there is not much, and will not be ultimately any insurmountable opposition to the circulation of the Holy Scriptures there.

[*Rev. Robert Newstead—at B F Bible Soc. Ann.*

Notices of Missionaries gone forth from Societies at Paris and Geneva.

I am deeply interested in the success of the two Societies of Paris and Geneva. When those establishments were first founded, we had no idea of Missions: but since that period, young people of those places, and many of the students educated at these schools, have gone forth on Missions to different parts of the globe.

I might particularly mention one young man, of an ancient patrician family of Berne, in Switzerland, who panted to leave his own country as a Missionary, and has now actually gone out—has abandoned his high station, with the holy purpose of preaching the Gospel of truth to the Heathen. He is gone to India; and has since written home to express the delight which it would give him again to hold in his arms a beloved brother whom he had left behind him, if he would join him in the same holy cause.

I would mention to you another instance of a man in humbler life than the preceding—of one of our Colporteurs, who is gone out to Canada, and has there found abundance of occupation as a Missionary. He visited a township near to the borders of the United States, and there, with the blessing of God, many of the population — of a Roman-Catholic population—have, by his exertions, been united to God. A Church is founded in that village; and, during the late commotions there, the rebels came to the members of that Church, to tempt them to return to the Roman-Catholic Faith. Rather than do this, 60 or 70 of these poor but faithful people quitted their fields and cottages, and went with their Missionary into the United States; returning to their own villages after the rebellion was suppressed.

I have given two remarkable instances, both of rich and poor persons of my own country, who have gone out as Missionaries; and I hope that such examples will be followed in England.

I call to mind, at the present moment, the words of a poor converted Singhalese Woman, who, when somebody asked her how it was that she appeared so happy, replied, while a copy of the Singhalese Bible lay open before her, by placing one hand on her heart, and pointing with the other to heaven, and exclaiming—"Christ here! Christ there!" If you have Christ in the heart as well as in heaven, you will not keep the Saviour to yourselves: you will contribute to make Him known wherever His Name has not been yet heard.

[*Rev. Merle d'Aubigny—at Church Miss. Soc. Ann.*

SWEDEN.

Gratitude of the Dalecarlians for the Scriptures.

I could produce numerous testimonies of the gratitude of the inhabitants of the different countries through which I have passed; but I will confine myself to one instance, furnished by the inhabitants of Dalecarlia, a remote province in Sweden.

These people are exceedingly poor; and frequently, in bad seasons, are under the necessity of eating bread made from the bark of trees. On one occasion, their harvests had failed, and they were reduced to the utmost distress: in this exigency, an appeal was made to the benevolent feelings of the inhabitants of this country; and a supply of corn and of clothing was sent out, by a Society in London, for the relief of the sufferers. The Committee of the Bible Society accompanied this gift with a number of copies of the Holy Scriptures. It happened, soon after this, that a war broke out between Sweden and England, owing to the influence of Napoleon; although, I believe, it never came to much more than a simple proclamation. On this occasion, as usual, an additional Prayer was introduced into the Church Service of Sweden, called the War Prayer; the object of which was, to implore success for the Swedish Arms, and to draw down confusion on those of her enemies. On this Prayer being introduced into the churches in Dalecarlia, the inhabitants, as was natural, inquired, "Who are our enemies? with whom are we at war?"—The reply was, "The English." "The English!" they exclaimed; "it is impossible: the English cannot be our enemies! We were in want of bread, and famishing with hunger, and the English sent us corn. We were exposed to the rigour and severity of winter, and the English sent us clothing. And, what is more, the English sent us Bibles: it cannot be that the English are our enemies." And they could not rest satisfied until they had sent up a Petition to the Government,

Digitized by Google Original from HARVARD UNIVERSITY

for the discontinuance of that War Prayer: and, to the credit of that Government be it stated, that, on receiving the Petition, which was well worded, and drawn up by one of themselves, the Prayer was discontinued in that part of the Swedish Dominions. [*Rev. Dr. Henderson—at B F Bible Soc. Ann.*

ICELAND.

Happy Influence of the Bible throughout the Island.

It was said, the other day, by an eloquent orator, that the Bible was the MORAL PATHWAY for the communication of the spiritual influence of Heaven unto man. No description of that Blessed Book, I conceive, could be more appropriate. But if such be the Bible, what, I would ask, is the Bible Society? It is an association of Labourers, exerting themselves to the utmost to carry on that pathway into the remotest bounds of the earth. It is yours, to cut through mountains—to level valleys—to construct bridges; and, by a variety of means and in a variety of ways, to convey the materials of that pathway into every region: and, as we have heard this day, you have succeeded in carrying it into France, into Belgium, Germany, Spain, Portugal, Italy, Greece: you have laid it down in the length and breadth of the vast Empire of Russia; and though, for the present, there is a strike among the native workmen, yet the work is still carried on partially by others; and I trust the time is not far distant, when these native workmen will resume their labours, and render it available to the sixty millions of Russia's population.

You have carried this pathway, also, to Greenland, and to Iceland; and there, amidst its icebergs and volcanoes, its geysers and streams of lava, you have extended it, in order that that life-giving, renovating, cheering influence, of which it is the appointed medium of conveyance, might be experienced, and possessed, and enjoyed by its inhabitants: and I know of no region to which your exertions have been extended, where the boon has been more thankfully received, or where more real good has been produced.

The Icelanders were a people prepared of God for the reception of this inestimable gift: for, be it observed, although they have no schools, excepting a single classical seminary for the education of about fifteen young men, yet there is not a boy or girl of the age of eight or nine years, to be found in any part of Iceland, who cannot read or write. Nowhere on the surface of the globe is the Word of Salvation more conscientiously regarded, or accompanied with better results.

Nothing can be more interesting than a winter's evening, as seen in the Icelanders' houses. When their out-door work is finished, about, perhaps, one or two o'clock in the afternoon, when darkness closes in upon them, the family take their seats in the hut, the lamp is lighted up, and one of the number then proceeds to read, or to repeat from memory—or rather I should say, DID use thus to read, or repeat from memory—the chivalrous deeds of former times; and, as he proceeded, one and another would put a question to him respecting what was read, which would give rise to a conversation; and thus, to various subjects and different topics in succession, they devoted the evening.

But the British and Foreign Bible Society has substituted, instead of works which contained accounts of the bloody deeds of wretched men in our own country, of the outrages and murders committed on the coasts of Scotland, of the Isle of Man, and of Ireland, and of the atrocities which distinguished, in their turn, various parts of the Continent of Europe—for works like these, this Society has substituted the Life, the Sufferings, and the Death of the meek and lowly Jesus: this Society has put into their hands the whole of that Book which is able to make them wise unto salvation, through faith which is in Christ Jesus. Most grateful were the Icelanders for this boon. Wherever I went, in the distribution of the copies, I was met with thanks; and, at last, before leaving the island, I had put into my hand a poem, which the Icelanders commissioned their great Poet, the translator of Milton's Paradise Lost, to compose and address to the British and Foreign Bible Society—a poem which equals, in point of beauty, any of the translator's compositions. I will take the liberty of reading the last two verses only of this poem. It speaks of the island under the appellation of "Thule," the name by which the ancients described Iceland.

Aged, and clad in snow white pall,
I twine the wreath, I twine for thee;
Though mingled howls in Thule's hall
The north-wind with our minstrelsy.
These strains, though rigid as the clime,
Rude as the rocks, oh scorn not thou!
These strains, in Thule's elder time,
Kings have receiv'd—receive them now.

Digitized by Google Original from HARVARD UNIVERSITY

Yet not the harp, and not the lay,
Can give the praise and blessing due:
May He, whom heav'n and earth obey,
Ye Christian Fathers, prosper you!
May He—if pray'rs can aught avail—
No joys in life or death deny;
Crown you with fame that shall not fail,
With happiness that cannot die.

[*The Same—at the Same.*

CONSTANTINOPLE.

A Turk's concealed use of the Bible.

A Gentleman—one, I believe, who was interested in the concerns of this Society—was in Constantinople: passing through the streets, and recollecting the want of an article which he desired to buy, he sought for a place where he might obtain it. He was walking at the time with a friendly Native: the Native said to him, "Do not enter the bazaar yourself: they will charge you double the right price, being a stranger: I will make the purchase for you: do you go, in the mean time, and wait for me hereabout." He went into a neighbouring shop, and waited there. In the course of conversation with the artisan in whose shop he was, he contrived to bring forward the subject of Christianity: after a while, the man ventured to say, "Sir, you will be surprised to find, that I know more about these things than you suppose." "How so?" said the person. The man went into an inner room, and brought out a copy of the Scriptures, bearing the impress of the British and Foreign Bible Society!—And that is the way with these Bibles which we hear of—that is the course they take. They go into the hands of those, whom in no other way they could possibly reach. And they DO go into their hands—here is a proof of it. They are not lost—they are not thrown away. Yes—and it proved, in the course of further conversation, that this Bible had not been purchased in vain. The man shewed that he was acquainted, not only with the outside, but with the inside of that Blessed Book, which he had so unexpectedly made his own. [*Bp of Chester—at the Same.*

ABYSSINIA.

Facts illustrative of the deplorable but improving State of the People.

More accustomed to address barbarians than such an assembly as this, I feel constrained to ask your indulgence, when I appeal to your Christian Sympathy in behalf of a poor and ignorant, though still bearing the name of a Christian, people, among whom I have been labouring for some years. It had been promised in the Word of Truth, *Ethiopia shall stretch out her hands unto God:* and we have proofs from history, that when the Gospel was preached to the Natives of that country, they turned to the Lord. But now, far remote from the Living God, they stretch out their hands to vanity: therefore I embrace this opportunity to entreat those of you who have received the spirit of prayer and supplication, to stretch out your hands to God in behalf of that ignorant and wretched Nation; and to pray for the Missionaries labouring among them.

The wants of the Abyssinian People are great and pressing. True Christians, when exposed to trials, have not only faithful friends by whom they are assisted and comforted, but have a Living God, a compassionate Saviour, to whose mercy-seat they may approach with boldness, and of whom they know that He has ordained all their trials to work together for their good. But these sources of comfort are unknown to the Natives of Abyssinia: when any evil befals them, they uniformly attribute it to the immediate influence of demons or witchcraft; and hence the want of confidence either in God or in those who offer to help them. Many sink thus into eternity, under the effect of such superstition and prejudices; while those, who tried to relieve them, are frequently convinced of having been the means of the premature death of those whom they loved. For example: when a person is sick, they frequently beat him without mercy, in order to cast out the evil spirit, whom they suppose to suffer the stripes; or they cover him with a large cloth, and burn sulphur under his nose, sometimes until he is suffocated, in order to remove the power of witchcraft. Once, when I was sick, my sincerest friends united together in order to relieve me, by covering me with amulets; while four of them were holding my hands and my feet, and a fifth was introducing nauseous things, which they called medicine, into my ears, my mouth, and my nostrils.

The immorality of the Abyssinians has been fully described, and even, in some respects, exaggerated by travellers. Should I, in order to move you to Christian, that is, to active compassion, relate all the miseries following their continual quarrels and wars, of which I could easily prove that their polygamy is always the cause? Should I describe to you all the sufferings

Digitized by Google Original from HARVARD UNIVERSITY

of aged people, women, and children, when, on the approach of a band of robbers —for such are now the armies of Abyssinia —they are obliged, at any hour of the night, to leave their houses and all their little property, in order to seek refuge in the mountains, exposed to cold and rain, almost without any covering? Would not your hearts bleed at the idea that affectionate mothers are not even at liberty to express their sorrows by cries, for fear of being discovered, when their infants die for want of food or from the severity of the weather? Or could you witness the griefs of parents, who, after waiting in sad suspense, till late at night, the return of their children from their daily work, hear at last that those children have been stolen by Mahomedans, and sold into perpetual slavery, never to be seen by them again? Could you be convinced of all this, without stretching forth your hands unto God for mercy, and unto that benighted nation to offer them relief?

I would rather point out some instances of their miserable state, when their consciences are awakened to a sense of their guilt and sinfulness. Those of you, who, under such circumstances, have been led to the Cross of Christ, and have obtained pardon and peace from God, will surely sympathize with such as groan for years under the burden of sin, without ever being led to that fountain opened for sin and for uncleanness.

On one occasion, a monk entered my house with a very self-righteous air, but, apparently, very ill. Having ordered the people present to withdraw, he told me, that, as he considered me to be a servant of God, he would reveal to me the cause of his illness. "Being the son of a Governor," he said, "and somewhat at ease, I lived many years in sin. At length, my conscience was awakened, and I began to fear the wrath of God. My agony and terror increased continually; and I did not know what to do"—for he dared not to call on the Name of the Lord, having never heard of the way of Salvation by the merits of Christ.—"At last, I determined to leave, secretly, my wife and my children, and all that I had; and to retire into a wilderness, which was inhabited only by wild beasts. There I lived many months, upon roots, taking only just as much as was necessary to keep me alive. As I could find no peace for my heart, I determined to stand in a river of cold water from sunset to sunrise; which I did for a long time. I next bound my ankles so fast with a chain, that I have ever been unable since to walk without very great pain. Finally, I inflicted a number of stripes every day on my body, the source of my sins, till it was covered all over with putrifying wounds. This," he added, "has ruined my health; but I console myself with the idea, that I have done all this for God's sake." When I told him that all those self-inflicted sufferings were the result of ignorance and pride, and therefore sinful—and that it was altogether impossible to find true relief by means of any expedient of that kind—he trembled for fear: but when I repeated to him some sentences from the writings of St. Paul and others, which teach us, that by grace we are saved, through faith, not of ourselves, for it is the gift of God, the poor man was quite astonished, and cried out—"Is it possible? and can I yet be saved?" "I had despaired," said he at last, "of finding peace with God: I determined, therefore, if possible, to secure a good name among my fellow-men; and, for that purpose, I have been going about, for some time, exhorting people to live better. But now I will read the Gospel, and seek for the Way of Salvation in the Word of God!"

Another instance I will give.

About two years ago, when the cholera was raging dreadfully in Abyssinia, the people were alarmed, and began to pray to their usual saints and patrons, each for himself. Then the Christians and Mahomedans agreed together to remove the disease by prayer. They formed two bands, which went about the town (Adowah) —the Mahomedans calling on Allah and his Prophet to deliver them; and the Christians crying, "Lord Jesus Christ, have mercy upon us!" After two days, both parties seemed to have given up all hope of the mercy of God; and they went promiscuously about the streets, shouting, dancing, and laughing, as if they had been mad. When we asked for the reason of such behaviour, we were told, that, finding that God did not hear and answer their prayers, they had agreed to try to reconcile the Devil to them, and make him their friend, as they considered him to be the author of the evil.—Now I would beseech those of you who have tasted how gracious the Lord is, when you approach with boldness to the Throne of Grace, to remember that there are thou-

Digitized by Google Original from HARVARD UNIVERSITY

sands, who, in their greatest troubles and calamities, know of no other refuge but the will and good pleasure of the Devil! Some may think that there is little hope of such a people: but, having twice dwelt among them, I feel convinced that many would be brought to the Living God, and saved, if Christians would send them faithful Missionaries, and accompany them with their love and prayers; for their minds are not inaccessible to the truth, nor their hearts to better impressions. When a Missionary, my beloved brother Kugler, died, after exhorting those present, and praying with them to his last moment, the Natives confessed that they had never seen a man die like him. One Mahomedan said, that he had often seen Mahomedans and Christians in their dying hour; that four had died in his arms; but that he had never seen one die in faith before;—while others exclaimed, "Let me die like him!"

One thing very encouraging is, the readiness with which the Natives receive copies or portions of the Word of God in their vernacular language; which they had never seen, before we entered Abyssinia. At first, they evinced little desire to receive it, for fear of being deceived: when I perceived this, I gave six copies of the New Testament to the chief priest of Gondar, begging him to distribute them among his friends; and when he had given one copy to another priest, people immediately came, and earnestly requested me to furnish them with the Word of God. If I had had some thousands of New Testaments, I could have distributed them to eager readers. I will not attempt to relate the effects produced by the reading of the Word of Life; but I know some instances, where persons have given all their property, in order to purchase a copy of the New Testament: one man, who had two oxen, gave them for a copy of the Four Gospels; and another man gave four oxen in exchange for the Four Gospels.

As time will not allow me to exercise your patience any longer, I shall conclude by delivering a message, which was entrusted to me some time since by a large assembly of the learned men at Gondar. Conversation had been held as to how the Word of God might be obtained and usefully disseminated—how a reform of their Church was to be effected, and a revival of Religion promoted. They said: "You have seen our ignorance and our misery; and how we have been destroyed by wars, famine, and disease; and how the curse of God seems to be upon us, on account of our sins. We cannot help ourselves. But do you pray the people of England to help us."—This is the message, which I promised to deliver for the poor, ignorant, and miserable inhabitants of Abyssinia. It is not for me to prescribe the means of help; but I trust this Society will send them ten or twelve Missionaries, and some thousands of Bibles.

[*Rev. Sam. Gobat—at Church Miss. Soc. Ann.*

State of the Jews in Abyssinia.

I would most solemnly and earnestly recommend the Jews of Abyssinia to your notice and sympathy. Until about a century ago, when they were driven away by hostile tribes, they lived in great numbers in Abyssinia, and professed the religion of their fathers; but now many of them have exchanged the Jewish Faith for the Mahomedan, and their numbers have greatly diminished. Their only employment is husbandry; and they live in such a retired state, that they have never been known to make an attempt to attack or defend themselves. They are skilled in the superstitions of the Abyssinian people, and are looked upon as witches. I found they had no books among them, but an old Bible in the Ethiopian language, which they did not understand; and had I been in possession of the New Testament in their own language, they would have received it with pleasure. Many of the Jews, I am of opinion, in that country would be induced to express their belief in the Word of God, if they had the presence of Missionaries among them.

[*The Same—at Jews' Soc. Ann.*

CHURCH MISSIONARY SOCIETY.

THIRTY-EIGHTH REPORT.

Summary of the Society.

Missions, 11 — *Stations*, 95: being, in West Africa, 12; South Africa, 1; Mediterranean, 5; China, 1; North India, 12; South India, 16; Western India, 2; Ceylon, 4; Australasia, 12; West Indies and Guiana, 27; N.W. America, 3 —*Labourers* (including Wives) 621; and consisting of 68 English, 11 Lutheran, and 5 Native or Country-born Clergymen, of whom 45 are married; 81 European Lay-Assistants, of whom 35 are married; 3 European Female Teachers; and 355 Native or Country-born Male

Digitized by Google Original from HARVARD UNIVERSITY

and 18 Female Assistants — *Schools*, 441 —*Scholars*, 21,591; consisting of 9072 Boys, 2066 Girls, 943 Youths and Adults, and 9510 of whom the sex is not specified.

Remarks on Receipts and Expenditure.

The increase on the last Year's Receipts is 11,720*l.* 10*s.* 9*d.*

Some analysis of the Receipts is necessary, in order more distinctly to exhibit the financial situation of the Society. This will be done by comparing the principal items of the last and preceding Year's Receipts:—

		£.	s.	d.
Benefactions	1836-37	4939	3	5
	1837-38	7228	18	10
	Increase	2289	15	5
Legacies	1836-37	1404	18	3
	1837-38	5642	6	6
	Increase	4237	8	3
Associations	1836-37	54210	13	1
	1837-38	61871	4	4
	Increase	7660	11	3

It will hence be seen, that no less a sum than 7660*l.* of the increase in the Society's last year's income arises from Association Contributions; which may be assumed to indicate a steady growth of interest in the great object of the Society, among the Members of our Church throughout the kingdom.

On the other hand, the Expenditure of the Society has risen to an amount considerably exceeding that of any former year; the total on the General Account being 86,540*l.* 17*s.* 2*d.* This excess in the expenditure has been occasioned, to some extent, by incidental causes, not affecting the ratio of expenditure in the departments in which it occurs.

New Associations.

As might be anticipated from the increase of Association Contributions, the Committee have to report an increase in the number of Associations. During the past year, Fifty-three new Associations have been formed, which are widely spread over the kingdom. Much ground, however, still remains unoccupied. The Committee have, therefore, during the year, enlarged the Agency for visiting Associations; convinced, by experience, that it is only by this course of proceeding that the Society's Home Operations can be extended, so as adequately to meet the growing demands upon it for the enlargement of its operations abroad.

Decease or Return of Missionaries.

These have been stated as they occurred; but it may be expedient to bring them together in one view from the Report.

It has pleased Almighty God, in His providence, to remove by death, during the past year, the following individuals: Mrs. Davis, wife of Mr. Richard Davis, who died, after a short illness, at Waimate, on the 1st of February last—Mrs. Knight, wife of the Rev. Joseph Knight, who died, unexpectedly, at Nellore, on the 4th of the same month—Mr. Thomas Sewell M'Arthur, who died of fever, at Trinidad, April 12, 1837—Mrs. Norton, wife of the Rev. Thomas Norton, who died, after a short illness, at Allepie, on the 25th of August last—and the Rev. Thomas H. Applegate, who died, from an abscess, on the 9th of November last.

The Rev. George A. Kissling left Sierra Leone, on the 6th of March 1837, in consequence of ill health; and arrived in London on the 2d of May last. The Rev. John U. Graf left the same place on the 18th of August last, to receive Priest's Orders; and arrived in London on the 10th of October. Mr. Ebenezer Collins left Sierra Leone on the 1st of October last, on account of ill health; and arrived in London on the 30th of November.

The Rev. John J. Hæberlin left Calcutta, in consequence of failure of health, on the 27th of June last; and arrived in London on the 8th of December.

The Rev. Bernhard Schmid, after a residence of nineteen years in India, left Madras, in consequence of ill health, on the 21st of January 1837; and arrived in London on the 2d of May last.

The Rev. William J. Woodcock arrived in London, from Cochin, on the 20th of May last.

Number of Missionaries and Catechists.

In the course of the past year, Five of the Society's Candidates have been admitted by the Bishop of London to Deacon's Orders, and Two to Priest's Orders; exclusive of One who has been admitted by the Archbishop of Canterbury to Priest's Orders. One has, also, been admitted to Deacon's Orders by the Bishop of Jamaica.

In the course of the past year were sent forth, Nine Ordained Missionaries,

Digitized by Google Original from HARVARD UNIVERSITY

Sixteen Catechists and Artisans, and One Female Teacher. Six of these being married, the total number of individuals sent out is Thirty-two. This number includes two Missionaries who have returned to their Stations, and one Missionary who has been appointed to a new Station.

The total number of Labourers at present engaged in the service of the Society, as Ordained Missionaries or Catechists, amounts to One Hundred and Sixty-eight; exclusive of Native Teachers, and the Wives of the Married Labourers.

State of the Islington Institution.

Every successive year more deeply impresses the Committee with a sense of the importance and usefulness of the Islington Institution. The Principal's Annual Report to the Committee of Visitors thus satisfactorily exhibits its state:—

In presenting another Annual Report of the state of this Institution, the Principal has reason to express much gratitude to Almighty God, that he has to record a year of great internal prosperity. Nothing has occurred to interrupt the general well-being and comfort of the whole establishment. Some little inconveniences in the domestic machinery, which occasioned trouble in former years, have been remedied: the studies proper to the place have been diligently pursued: a remarkable spirit of union prevails among the Students; and there is every reason to believe that vital piety and Missionary Zeal are as abundant among us as at any former period.

The Principal adds—

In touching on the excellent spirit which now prevails among the Students, as affecting their relations to one another and to those who are set over them or under them, the Principal cannot but remark on the importance of most carefully keeping out, or, if it have unhappily crept in, of purging out, any evil leaven. A single individual of a proud and froward temper is sufficient to disturb the whole Society for months, to injure the tone of feeling throughout, and to infuse a bad principle into many of those associated with him, which it may be difficult or impossible to eradicate. On the other hand, the conversation and example of a man of high religious bearing, and thoroughly devoted to his work, especially if he be somewhat in advance of the rest in mental qualities and attainments, has been found to exercise an influence greatly and lastingly beneficial. It would tend unspeakably to the advantage of the Institution never to be without one or two inmates of that superior stamp.

Appeal for Duly-qualified Candidates.

During the past year, the Committee have been led carefully to review the qualifications required in Missionary Candidates. They were induced to do so, partly by the advanced state of the Society's Missions, in consequence of which fewer Catechists are likely to be required than formerly; and partly, by a desire to convey to the Members of the Society at large a distinct view of the leading Qualifications required in those who contemplate entering on the arduous duties of a Missionary to the Heathen. The result of the Committee's deliberations on this subject, so essential to the efficiency of the Society's operations, is comprised in a Letter to the Secretaries of Associations; to which they earnestly solicit the attention of the Members at large.

The Committee are, at the same time, desirous strongly to impress on the minds of the Members, that there never was a period when the need of *able Ministers of the New Testament*, for the prosecution of Missionary Labours among the Heathen, was more urgently felt by them than at the present time. They have had the satisfaction to receive into connexion with the Society, as Missionaries, in the last year, several Clergymen, who had previously been engaged in parochial duties at home, and who had thus acquired a maturity of judgment and character, of great importance in facilitating their entering with advantage on their Missionary labours.

The Committee have not hitherto received that accession to their Missionary strength from the Universities which they would hail with peculiar pleasure.

We hope to find room for the Letter mentioned in this extract. Its contents are of general importance to the Cause of Missions.

The rapid Growth of Knowledge a loud call for corresponding Christian Exertions.

The Society has, at present, Missions in different parts of the world, marked by various degrees both of ignorance and knowledge. There is a kind of graduated scale, measuring from the Zoolah Tribes, who are at the lowest point, where even the Sovereign is only learning to spell—advancing further to the New Zealanders, who are just beginning to catch the most elementary ideas of the Scriptures—thence further tracing the plain but useful studies of the Negro on either side of the Atlantic—then reaching further to the yet-imperfect modern literature of the Eastern regions of the Mediterranean—thence rising higher still, to the varied acquirements of India—and, highest of all,

Digitized by Google Original from HARVARD UNIVERSITY

to the cultivated and improving Native Society of Calcutta and other parts of Bengal.

That increase of knowledge, which characterizes these and other parts of the world, has been gradually produced during many years past; but in later years its growth has been peculiarly rapid. There seems to be springing into existence a Public Mind, not of Britain only, but, in a certain sense, of the whole world: and this Mind has received an impulse, the result of which no human thought can calculate. Each succeeding year apparently outstrips some ten or twenty of former times; and even produces effects, which, in former ages, whole centuries have failed to accomplish.

In surveying the different Missions of the Society, it is to India principally, as being highest in the scale of cultivation, that the thoughts of your Committee are directed, in these remarks. The lengthened period of peace enjoyed, generally speaking, by this Country and by her Indian Empire, has given scope for many useful Institutions to spring up and flourish and expand. Meanwhile, the facilities of intercourse furnished by Steam Navigation have drawn our Country so near to India, and are making the intermediate regions of Greece, Turkey, and Egypt so familiar to the mind, that nothing now seems to be too difficult to be attempted.

It is felt, therefore, that in this advanced, and advancing, character of the world, former plans are inadequate to meet the wants of the age.

It is to be remembered, especially that the Natives of India will henceforth be no more merely the recipients of knowledge, but the instruments of imparting it to their own countrymen, and to the surrounding nations.

The moment is pressing; because an Enemy is on the ground, offering the emancipation of the intellect on terms which would ruin the souls of men. Infidelity, with her high pretensions to Philosophy and Philanthropy, is prompt to occupy every opening field—assumes to measure correctly the faculties of man—casts the Bible on one side—promises liberty—flatters pride—and undertakes, by an apparatus of her own invention, to regenerate mankind!

The moment is also favourable; for, together with the extension of Protestant Episcopacy in the East, there is a marked increase of deep spiritual piety among eminent and influential persons, in those distant regions.

Duty of earnest Prayer for the adequate Supply of Competent Labourers.

Your Committee would not, however, disguise from themselves, and from their friends, the real difficulty of the case: it consists in the practical matter-of-fact, that it is hard to find Agents, either at home or abroad, competent, and at the same time willing, to bear their part in the great work which now lies before us.

The plea has gone throughout the length and breadth of the land: it has been urged again and again in our Universities. The spirit of enterprise, combined with the spirit of piety—the simple and affectionate heart, united with a strong cultivated understanding and practical talents—has been asked for, again and again. Some individuals corresponding to this description have, indeed, engaged in the work; but the Committee are anxiously seeking for more.

They remember—and would reverentially bow to the divine appointment—that God has *chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty.* Yet, in the selection of means for the accomplishment of great ends, man's bounden duty is, in subordination to the secret and sovereign purposes of God, to seek out, and to prepare, the best possible instruments.

And where should the Committee look for spirituality, talents, and enterprise, if not to the Members of our beloved Church? Can we survey so many privileges yet preserved to us—can we suffer the purifying process, and see, in the midst of it, so many tokens of the Divine Presence and Love—and then doubt, whether the Lord of the Harvest be able and willing to send forth from our Communion more Labourers into His Harvest? *But thou hast not called upon me, O Jacob: thou hast been weary of me, O Israel!* Prayer has not sufficiently abounded. Not to lose the golden opportunities, therefore, now presented to us, the Committee would earnestly press the duty of increasing prayer. It is in answer to prayer that the Eternal Spirit will vouchsafe to kindle fervent affections, to prompt wise plans, and to direct the wills of His faithful people with energy and success. The same gracious Spirit will also bless the humblest efforts, and

Digitized by Google Original from HARVARD UNIVERSITY

the smallest offering, if presented in the name of the Redeemer. And the same Spirit of Christ will also pour forth gracious influences upon all the nations of the earth, so that the parched ground shall become a pool, and the thirsty land springs of water. Him therefore let us serve, and Him let us magnify. *To Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church, by Jesus Christ, throughout all ages, world without end. Amen.*

Continent.

Germany.

UNITED BRETHREN.

Synodal Committee's Survey of the Missions.

THE Synodal Committee's Statement of the Funds for the year 1836 appeared at pp. 45—47 of our present Volume. The following Survey of the Missions at the close of 1837 is extracted from a late Number of the "Periodical Accounts."

The view of the wide Missionary Field, entrusted to the Brethren's Unity, again calls forth our praises and thanksgivings to the Lord, who has helped us thus far, through manifold difficulties and discouragements; strengthening His messengers for the discharge of their commission, and accompanying their testimony with His blessing. As the borders of our Missionary Church are annually enlarged, the call for Labourers increases also. No less than 22 have been sent out during the year; and after deducting those who have departed to the Lord, or returned home to rest, the number in active service at present amounts to 16 more than at the close of the preceding year; viz. 230 persons, residing at 46 Stations.

South Africa—Our congregations rejoiced in the blessing of the Lord, which has rested on them this year also, both in spirituals and temporals. About the middle of the year, Br. and Sr. Hallbeck returned from Europe, after nearly 18 months' absence, and brought with them four new Missionaries. They were received with universal joy. The congregation at Genadendal had the pleasure, at the end of March, to see their Hottentot Brethren at length return from military duty; in which they had been engaged, in obedience to the call of the Government, on the breaking out of the Caffre War. The Mission has sustained no small loss by the happy departure of our Brother, Dr. Lees, who had rendered essential service, not only by his medical skill, but in various other ways. The Station at *Shiloh*, among the Tambookies, suffered more than once from floods and violent hail-storms: in pursuance of a treaty entered into by the British Government with the Caffre Chiefs, all the territory taken from the latter in the war has been restored to them; so that Shiloh is once more in Mapasa's land, though under the protection of England: at present it enjoys peace, in common with the whole Colony; though, according to the last accounts, the Missionaries were not altogether without apprehension of fresh hostilities breaking out with the Caffres: the increase of the Tambookie Congregation is but very gradual; but the baptized maintain a character without reproach, and the church and school are well attended, though the Gospel does not, as yet, make the desired impression on the majority of the hearers.

British West-Indies—The work of God has proceeded in great blessing ever since the Emancipation Act. The churches have proved, almost everywhere, too small for the multitude of hearers. Great eagerness is evinced by the Negroes to learn to read the Word of God for themselves; and the instruction of youth is carried on with vigour, encouraged by the patronage and active assistance of Government. By their aid, School-houses have been erected at our Stations, wherever they were wanted. In Jamaica, churches have been consecrated at Bethany and Beaufort: in other places, the existing ones have been enlarged. In Antigua, a new Mission Station, called Lebanon, has been established at Sea-View, in the centre of the island, on ground generously presented for the purpose: the foundation-stone of the new church there was laid on the 20th of May: several new Preaching-stations have been commenced in the neighbourhood of St. John's, in order to provide more efficiently for the wants of that congregation, which amounts to nearly 6000 souls. The more delightful it is to witness this renewed or increased activity, and the greater the demand for

Digitized by Google Original from HARVARD UNIVERSITY

faithful Labourers to direct and watch over it, the more painfully do we feel the dispensation of the Lord, who has again unexpectedly called several of our Brethren and Sisters in those Islands home to Himself, after the two preceding years had been distinguished by an unusual mortality. Br. Taylor, in Barbadoes, and Br. Collis and Sr. Kochte, in Jamaica, have entered into the joy of their Lord, after several years of blessed usefulness; while Sr. Römer, in Jamaica, and Sr. Gardin, in Antigua, were removed very soon after their arrival from Europe. May He, who has inflicted these wounds, be pleased to heal them, and not suffer His great harvest to lack faithful Labourers for its ingathering!

Danish West-Indies — Intelligence of the same saddening character has reached us from the Danish West-Indies, reporting the departures of the Brn. Eder and Shick, and Sr. Plättner. Another circumstance, which attracted our special sympathy to our congregations in those Islands, was the great hurricane which raged there on August 2. Our Stations in St. Thomas and St. Jan felt it severely, especially Niesky and Bethany. All the out-buildings and negro-huts were thrown down, and our Meeting-hall in the town suffered material damage: the Missionaries, however, were very thankful for the preservation of their dwelling-houses and churches, and the averting of all harm to life or limbs.

Demerara — The Missionary Work, which was hopefully begun in the year 1836, had to be suspended in consequence of some unfavourable circumstances. Br. Haman, of Jamaica, has been called to resume it.

Surinam —The preaching of the Gospel has made great progress, during the past year. The Missionary Society in Holland continues, in concurrence with the Government, to lend its powerful support to the exertions of the Brethren, who are the only Protestant Missionaries in that Colony. The number of Plantations open to their labours has increased, within the last few years, to between 70 and 80: as these lie scattered at considerable distances from one another in the remoter districts of the interior, the number of Missionaries, notwithstanding the reinforcement sent to them in the present year again, is scarcely adequate to the work. The settling of a Station on the Upper Nickery, which was proposed in 1835, is now advancing to its completion: Br. Treu, who paid a visit there in the spring, at the expense of Government, found every disposition in the proprietors to support the Mission, and a cheering desire on the part of the Negroes to hear the Gospel: its proclamation here will be much facilitated by the erection of a church in a central position; whereas, in other districts, the Plantations must all be visited singly. The establishment of a Station on the Upper Surinam, in the country of the Free Negroes, who wish to have the Gospel once more proclaimed to them, has not yet been brought about: there is, however, a prospect of its accomplishment; and meanwhile, according to recent intelligence, Br. Jacobs was about to undertake a voyage thither.

North-American Indians — Our two Indian Congregations are, at present, in a very unsettled state; and we cannot but regard them with anxious feelings, as it becomes more and more difficult for the Indian Tribes to withstand the encroachments of the White Population. Matters have come to such a crisis in our Delaware Congregation at New Fairfield, that a body of nearly 200 persons, more than two-thirds of the whole population of the Settlement, emigrated in the middle of the year, in hopes of meeting with some more commodious place of abode on the Missouri. It is, as yet, very uncertain where they may settle, or whether they may not disperse themselves on the road, or resume the habits of savage life; so that we await the result with considerable uneasiness. Br. Jesse Vogler accompanies them, to watch over them, as far as possible, on their journey, and serve them with the Gospel when they have pitched upon a place of settlement.

In the course of the summer, Br. Clauder, with the assistance of Br. Miles Vogler, took charge of our small and now scattered Flock in Tennessee, adapting themselves to its circumstances as well as they could. In the meetings, which were numerously attended by the Indians, the peace of God, and the spirit of brotherly love, visibly prevailed. The uncertainty which still exists as to the future location of this tribe, part of which has already emigrated, necessarily prevents the formation of any regular plan of Missionary Labour.

Greenland and Labrador—Our Four Greenland Congregations have been enabled to edify themselves in peace, though

Digitized by Google Original from HARVARD UNIVERSITY

the residence of a portion of their members at the out-stations, even through the winter, impedes the exercise of pastoral superintendence and the instruction of youth. The Lord laid His blessing on their activity and diligence in temporal things, so that they had to suffer no want during the winter; being, besides, assisted by presents from kind friends in Europe. The weather proved comparatively mild, which the cold summer of 1836 rendered the more grateful.

On the coast of Labrador, on the contrary, especially at the three northern stations, Nain, Okkak, and Hebron, the past year proved one of the most trying that has been known since the commencement of the Mission. It is impossible to read, without deep sympathy, the affecting description which our Brethren give of the long-continued famine, which prevailed there from the beginning of the year till the early spring. As the seal-hunt had entirely failed, most of the Esquimaux were at length obliged to have recourse to their tents, boat-skins, and boats, &c., to satisfy the cravings of hunger: scurvy, and total prostration of strength, were the natural results of such a miserable diet: the Missionaries assisted them, as far as they were able, from their stock of meal and other provisions; but this could go but a little way among so many. Another disastrous consequence of the famine was the heavy loss which the Esquimaux sustained in their sledge-dogs: at Okkak, only 20 out of 300 were preserved. Yet, amidst all their distresses, but few complaints were heard: they were grateful for every assistance; and offered up their praises to the Lord, for His gracious help in time of need. An evil far more detrimental to the spiritual interests of our Esquimaux, in the two southern congregations, is the vicinity of Traders; who not only encourage them to purchase a variety of superfluous articles, wholly unsuited to their simple mode of life, but endeavour to alienate them from their Teachers, by infusing distrust and suspicion into their minds, in order that they may monopolize the whole benefit of the trade. "Yet," write our Missionaries, "we will not lose courage. There is still a seed of those who serve the Lord. The meetings were well attended, and the Divine Blessing is perceptible at the festival solemnities." Frost and famine, indeed, interrupted the progress of the schools; yet the improvement of the children was considerable, both here and in the Greenland Congregations. The Rev. Mr. Barth, of Möttlingen, had presented the children of our northern congregations with his Bible Stories, with cuts. Besides these, a newly-printed Esquimaux School-book, and 500 copies of the Version of Isaiah, printed for the use of the Mission by the British and Foreign Bible Society, were most acceptable and encouraging presents.

South Africa.

LONDON MISSIONARY SOCIETY.

THE Directors thus speak of the

Progress of the Gospel in the Batlapi Tribe.

Accounts from the Brethren at Griquatown, dated in October and November last, record numerous proofs of the effusion of the Divine Blessing on their labours. The Word, clothed with power, continues to penetrate many a heart, in this remote field of Missionary Exertion; bringing a Nation which knew not God to the knowledge, love, and obedience of the Truth, as communicated in the glorious Gospel of His Son. The particulars inserted below, received from Mr. Hughes, under date of Nov. 3, 1837, cannot fail to impress every Christian Mind. It may be noticed, that the Batlapi Tribe, to which the present communication refers, forms a branch of the Bechuana Nation; and is chiefly, if not entirely, included in the field of labour to the cultivation of which Messrs. Wright and Hughes have long been devoted. Parts of that Nation are also embraced within the range of effort made by the Missionaries at Lattakoo and Philippolis.

Mr. Hughes thus describes the

Exemplary Conduct of a Batlapi Congregation.

On the 12th of July, I and my family left home, to visit the Batlapi Towns along the Vaal River; and, after a journey of two days, arrived at Morunitown, about twenty miles east of Campbell. This is the town over which Siminui is Chief, and Makame Native Teacher. On my arrival there, I found that the people had assembled for Divine Service. Anxious to join, and if needful to aid them, I hastened toward a rude pole-building, guided thereto by the sound of singing within. On approaching this humble sanctuary, and listening outside, I heard a Native reading the Seventy-third Psalm. My desire to

Digitized by Google Original from HARVARD UNIVERSITY

see the interior of this tabernacle, and to observe the degree of attention which the company assembled for Worship would pay to the simplest reading of the Word of God, so wrought on me, that I went in, and took my seat under the clay-built pulpit. I was sorry for it afterward; for my sudden appearance seemed to embarrass the plain, but I trust sincere and useful Native who led the Service. I was pleased to see that the congregation, nearly 200 in number, paid no attention to me, but that all eyes were fixed on the reader. Having concluded the Psalm, and several other portions of Scripture, offering an occasional remark to illustrate or enforce what he read, the Services were concluded with singing and prayer. Here were people of all ranks and conditions, as found in a Bechuana Town, assembled to hear some portions of Scripture read in the simplest manner. It reminded me of the days of Christ, when the common people heard him gladly. The prayer was solemn, humble, penitential, fervent, and comprehensive; such as would surprise many a Christian in England, whose means of improvement are incomparably superior. When the Amen was uttered, the congregation rose to depart. Not the least notice was taken of me while within the building; but as soon as I came outside, a host of hands, of all sizes, met me, wherever I turned.

Effect of the Gospel on the Female Heathen.

It is surprising to see the impression which the Gospel makes on the Native Women, when once their attention to it is awakened. They are the last to come and listen; but when they have heard, they act the most decisively. This was remarked at Griquatown, when first the revival began among the Bashutos there.

Heathenism everywhere seems to have depressed the female sex to a state very little above that of beasts of burden. Among the poorer classes of Heathens, the dog fares much better. Their total exclusion from all rational conversation, seemed almost to have eradicated their ability and courage to converse. But the Gospel comes and addresses all, without distinction, on subjects of the highest importance; and it also represents women as among its admirers and zealous supporters. When the Heathen Woman hears this, she is astonished: she hopes—she desires—she believes—she comes and takes hold of the hope set before her, and fills her rank in the Church and in society.

Aged Converts among the Natives.

I could not but remark among the Inquirers the presence of some very aged persons. The Missionary wisely looks to the Youth of his sphere for a general harvest; and for efficient agents to extend his labours, and to carry out his plans, so as to penetrate and embrace the whole of society. But he seldom obtains access to the children, before some impression be made on the parents and on the heads of the Nation. Hence my joy in being able to point out these as among the trophies of the Gospel within our district.

Among the old men inquiring the way to Zion, was one named Motlangke, well known formerly as a determined enemy to the Gospel among the Bechuanas. His age is nearly 70 years; and, almost to the present time, he has lived to himself, and devoted to the cause of Heathenism. When Makame and his associates brought the Gospel to their homes, Motlangke was a resolute opposer of the Truth: his mockery and persecution knew no bounds, particularly as his own son was among its supporters. Now, however, he seems to sit at the feet of Jesus as a little child. During my stay, he visited me three or four times every day, to converse entirely on religious subjects.

Parables acceptable to the Natives.

The subjects which attract attention among the Bechuanas, are almost exclusively historical; drawn principally from the Parables of our Saviour. I frequently felt disappointed, though much instructed, by observing how little they seemed to benefit by an effort of the speaker on any doctrinal text didactically treated. While among them, I was impressed more than ever with the wisdom with which the Bible has been compiled. Its mingling of doctrine with history, and thus illustrating its principles by facts, meets the native mind at once.

The Parables on which their minds dwelt with apparent edification and delight, were principally those of the Sower, the Talents, the Fig-tree, the Publican, the Great Supper, the Ten Virgins, the Tares, the description of the Last Judgment, the Rich Man and Lazarus; with the History of the Patriarchs and some of the Prophets, and of our Saviour.

Digitized by Google Original from HARVARD UNIVERSITY

Bechuana Preacher.

July 17 — I committed the Morning Service to the Native Teacher, Makame; who took for his subject the Rich Man and Lazarus. He seemed particularly expert in answering the various objections started by Bechuanas against the Gospel. To expatiate, also, on the folly and worthlessness of their heathenish views and customs, seemed to be his familiar work. He would frequently burst forth in questions like the following: — "What have our forefathers been doing, that they have not handed down to us, their children, the records of former times and things, like those handed down to us in the Bible? Is not that a proof that they had gone astray from the first fountain of knowledge? and having thus strayed, our present errors are easily accounted for. Adam, Noah, and Abraham, all had the knowledge of the True God, and the way to happiness; and those of their children who followed in their footsteps are now the mighty nations of the earth."

Summary of the Station.

At ten o'clock, the day-school commenced, under the superintendence of Makame: I counted about 120 children, and about 40 adults, present: the adults were mostly in spelling; but some of them, and several of the children, were reading in Luke's Gospel. In the afternoon, the Inquirers' Meeting was held, which was attended by about 120 of the church-members: the whole number in church-fellowship is 188: to these may be added 30 or 40 persons, who form the class of inquirers, many of whom, I hope, are sincerely seeking the way to Zion. Some of these have since been baptized; so that now our native brother Makame has more than 200 under his care, at Moruanitown, Vaal River.

Mediterranean.

JEWS' SOCIETY.

Increase of the Mission at Jerusalem.

THE Committee state—

Many friends of the Society are, doubtless, anxiously waiting to hear of the progress of the work at Jerusalem. We can only state, at present, that no time has been lost by Mr. Nicolayson, in taking measures for obtaining possession of the ground and buildings already selected by him for the contemplated establishment of a Church and Mission there. Many obstacles have, however, intervened; and, at the date of his last Letter, Mr. Nicolayson was prevented from active exertion by the prevalence of the plague.

In the mean time, the Committee have taken steps for increasing the strength of the Mission. Mr. Pieritz and Mr. A. Levi have by this time arrived in Syria: and, in the course of the present month, two other persons, both Jewish Converts, will, it is expected, proceed for Jerusalem, to be placed under Mr. Nicolayson's superintendence. One of these is qualified to act in a medical capacity; in which he may both be useful to the Mission, and, by his services to the Jews, gain access among them.

Mr. Nicolayson, in his last Letter, dated Jerusalem, May 23, thus speaks of the

Distracted State of Syria.

Wars, and rumours of wars, still distract this country. The Arabs of the Ledjah, a mountainous district between Damascus and the Howrân, rose in rebellion several months ago; and, for a while, defied Ibrahim Pasha in their fortresses: after a while, we heard that the rebellion had been quelled, by the arrival of strong reinforcements to the troops. News has just now reached this, that the rebels are still as strong and as determined as ever. The Pasha went thither in person four weeks ago, saying he would settle them in seven days. He has sustained three very serious defeats, and finds still work enough for all his forces. The Moslems of the cities in the north begin to lift up their heads. The Lord Jehovah is our shield, and we will fear no evil!

In the midst of the plague, we yet all enjoy perfect health; notwithstanding a constant succession of the most extraordinary, sudden, and violent changes of weather the most unseasonable. The *barley harvest* is all over; and we have this day had *thunder and rain,* accompanied by chilling cold; and just this moment suddenly succeeded by a burning scorching sirocco wind, which now blows in all its fury while I am writing—the sky overcast with thick reddish grey clouds as dense as smoke, which, just at this moment (one P. M.), makes it look like sunset.

Digitized by Google Original from HARVARD UNIVERSITY

India within the Ganges.

BRITISH AND FOREIGN BIBLE SOCIETY.

Increasing Circulation of the English Scriptures.

THE following notice is extracted from the Sixteenth Report of the Calcutta Bible Association:—

The Committee have strong grounds for encouragement; as the pupils in those schools in which Christian and Scriptural Instruction is not allowed to be inculcated, themselves apply for copies of the Scriptures, that they may read them with their friends and companions in their own habitations. When such Youths apply for the New Testament, and are asked for what purpose they wish to have it, as they do not read it in their schools, the reply frequently is, "We will read the Testament and pray to God in our own houses." It will be seen, that by these means, also, the truths of the Scriptures are brought to the notice of many who are not placed in circumstances so favourable as those previously alluded to.

The increased demand of the Natives for the Scriptures in English has doubtless been, in a great measure, caused by the advancement of education in that language. The pupils of the various Colleges and Schools can take home a copy of the Bible or Testament in English, without exciting those fears, on the part of their relatives, which the same books in the native languages would be likely to excite. The English Schools and Colleges may be instrumental in preparing the minds of the Natives for the appreciation of truth, and so far may prepare for the reception of the Gospel. The Committee, therefore, conceive it to be their duty to embrace the opportunities now afforded, for supplying the New Testament in English to those Institutions, in which that book is customarily read; and of furnishing the same to the pupils of other schools wherein the New Testament is not admitted, who manifest a desire to search the Scriptures for themselves.

CHURCH MISSIONARY SOCIETY.

NASSUCK.

MRS. FARRAR, in writing to the Eastern-Female Education Society, in August of last year, thus states, in reference to that part of India, the

Difficulties and Prospects of Native-Female Education.

As yet there exists not here, among any classes whatever, the slightest desire for Female Education. Neither the higher nor the lower classes desire any kind of mental culture, accomplishments, or useful knowledge for their daughters. Female Education is entered on in direct opposition to the current of opinion among the Natives. It is a thing everywhere spoken against, and exposes those who are the subjects of it to some degree of opprobrium and persecution. Though the Girls' School at Nassuck is frequented only by the lower order of Soodras—a people regarded by the Brahmins with much the same feeling as those were regarded among the Jews, of whom they said, *This people, which knoweth not the law, are cursed*; yet the proud Nassuck Brahmins have not thought it beneath their dignity, on many occasions, to track these poor little Soodra Girls to their homes, and to threaten their parents with expulsion from CASTE should they continue to send their children to school.

To postpone our endeavours till the stream of opinion should turn in favour of Female Education, would be, I believe, to act the part of the peasant in the fable, who sat on the banks of a river, waiting for a passage till the waters should have spent themselves. We must be prepared to work against the stream. We must force Female Education on the acceptance of the Hindoos. Persons devoting themselves to this service must not expect to find numerous pupils ready for them, and stretching out their hands for instruction; but they must be prepared to exert all their ingenuity, all their powers of persuasion, to induce any to receive instruction.

The only benefits, which the Hindoos are at present capable of appreciating, are those of a temporal kind; and the inducement offered to them must be of a present and palpable, not of a prospective and abstract, nature. This, I believe, has been the experience of all those who have attempted schools in this part of India.

In the Nassuck School, which has been carried on for nearly five years, the small sum of one pice per diem is allowed the girls for maintenance. When, having been several years at school, they are capable of affording assistance as Monitors, they receive from half a rupee to three rupees

Digitized by Google Original from HARVARD UNIVERSITY

extra per mensem. They are taught to sew; but Nassuck being 60 miles' distance from any European Station, in a country where carriage is expensive, I have not been able to make any arrangement for their doing any thing yet for their own maintenance. Could this be done—and had I a fellow-labourer, something of the kind could be attempted—it would probably afford the means of keeping them longer at school, and thus of conferring a more permanent benefit upon them. They have clothes given them about once a year, according to their progress; and they make themselves such part of their dress as requires the use of the needle. They learn to read, write, and cipher; and it is my constant aim to instruct them in the doctrines of Scripture, and to impress its truths on their hearts. I see that the discipline of the school has some influence in making them, after a time, more civilized in their behaviour. I see them growing in intelligence, and taking pleasure in the pursuits of the school; and I cannot doubt that the Christian Education which they receive raises them above the mass of neglected and uneducated Heathens.

For the reasons so ably stated by the Rev. A. Duff in one of the publications with which you furnished me, it must be long ere we realize the benefit arising from a Day School: still, as a means of bringing many children to the knowledge of that Name by which alone they can be saved, as training them up to be more intelligent and useful members of society, and preparing them to profit in a greater degree by the labours of the preacher, I am persuaded that it is a means of usefulness not to be neglected. A Native Boarding-School would, probably, be a more efficient institution; but, from the very strong prejudices of CASTE in this place, which is so sacred in the opinion of the Hindoos, and where there has been hitherto so little acquaintance with Europeans, we have not found it practicable to establish one. For several years past, I have been on the look-out for little orphans; but a female child is so easily maintained by the Natives, and becomes useful at so early an age for household-drudgery, that I have rarely met with any. Mr. Farrar thinks of taking more active measures to collect destitute children from the adjacent province; but not till I obtain a helper from England, my hands being already full.

Mrs. Farrar adds some account of the

State of the Schools.

We are bringing up in the house such children as Providence sends to our care. We have, at present, seven boys and ten girls: four of these are Liberated Africans, two Portuguese, one Hindoo: the others are Indo-Britons, maintained by their own friends, on the understanding that they should receive the same superintendence and advantages as our charity children, and that we should endeavour to train them as far as possible for usefulness in our Mission. The care of this large family, in addition to our Girls' School, which fluctuates as to numbers, but sometimes contains between 70 and 80 girls, finds me ample employment; and it is with the greatest difficulty, and at much expense, that I can get any female to assist me in the most subordinate capacity, *i.e.* not in the instruction of the children, but merely teaching them to sew, the care of their clothes, taking them out to walk, &c.

Great Need of further Help for the Enlargement of the Mission.

I have entered into these details with a view to enable you to judge what claim I have upon you for the assistance of fellow-labourers from England. Such assistance I very earnestly desire; and were it afforded me, I have no doubt many opportunities for usefulness might offer. What I have said of the prejudices against Female Education, and the difficulty of collecting girls, must be far from leading you to conclude that this is a field, the consideration of whose wants may be postponed. It is for these very reasons that our wants are the more urgent. It is because so little has been done here, because the land *lies in darkness and the shadow of death*, and the people are *perishing for lack of knowledge*, that we have the greater claims on your sympathy.

Pious Christian Females, however moderate their talents and acquirements, if they have but a sincere desire to honour their Saviour by leading poor despised females to the knowledge of Him, would find much congenial employment at Nassuck. The qualifications most necessary (apart from the love of Christ—the desire to spend and be spent in His service—and humility) would be, the ability to teach useful arts and knowledge, and

Digitized by Google Original from HARVARD UNIVERSITY

acquaintance with the Parochial-School and the Infant-School Systems. I say nothing of an aptitude for languages; for I believe, that where there is a persevering wish to do good, one may speedily acquire enough of the language to make oneself useful.

I will now mention a few of the undertakings in which we might engage at this Station. The Orphan School, of which we already have the nucleus, might be enlarged. We might attempt to collect a Boarding-School of Native Girls, or to establish as many more Day or Infant Schools as could be provided with efficient superintendence. To support such institutions, we ought to have the means of rendering the girls' labour available, at least in part, by teaching them some useful art. In general, that which has been found suitable for this purpose on the eastern side of India, would be suitable here. We would always keep in view the training up of Teachers and School-mistresses; which, indeed, I endeavour not to lose sight of, even now. I think, also, that much good might be done by a School for Indo-British Children: they are united to Europeans by all those very prejudices by which the Hindoos are separated from us; and, for many reasons, they appear to be the class from which it would be most possible to train Teachers for the people. There are no Indo-Britons at Nassuck; but they are numerous in the neighbouring country, belonging to the Nizam: it is probable that the parents of many would be willing to pay an adequate sum for their maintenance, and the charity of Christians would not be ill bestowed in providing for the education of the poorer classes of them.

The Society to which Mrs. Farrar addresses this communication purposes to send an Assistant. A Lady is now under preparation with that view.

Ceylon.

CHURCH MISSIONARY SOCIETY.

BADDAGAME.

THE Report of the Rev. Messrs. Trimnell and Faught, in September 1836, thus relates the state of their

Labours in the Ministry and in Education.

We have sometimes been discouraged by the disinclination of the people to come to hear the Word of Life, and by their apparent indifference to the great concerns of the soul and eternity: but, more generally, those who follow our preaching appear to pay attention to it; though we can scarcely hope that their attention is really gained, or their hearts inclined toward the Truth, when they cannot be prevailed on to come, but at somewhat distant periods, and when no particular occupation in the house or the field demands their presence. At Church, the congregation has been, with respect to number and attention, much the same as was reported last year. For some time, however, when dysentery was prevailing to a fearful extent in almost every direction around us, the congregation was considerably diminished by the absence of many of the school children, whose parents were unwilling to allow them to go where they supposed they would be exposed to infection. We feel that we ourselves have reason to bless God, and to acknowledge His great goodness to us, in having preserved us and our families from this dreadful disease; by which so many of our neighbours were cut off, and hurried, altogether unprepared, as we fear, into an eternal world.

The conduct of the Lads in the Seminary has hitherto been very satisfactory, as has been the conduct of the Youths in general, so far as it can be satisfactory where no decided evidence is given of real conversion to God. Their progress in learning has been as good as could be expected, under circumstances of hindrance for two or three months: first, in consequence of the prevalence of dysentery; and afterward, in consequence of the alteration making in their dwelling-house at the Station.

Day Schools—The Out Schools had, down to last February, afforded renewed satisfaction, both as regards the average attendance of the school-boys, and the proficiency which they had made in their several studies; but since that period they have fallen off, in consequence of that desolating scourge, dysentery, which made its appearance about that time. The clear knowledge of the Gospel plan of Salvation to which the School-masters have attained, is such, that we feel encouraged to hope that the Lord will not only convince them of sin, but convert them unto Himself.

The Girls' School continues to go on

Digitized by Google Original from HARVARD UNIVERSITY

well. In school, and at Church, their behaviour is very orderly; and a general improvement is evident in all who are regular in their attendance, and who continue at school for any length of time.

In the Seminary were 13 Youths. In eight Boys' Schools, the attendance had been to the number of 221; and that in the Girls' School, during seven months, had averaged 80.

Mr. Faught having shortly after left Ceylon for this country, Mr. Trimnell also was constrained, by family indisposition, to spend some time at Nuwera Ellia. He left Baddagame December 22, 1836. Mr. Selkirk came from Cotta, to take charge of the Station during his absence; arriving November 19th, and returning to Cotta on March 29th of the subsequent year. During these months, Mr. Selkirk made many remarks on the character of the Station, which more fully illustrate the results of the long-continued labours of the present and former Missionaries in it. Writing, after his return to Cotta, in reference to Baddagame, he observes, on the

Improvement of the Natives through Christian Education—

Many of the people preserve a grateful recollection of the benefits they have received, particularly from Mr. Mayor, whose return to them was inquired of by almost every one with whom I conversed. They still shew great unconcern about the Christian Religion, and still call the Buddhist religion their religion, and the Christian Religion ours. I have had some opportunities of seeing myself, and have frequently heard from others, the good that has been received by the females of Baddagame, by the establishment of the Girls' School. Many of those who were in the school while Mrs. Mayor superintended it are now the mothers of families; and there is the greatest difference imaginable, both in respect to intelligence and manners, and I believe in moral conduct, between them and those who have never been to school. I went to the houses of numbers of them; and found them always ready to converse, able to answer almost any question that I put to them respecting the Christian Religion, and in every respect much superior to others. This might strike me more than the Baddagame Brethren who are daily among them, but so it is; and I very sincerely give my testimony to the good done to the females of Baddagame by the Girls' School of that place. The good effects of education are not so visible in the young men; but at every village which I visited—and I went to all the villages where the Schools are situated, and many others—I found intelligent young men, able to read and write their own language, and possessed of a considerable share of Scripture Knowledge. Of course there are exceptions, of which I found several. I met with not fewer than five Buddhist Priests, who, a short time ago, were boys in the Baddagame Schools; but their having perverted the learning they have acquired, and using it only as a stepping-stone to climb into the Temple of Idols, is no reason why we, or any other Missionary Society, should be at all discouraged in our efforts to spread among ignorant and heathen nations the knowledge of Christianity. There is a degree of intelligence in the young persons who have gone to our schools, which renders them very much superior, both to those who have had no education at all, and to those who have only learned Singhalese at the Buddhist Temples; and I believe there is far more regard for truth, and more honesty, and decency of moral conduct, and—what is a great point gained—more regard for the obligation of an oath, among those who have learnt the Christian Scriptures at the Schools of Missionaries, than any where else.

We subjoin some Extracts from Mr. Selkirk's Journal while at Baddagame.

Superstition of the "Blessed Foot."

Dec. 2, 1836—I went, with the Interpreter, this evening, to a small Buddhist Temple about two miles from Baddagame, where is a mark of the "blessed foot," similar to the one on the top of Adam's Peak, and to which such vast crowds of worshippers are attracted every year. It appears that a priest in this neighbourhood, some years ago, went to the Peak, and took the exact measurement of the foot; and, when he came back, got a stone-mason to cut one out of stone, similar to it. This was done; and it was erected on the top of a hill in this neighbourhood, and inclosed within a small building. Great numbers of people come, at certain seasons

Digitized by Google Original from HARVARD UNIVERSITY

of the year, to make offerings to it.—I measured the length of the foot, which is 72 inches; its breadth 36; the length of its toes—they are all of the same length—is 15 inches, and the breadth 7½ inches. When I asked the priest, who resides in a Pansela near this place, what sort of a body the person must have had who had such an enormous foot, he said, with much gravity, "Don't you know that our Buddhu was eighteen cubits high?" The cubit here meant is 2 feet 3 inches.

Atheism of the Buddhists.

We had a long conversation with him. He would not acknowledge that there was a Creator, but maintained that every thing took place according to merit and demerit. He brought forward the usual Buddhist objection against a Creator—that some men are rich, and others poor; some blind, lame, &c. I endeavoured to shew him that this was rather a proof that there was a God, than that there was not; as, if all men were rich or healthy or good, there would be no room for those kindly feelings which now arise in the minds of the rich when they relieve the poor, and in the minds of the healthy when they relieve the sick, &c.; and told him, that, even according to his own system of things, they would have no means of obtaining merit, if there were no poor persons to relieve, nor sick persons to cure. He said, "Yes;" but in such a way as shewed, that though at the moment he might think it proper, he believed it to be contrary to their books, and therefore false. He asked us for money, which gave us an opportunity of charging him with breaking his commandments. This he evaded, by saying that he asked for money, not as a priest, but as a man. He was very cheerful, and took in good part all that we said; and received one of our Tracts, though a little reluctantly, at parting.

Ascent of the Mountain Hinidum Kanda.

Dec. 16, 1836—As there is in this neighbourhood a very high and famous mountain, called the Hinidum Kanda, I determined—taking with me about six or seven men—to ascend it; and started on the 13th. This was now rendered more practicable by the circumstance of a Gentleman connected with the Engineer Department of this island having ascended it about three weeks before, and having had a road cut through the jungle. The mountain is one of the most rugged imaginable. In many parts, we had to ascend places which without the assistance of ladders, which had been previously made and left, could not have been ascended. After much difficulty, we reached the top, the view from which is very grand. On one side, Colombo is visible, seventy miles distant; together with all the sea-coast from Colombo to Matura, about 100 miles. On another side are the Kandian Provinces, &c. The most annoying thing, in travelling among these mountains, is the immense number of land-leeches, which are everywhere to be found. Our ascent was impeded very much, at first, by having to stoop, every five minutes or oftener, to pick off the leeches. The Natives, being accustomed to them, or their skin being harder than mine, care little about them; but not having every day the opportunity of tasting an Englishman's blood, they cleave to his legs most tenaciously. My skin will shew the marks of eighty or a hundred of these enemies of man and beast for many weeks to come. The country about this mountain is very hilly; though the hills, from the top of Hinidum Kanda, appear very small. It is thinly peopled; and there is not a Wihare, nor any place of Idolatrous Worship, for many miles round; though the people all go, at the proper season of the year—May and June—to Adam's Peak, and other famed places. Mahlagam is a very large and populous village, and within six hours' distance, by the river, of Baddagame. There is no School; though numbers of children might be made to attend without difficulty, were one established. The influence of the Modeliar, who is a very obliging man, would be used in our behalf, were a school commenced. I distributed a few Tracts at Hinidum Rest-house; where I was detained a day longer than I had expected, by the very sudden rise of the river, which rendered it dangerous to go down in a double canoe. I had long conversations with some of the Natives, on Religion; and endeavoured to point out the absurdity and wickedness of worshipping any other as God, than Him who made us.

Contributions of Natives to the Society.

Jan. 1, 1837—This morning we had one of the largest Congregations I have ever seen here. According to the notice given last Lord's Day, I preached in behalf of the Society, from Luke x. 36, 37. I endeavoured to shew them the benefits which they and their children have received from the Church Missionary Society, by its

Digitized by Google Original from HARVARD UNIVERSITY

Missionaries having been permitted to labour so long among them; and exhorted them all to be thankful to Almighty God for the Religion preached among them, which would make all, if heartily embraced, wise and good and happy here, and eternally happy in heaven. The collection amounted to 13 dollars, 2 fanams, 2 piee, and 2 challies. Each of the children of the schools contributed his challie; and even the beggars their half challie, the sixteenth part of a penny.

Astrological Superstitions.

Feb. 10, 1837—I went with the Interpreter, about nine o'clock this evening, to a house in the village where the planetary performers, or astrologers, were performing a ceremony over a sick woman. There were large images of the nine planets, fantastically painted on a large hurdle made of bamboo, and covered with clay made very smooth. The nine planets are, the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, the Earth, and Rahu, a kind of being that is said to take the Sun or Moon in its mouth when there is an eclipse. The images of the planets were merely painted round the sides: those of several gods and goddesses were made very prominent; particularly one of a female, who occupied the chief place, in the middle. On the right and left of her were two horrible-looking beings, with immense eyes and noses, and large tusks, like those of a boar, bending toward the ear, in a semicircular shape. Above her head were two other images, frightful in the extreme; and under her feet was a small figure of a female. The woman, for whose benefit this ceremony was performed, has been afflicted with dropsy for more than a year, and has in that time taken various medicines; but without any apparent effect; and this ceremony appears to be the last resort. She was placed on a mat on the floor, opposite the images, in a small Maduwa: and all the time the astrologer was reciting his incantations, she was commanded to look straight at the images, which were raised, and placed in a reclining position directly in front of her. A man stood behind the images, beating the tomtom; while the astrologer and his assistant recited, and danced, brandishing their lighted torches, in the front of the images, near the woman. During the repetition, dancing, &c., the woman held in her hand a lime-fruit attached to a thread, which was fastened to the crown on the head of the uppermost image; and a near relation stood beside her, with the flower of the areca-nut tree in his hand, and at the end of each verse broke off small bits of the flower, and threw them into a brazen vessel filled with water, placed near the woman's feet. There were also limes, a cocoa-nut, betel-leaves, &c. near her feet. Each of the planets was invoked, in its turn, to avert any evil influence from the woman; and many verses, of different kinds, and in different languages—Pali, Tamul, and Sanscrit—were repeated; which neither the astrologer himself—for he confessed it—nor any one there, could understand or interpret. In some verses, indeed, Pali, Tamul, Singhalese, and Sanscrit words seemed all to be jumbled together. The interpreter and myself sat near the woman; and sometimes spoke to her, sometimes to her husband, and also to the astrologer, on the absurdity of such a ceremony. The astrologer freely confessed that he did these things only for gain, and in order to get a living. He lives in this village, and is possessed of much property, acquired by the performance of these ceremonies. At each of them he receives, in general, six or seven dollars, or more, for making the images; and, with his assistants, is fed for several days by the persons at whose house the ceremony is to take place.

Feb. 12 — The first sound that I heard this morning, when I awoke, was the tomtom at the house where the ceremony was performed last night. It was finished soon after six o'clock. I have inquired how the woman is to-day; but find that she is no better. In the afternoon, I went with the interpreter to a great number of houses in the village, to invite the people to church to-morrow; and as we met the astrologer on the road, we had a long conversation with him. He says he knows that the ceremonies he performs over sick people can do no good, but that he must do something for a living; and if he were to give up this, he should have nothing else to turn to. Like every one else, he expects to go to heaven by his good works; though, when asked what his good works are, he turns up his eyes and hands, and says, "I don't know."

NELLORE.

The extracts which follow are taken from a joint Report by the Rev. Joseph Knight and the Rev. W. Adley, made in Sept. 1836.

Digitized by Google Original from HARVARD UNIVERSITY

Great Number of Scholars under different Societies.

On looking around upon our field of labour, it is deeply to be lamented that so little change is perceptible, and that the general appearance of the dwellers around us is still that of people wholly given to idolatry. But while we lament that such is the state of things, after the prayers and efforts of so many years, we cannot but rejoice in the assurance, that very much has been accomplished—that in addition to some few decided proofs of the power of God to convert to Himself a people from among the Idolatrous Nations of the East, we have so many testimonies that the light and truth of the Blessed Gospel is spreading and exerting a favourable influence upon the minds of many around us. There is hardly any other part of the heathen world so highly favoured in regard to the number of Labourers*, and the amount of diligent and faithful effort for the conversion of the people, as the district in which it has been our privilege for so many years to be stationed. At the present time, in a population of about 100,000, about one-twelfth, *i.e.* 8228 children, are under a course of intellectual and religious instruction.—There are, we conceive, few countries in Europe in which the amount of youthful instruction exceeds this ratio. In France, from a population of 36,000,000, only 2,000,000 are taught to read. It is the rising generation of India, rather than the present, on which our hopes are chiefly placed; and experience confirms us in the persuasion, that great good may be expected from the efforts made in their behalf.

State of the Society's Seminary and Schools.

Of the Youths at the Seminary at Nellore, the First Class, comprising nearly half of the number, *i. e.* fourteen lads, have been engaged, during the past year, in parts of Lambrick's Arithmetic; and finished Darley's Algebra, with some few examples from other works. They have been considerably exercised in the use of the globes, and have a pretty good knowledge of the first principles of General Geography. They have lately commenced Astronomy, and are about entering on Geometry. The other classes are proceeding in their several studies with steadiness; and afford hope that the course of instruction will be rendered useful, both to their temporal and spiritual interests.

About thirty of the Youths, who have been Members of the Seminary from its commencement, have either been admitted to the Ordinances and privileges of the Christian Church, or are candidates for admission; making about one-third of the whole number admitted on the foundation. Our main hopes are still placed on this department of our labours, as the means of raising up Native Instructors, and intelligent, consistent, and useful members of Society.

The establishment of the Government Schools tended, for a time, to reduce the numbers of some of our Village Schools; many of the more forward Youths being transferred to them by their parents, for the advantage of learning the English Language. The lists are, however, again filled up, or nearly so; and their attendance at Church on the Lord's Day is regular and full. It has been found necessary to increase the pay of the Masters, during the year, according to the general rise of wages in the district, and to be more liberal in the distribution of rewards to the children. In return for this, however, it has been deemed proper to be more strict in the monthly examinations, by which the Master's pay is regulated; so that it is hoped more learning will be secured.

The advantages of education are becoming duly appreciated and sought after; and we must hope that results the most beneficial, to the province and the island at large, will be produced.

* Reference is here made to the Labourers belonging also to other Missionary Societies.

CHRISTIAN-KNOWLEDGE SOCIETY.

THE Colombo District Committee have sent home the following statement relative to

Singhalese Translations of the Scriptures and the Liturgy.

1. There are two Versions of the Sacred Scriptures, in Singhalese, now in use in Ceylon—one of which was prepared by a Board of Translators, under the authority of the Colombo Auxiliary Bible Society; the other, by the Church Missionaries at Cotta, under the sanction of the Church Missionary Society in England. The Bible Society's Version was translated in what is called the high style; that of Cotta, in the colloquial style.

The difference between these two Versions consists in the adoption, in the Bible

Digitized by Google Original from HARVARD UNIVERSITY

Society's Version, of a variety of honorific pronouns (particularly of the second person); ceremonial expletives, or affixes, to the names of the Persons in the Godhead; obsolete, or at least uncommon, inflections of verbs when applied to these Persons; and of high words from the Pali and Sanscrit Languages, in place of low ones in common use.

In the Cotta Version, the honorifics are rejected: only one pronoun is used throughout for the second person: words in common use have been adopted in all places where this could be done without endangering the sense of any passage; and the style is altogether such as to entitle it to the appellation which is usually given it, viz. the Colloquial Version.

The points on which the two Versions differ have been discussed at length by the advocates of each, and these discussions occasioned a revision of the Version published under the authority of the Colombo Bible Society: in which revision, the language was brought nearer to that in common use; but the honorific terminations and the variety of pronouns were still retained; so that the Church Missionaries felt bound to go on with their own Version. This Version was, as to the points on which it differs on principle from the other, brought officially under the notice of our late revered Bishop Turner; who, after due examination of the matters in dispute, gave to these the sanction of his approbation. Bishop Wilson also, when in this Island, adopted and confirmed the judgment of his predecessor.

This Version was completed in November 1833. An Edition of 1500 copies has been since printed at the Cotta Church-Mission Press, besides larger Editions of single Gospels; and many of the Books, which have been used as School Books, are now out of print.

2. Versions of the Liturgy.

Two Versions also of the Liturgy are in existence. One was prepared by the Rev. A. Armour, and printed in quarto, in 1820, by the Colombo District Committee of the Society for Promoting Christian Knowledge; and this circumstance has led some persons to call it the Authorised Version; but Bishop Turner, to whom it was thus spoken of, says, "it has no claim to be considered (in the strict and proper sense of the term) an AUTHORISED Version."

The second Version of the Liturgy in Singhalese was made by the Rev. Messrs. Lambrick and Selkirk, Church Missionaries; and was printed at the Cotta Press, in octavo, in 1830, at the expense of the Church Missionary Society.

Mr. Armour's Version is in the high verbose style, in which the quarto edition of the Scriptures, which has been since revised, was translated; abounding in honorifics, ceremonial expletives, and obsolete or uncommon inflections. It is also considered very defective with respect to the idiom of the language; and, on this account, the meaning, in some parts, is not easily perceived. This Version is used by the two Singhalese Colonial Chaplains; and, I believe, by the Government Proponents, in their respective Places of Worship.

The Version of the Liturgy by the Church Missionaries has been prepared on the same principles as the Cotta Version of the Sacred Scriptures; and is used by them (six in number) and their Catechists in all their Singhalese Congregations. The second edition of this work is nearly exhausted; and another will soon be required, to meet the increasing demand from new Schools and Congregations.

The Committee do not recommend to the Society the adoption of either Version; but leave the subject open to further inquiry. The Foreign Translation Committee of the Society state that Bishop Turner's view of the question is supported by nearly all the Clergy who have been consulted on the subject.

Australasia.

New South-Wales.

CHURCH MISSIONARY SOCIETY.

Proceedings in the Year 1836.

THE following Report was made by the Missionaries to the Governor of New South-Wales:—

On a review of the Missionary Operations at this place, there are not wanting causes of gratitude to Almighty God: because, in the face of much opposition—of many prejudices—of an almost unbroken chain of vicious examples—and of a deplorable intimacy existing, on all hands, between European Men and Aboriginal Females—there is reason to believe that both moral and spiritual benefits

Digitized by Google Original from HARVARD UNIVERSITY

have been derived by the Natives from Missionary Exertions.

The central position of the Government Grant and Location at Wellington Valley renders it an important Station for Missionary Labours among the surrounding tribes; many of whom frequently visit the place, and thus become acquainted with the truths of the Gospel.

The Vocabulary in the native language has been again revised, and considerably enlarged. The Gospel of St. Matthew, and almost the whole of the Morning and Evening Services of our Church, have been translated into the language of the Aborigines; and, in this language, Divine Service is performed every Sunday. The Missionaries have had under their care and instruction, at different times, more than 100 Natives; besides occasional visitors, and others with whom they have conversed when on their journeys into the interior.

No journeys have been undertaken among the distant tribes since the beginning of this year; because, in the early part of the year, Mrs. Handt, being in a state of ill health, required every kind attention from her husband, the Rev. J. C. S. Handt: and, in the month of April, they were both recommended to proceed on a visit to Sydney, for Mrs. Handt's benefit: since which period, the Rev. W. and Mrs. Watson have been alone in the work.

At one time, during the present year, more than 200 Natives visited the Missionary Station; and very frequently there has been a number of not less than forty to sixty under religious instruction. There are intimately attached to the Mission Establishment, six elderly Natives, five young men, eight boys, and eight girls. Of these, twelve regularly sleep in the Mission House—the others, occasionally.

In every point of view, the Aborigines who are in connexion with the Mission are making a gradual, though slow, advancement in civilization and in Christian Knowledge.

In the seed-time, Natives attended at the plough daily for upward of a month; and in the harvest, thirteen Natives were employed in reaping.

The children, in general, improve as much as those of European Parents, in all ordinary branches of education—reading, writing, sewing, and religious knowledge. Of two young females who were seduced from the Mission House, one, in three months only, had learned to read in the Testament and in the Prayer-Book. Several of the young men appear to be weary of the bush life, and manifest a desire to possess property of their own; but they are afraid that other Natives would soon dispossess them of what they might acquire.

They likewise express their disapprobation of polygamy; and of the manner in which the elder Natives dispose of their wives and their female children.

The Missionaries, at the commencement of their labours, found the Natives destitute of any knowledge of the True God, and of the way of salvation by faith in the atonement of His only Son Jesus Christ: they knew not one letter of the Alphabet: they had no Christian Sabbath —no Gospel Ordinances: they had no knowledge of the depravity of their hearts, and were apparently unconscious of the sinfulness of their lives. But now, many of them believe in God, the Creator of the World; and in Jesus Christ, the Saviour of Mankind. Several have also learned to read the Holy Scriptures —to regard the Sabbath as a day of holy rest—to attend the Ordinances of Divine Worship—and to present their morning and evening supplications and praises to the God of Providence and Grace.

Several, under the preaching of the Gospel and religious instruction, have been made acquainted with their inward depravity, and the sinfulness of their lives; and have also been led to express their desires after holiness and salvation.

One boy ten years of age, and two children, who had been previously baptized, have died in the Mission House. The former afforded sufficient evidence that he had received the grace of God—and not in vain: he acknowledged the sinfulness of his heart and life, and believed in the Lord Jesus Christ. He was delivered from that dread of death to which the Aborigines are peculiarly subject. By divine grace, he was enabled to say, "I do not want to get better: I want to die and to go to Jesus Christ. God has been very good to me."

Polynesia.

Feejee Islands.

WESLEYAN MISSIONARY SOCIETY.

In September 1836, the Missionaries Cross and Cargill, who had laboured

Digitized by Google Original from HARVARD UNIVERSITY

nearly 12 months at Lakemba, thus speak of their

Promising Entrance on the Mission.

The Cause of God in this place is going forward. More than 150, principally Tonguese, meet in class; and many more listen to instruction. The King, Tui Naeau, has not yet openly embraced Christianity. Nevertheless, he is friendly to us, and speaks favourably of our Religion. He has expressed an intention to worship the True God, when a Chief, more powerful than himself, shall lead the way. He has very candidly acknowledged his weakness, and his fear to be the first of all the Fejeeans in abandoning the idolatry of their Nation; and advises one of us to visit a more influential Chief. These things have induced us to resolve to commence a New Station at the earliest opportunity.

From the experience which we have obtained since our arrival in Fejee, we are fully convinced, that not many of the Fejeeans will embrace Christianity, until some Chief, less timid or more powerful than Tui Naeau, lead the way. Tui Naeau is himself of this opinion; and we believe that nothing but the fear of man prevents him from becoming a worshipper of the True God. And although he wishes us to remain at Lakemba, yet he is desirous that one of us should visit Tanoa; and says, that when Tanoa, or any other powerful Chief, embraces Christianity, he and his people will imitate his example. In consequence of this, we earnestly request the District Meeting to appoint for Fejee, for next year, two of the Brethren now in the Friendly Islands; one to labour with Mr. Cargill at Lakemba, and the other to accompany Mr. Cross to Reua, the residence of Tanoa. We think that Reua is the place most suitable for a second Station, and that the people are fully prepared to receive Missionaries, and desire them. We have just received most cheering intelligence from Joshua, whom we sent thither eight months ago, and who has now returned. You will be pleased to hear that he has done very well; having had fifty males meeting in class, and some females.

If you do not appoint another Missionary to labour with Mr. Cargill at Lakemba, the Out-stations cannot be visited. They are numerous and populous, but at a great distance: the one nearest to Lakemba is at least 30 miles from it: Ono is the most distant inhabited island of this groupe: it is perhaps 150 miles from Lakemba: some of its inhabitants are said to have embraced Christianity.

You will, at once, perceive the necessity of two Missionaries being at Reua: but we may mention two reasons; first, the impropriety of appointing only one to commence a New Station in such a place as Fejee; and secondly, the great population of Reua: we are informed by Tuboutoutai, that there are many settlements there, and that the place where the Chief resides contains as many inhabitants as there are in all Tongataboo.

As we cannot attend the District Meeting, we request you earnestly to recommend to the notice of the Committee the following places, at each of which we are of opinion a New Station might now be successfully commenced; namely, Tausara, Bau, Somosomo, Mathuata, and Moala:—at each of the above places the population is extensive. We are informed that there are nearly 300 inhabited islands in the Fejee Groupe, and that one island contains at least 40,000 inhabitants.

At pp. 523, 524 of our Volume for 1836, some particulars are given of the cruel Customs and wholesale Cannibalism of the Fejees. From an Appeal for the rescue of this people by the Gospel, noticed at p. 189 of the last Survey, we subjoin some extracts, which confirm the account of the

Horrible Cannibalism of these Islanders.

In Fejee, Cannibalism is not an occasional, but a constant practice—not indulged from a species of horrid revenge, but from an absolute preference of human flesh to all other food. It is on the behalf of this cannibal race that we appeal to you. Let all the horrors of a cannibal feast be present to your minds; and if you love your species, put on bowels of mercies, and hasten to send more Missionaries to Fejee, that its inhabitants may be prevented from any longer literally *biting and devouring one another.*

The case has been too long neglected, and has become almost desperate. War is constantly raging in that groupe, and is thinning the population. There is but one remedy for the evil; and that is, the Gospel of Peace. Their circumstances cry, as did the man of Macedonia to Paul, *Come over, and help us!* Such is the strangled

Digitized by Google Original from HARVARD UNIVERSITY

widow's last cry; and it is uttered in the groans of every individual murdered for cannibal purposes. Oh let not Fejee have it yet to say, *No man careth for my soul!* The horror excited by their unnatural practices ought to constrain the attempt to remove them. We spare you the details of a cannibal feast—the previous murders—the mode of COOKING human beings—the assembled crowd of all ranks, of all ages, of both sexes, chiefs and people, men, women, and children, anticipating the feast with horrid glee—the actual feast—the attendants bringing into the circle BAKED HUMAN BEINGS—not one, nor two, nor ten, but twenty, thirty, forty, fifty at a feast! We have heard, on credible authority, of TWO HUNDRED HUMAN BEINGS having been thus devoured on one occasion! The writer of this Appeal has conversed with persons, who have seen forty and fifty eaten at a single sitting—eaten without any thing like disgust—eaten with a high relish! To gratify this unnatural propensity, they make war, assassinate, kidnap, and absolutely rob the grave of its inhabitants. I have myself known Fejeeans in the Friendly Islands to be guilty of the latter abomination: and such is the indomitable appetite of the Fejeeans for human flesh, that individuals have been known thus to act toward their own deceased children! They appear to have the appetite of the wolf, which prefers the shepherd to the sheep. But cannibalism is not the only cruel abomination to which they are addicted. In some cases they bury alive their sick and aged; and the ten thousand other evils of Paganism are afflicting them.

The Missionary who states these facts grounds on them an

Urgent Appeal for more Labourers among the Fejees.

And what is the antidote for all these evils?—the Gospel, and that only! It is an awful consideration, that, before help can be afforded, many a Fejee Widow will have been strangled—many a Fejee Warrior will have gone into eternity—many a cannibal feast will have taken place; and hundreds of immortal spirits will have terminated their probation! *Without hope, and without God in the world*, they are living and dying. Ye Rich Men, we call on you to give more largely, out of the funds with which God has entrusted you—*It is required in a steward, that a man be found faithful:*—give of what God has given you, and He will reward you. Ye Tradesmen, give articles suitable to the establishment of a Fejee Mission on a large scale; for a Mission on a large scale is necessary: Polynesia presents no finer a field for Missionary Enterprise than in Fejee. Ye Young Men of talent and piety, who are putting on the harness in order to engage in the work of Missions, offer yourselves for Fejee; and come out with burning zeal for the Lord of Hosts, and ardent love to the souls of men! Ye Christian Parents, see that you do not withhold your sons and daughters from the work; at your peril, do not! Ye Collectors, Male and Female, Adult and Juvenile, redouble your exertions! We give you another motive to increased effort; another motto—"Fejee, Cannibal Fejee! Pity, Oh pity Cannibal Fejee!"

Surely the set time to favour Fejee is come. Let the Gospel enter this open door, and the scene shall be changed. Peace shall be substituted for war—love and amity, for hatred and variance—the moral desert shall become the garden of the Lord—Fejee shall praise the Name of our God, and pray for blessings on the people who sent them the Gospel. Come then, ye Christians, to the help of the Lord! Think yourselves—as you really are—HONOURED by the invitation. The call is solemnly made to you. Oh listen to it, supported as it is by the wailings of widows, and the cries of murdered human beings—murdered to furnish the murderers with a feast; and comply with its prayer, by contributing more largely to the Mission-Fund! and the blessing of the Highest, as well as the blessing of them that were ready to perish, shall come upon you. Add to your contributions, your PRAYERS, that the blessed state of things predicted by the Prophet Isaiah, ii. 2—5, may soon be realized in refe rence to Fejee, and throughout the whol world. The Lord incline thy heart, Reader, to pity the poor Fejeeans, and to help according to thy ability. Give, if thou art able, largely; and if thou canst not give, pray. Oh pray for poor cannibal Fejee, that God would pour out His Spirit upon that wilderness, so that it also may be glad, and blossom as the rose! Amen.

The Committee have given some instances of the

Digitized by Google Original from HARVARD UNIVERSITY

Rousing Influence of this Appeal.

We have received communications from several parts of the country, which shew, that, wherever it has been read or heard, it has excited a feeling of intense interest and compassion. In one county, two families nobly agreed, after listening to the "Appeal" in their Monthly Missionary Prayer-Meeting, to give the sum of 120*l.*; and to augment it, by the aid of their friends, to 200*l.*, if the more affluent friends of the Cause in other counties will make up their 200*l.* into 2000*l.*, by sums of 10*l.* and upward; so as to provide at once for the Outfit and Passage of Six Missionaries and their wives, to be sent forthwith to the help of the Rev. Messrs. Cross and Cargill. In another small family, in or near London, when the "Appeal" was read, two of the Members immediately doubled their Subscriptions to the General Fund of the Society. A Letter from Hertfordshire encloses 5*l.*, with the brief and pithy sentence, "I am sent in answer to the Appeal, 'Pity, Oh pity poor Fejee.'" An old and very generous Friend has remitted 30*l.* Several other sums, and intimations of intended Contributions, for the same object, have been received. These, we trust, are but the first-fruits of an effort, which ought to be general, for a case so urgent.

In reporting the increase of the Missionaries to Seven, as stated by us at p. 189, the Committee add—

This Resolution has been highly influenced by the truly noble offer of an old and esteemed friend of Missions, in Lincolnshire, That if the total number of Missionaries to the Fejees could be thus at once increased to SEVEN, she would pay the whole expense of Mr. Hunt's Passage; and contribute 50*l.* per annum toward the support of the Mission, for three years.

West Indies.

CHURCH MISSIONARY SOCIETY.

JAMAICA.

General View of the Mission.

THE Rev. W. K. Betts removed to Kingston early in last year. He has thus been enabled to devote himself more effectively to the office, which he temporarily holds, as Secretary to the Corresponding Committee; and in which he rendered much valuable service, partly in the general duties of superintending the Mission, and partly in making visits to several of the Stations, where local inspection and direction could alone secure the advancement of the work. He remarks, on Sept. 7, 1837—"Consider, sixteen School-houses going on building at once, besides the necessary dwelling-houses, in most places, for the Teachers. We find the greatest difficulty in getting persons to attend to them." He proposes, consequently, "that a person should be appointed to attend solely to this business, and travel continually from one to another, or they will not be finished for a long time." This suggestion the Corresponding Committee are now adopting.

The Committee thus speak of the benefits attending an Annual Meeting of the Missionaries:—

A spirit of brotherly union and love has been promoted among the Missionary Labourers in this Island, by their holding an Annual Meeting at Kingston in the month of January. Mr. Betts, writing on Feb. 19, 1838, concerning the last of these Meetings, relates, that they assembled on five succeeding evenings; when the following subjects were successively considered:—The spirit of love, as described in 1 Cor. xiii. 2. The best method of conducting Domestic Worship; which led to much interesting discussion, tending to important practical results. 3. The reports from each of the Stations in the Island. 4. The best method of promoting Religion, and giving stability to the Missionary Work.—Each Meeting was held with prayer. The fifth evening was set apart for special prayer; and the Address of the late Rev. T. T. Biddulph was read.—Mr. Betts adds: "I believe, when we separated, we were, though many in number, yet one in heart and Christian love."

In the following Report of several of the Stations in this Island, the order of Parishes is observed.

Station of Amity Hall.

This Station is in the Parish of St. Thomas-in-the-East. Mr. E. Newman continues his labours as a Catechist here; but had suffered from a

Digitized by Google Original from HARVARD UNIVERSITY

severe fever, from which he is recovered. He writes, April 9, 1838—

Four Schools have been established in this parish since I have been here. The number at present in Amity-Hall School is 104.

My Evening School has increased to 40. It is gratifying to see some of the young ones, and two old men who wear spectacles, who did not know the alphabet when I came here, now reading their Bibles. They are very earnest in learning; and appear to take great pleasure in reading the Scriptures.

Mr. Newman makes the following remarks, describing generally the

Dispositions of the Negro Children.

The reason why I have mentioned but little about my school-children is, that I think it best to wait before giving my opinion. I think the Negro character is one which it requires some time to know. It has so happened, that I have not met with any little circumstances of sufficient interest to relate; except one, which I will now give you. One of my Monitors was taken with fever. When it was at its height, thinking that he was going to die, he desired his little brother to go for "Cool Massa"; but his mother would not allow him to come; so that I did not know any thing of it until some days after. When he came to school, I took an opportunity of asking him some questions.—"Why did you wish to see me, when you thought you were going to die?" "Because I was afraid to die."—"Why were you afraid to die?" "Because I had not repented of my sins."—"Have you ever sinned against God?" "Yes, Sir."—"Then what must you do, to get those sins forgiven?" "Believe on the Lord Jesus Christ."—"Can you serve God of yourself?" "No."—"What must you do then?" "Pray to God to give me a new heart." On speaking to him of being thankful to God for restoring him to health, and thus affording him another opportunity of serving Him, and preparing him for death, he seemed broken-hearted. He is a good boy; and I trust the impression will be a lasting one. There are some in the school of whom I hope good things, and trust that they are not strangers to the grace of God; but I have often been painfully disappointed in my hopes of others. They have been so habituated to all that is bad, particularly to lying and pilfering, and so little restrained by their parents, that it is very difficult to break them of it. The adults think so little of these crimes, that it is a rare thing to find a man or woman who is not guilty of them. How blessed are those who from their youth up are taught the sinfulness of sin—who have enlightened and Christian parents! Some children in my school wear assafœtida, in a bag tied round their necks, to prevent "dupies," evil spirits, from hurting them. They will not burn the wood of the cotton-tree, for fear its "dupie" should hurt them: and with numberless other superstitions do these poor people frighten themselves.

Station of Moore Town.

At this Station, which is in the Parish of Portland, Mr. J. Pollitt labours as a Catechist. He thus describes his regular engagements, November 8, 1837:—

In the first place, I have my Day School, which calls for my attendance from about nine o'clock until three daily. On Tuesday Evening, all the Communicants assemble at my house, for the purpose of praying and being further instructed in the principles of the Gospel. On Wednesday Evening I perform Divine Service in the town. On Thursday, after school is concluded, I visit the Township of Altamont, distant four miles. Here we commence with singing and prayer; after which I read a sermon, or explain a part of our Catechism, which they prefer. On Friday Evening I catechize at Suman's-Valley Estate, about two miles from hence. The apprentices are now very regular in their attendance, and apparently take great interest in what is said. The Hospital, which we use as a Chapel, has been so excessively crowded of late, that I have some difficulty in getting to my stand. On Lord's-Day Morning I again visit Altamont at eight o'clock; perform Service; and return to Moore Town at eleven, where we commence Divine Worship; and conclude at half-past one. Our Evening Service, which begins at six, is concluded about eight.

The following encouraging fact is related by Mr. Pollitt, Sept. 3, 1837:—

I spoke to the Congregation, after Service, on the dilapidated state of our House of Prayer; when upward of forty came forward immediately, and expressed their willingness to do any thing in their power to help to repair it. They kept their

Digitized by Google Original from HARVARD UNIVERSITY

word: and I was not a little amused, on Monday morning, to see both old and young returning from the woods, each with a load of mountain-thatch upon his head, to thatch it anew. It was completed on Thursday; and the old mud walls repaired in different places.

Station of Birnam Wood.

At this Station, situated in the Parish of St. George, Mr. Sessing continues his labours. He thus describes, Nov. 22, 1837, the general character of those to whom he ministers:—

It is not an easy task to be a zealous Missionary in this country. I still hear the words sounding in my ears, which were addressed to me when before your Meeting, and which you again repeat in your Letter—*Feed my lambs—feed my sheep.* But neither was I then, nor are our friends at home, I fear, aware of the many difficulties that are to be removed, before we actually are enabled to feed these lambs. Though they are lambs indeed, yet they are wild: they had never been gathered into any fold; but have been suffered to stray, and grow wild and hardened in sin and vice.

The following passages from the Journal of Mr. Sessing exhibit, nevertheless, some interesting

Evidences of Success at the Station.

July 1, 1837—I engaged a Negro to make a fence on one side of a newly-established grass-piece. This man being one of our most well-behaved and hopeful people, attending on all the means of grace, and advanced in reading, I had an opportunity of judging as to what the Religion of Jesus can effect; and what a power of changing, not only the heart, but also the habits, the propensities, and inclinations of these naturally-indolent people, it manifests. I can truly say, that this man has worked as much as three others whom I occasionally employ, and who are not guided by a religious principle. Moreover, observe this man on a Lord's-Day Morning. With his wife and children, he is always the first to enter the House of God. He and his are clean, their countenances beaming with spiritual joy: their apparel is not gaudy, but plain; and though not always entire, yet neatly mended, displaying the economy of his like-minded industrious wife. They have provided for the wants of the body: in a bright tin-kettle, some lunch is preserved, to be taken after Morning Service, lest the cravings for natural food should disturb the enjoyment of spiritual nourishment. They are the most quiet, decent, and attentive hearers. When they arrive at the place, the first thing is, to get a sight of their Minister; and a hearty "How do, Massa?" follows. May the Lord give us many more such individuals and families!

Sept. 8—I met about eight Negroes, belonging to Cedar Valley, engaged in pruning coffee-trees. I stopped, and spoke to them about attending the Means of Grace at Birnam Wood, and sending their children to school; telling them, that they must one day give an account of the use which they make of them. As they seemed inclined to listen, I spoke more freely on this subject; shewing them that Jesus Christ came down from heaven to live in this world, that He might shew us what we must do to please Him, to teach us His will, to lead us into the way to heaven, and to save us from hell by dying for our sins. "But mind," I said; "Jesus Christ will come again, and then He will come as our Judge: the last time He came as our Saviour, but next time He will come as our Great-Magistrate. On one Great-Day we shall all be brought before His bar; when we must give an account of all we have done, even of every idle word we have spoken. Perhaps you may then plead ignorance, but that would not stand: the time of ignorance is past. Witnesses will be brought up to testify against you. Even the very name of Birnam Wood will silence you. But the Minister, also, must come forward to give his evidence: and what else can I say, but, 'Have I not over and over again invited you to attend? Have I not preached to you every Lord's Day; and gone after you during the week, but you would not come?' Even your very children will appear against you; and say, 'You sent me to school, but you would not go to hear God's word yourself.' Pray to God, then, that He may incline your hearts to do His will; and seek Him for your souls' salvation." While I thus spoke to them, they were exceedingly attentive; and thanked me heartily when I left them. But these people require line upon line, precept upon precept, the same exhortation ten times over and over again, before they awake to it. However, if we faint not, we shall in due time reap and rejoice.

September 17: *Lord's Day*—At nine

Digitized by Google Original from HARVARD UNIVERSITY

o'clock we commenced our Sunday School; but had first to fix some broken-down benches, with the assistance of some of the scholars. Just as we were again going to Service, we observed the newly-arrived Liberated Africans marching up the hill to attend Service and school for the first time. To shew them all possible attention, we made the girls sit on a bench by themselves, near Mrs. Sessing; while the boys were seated on my side, and the men on benches behind the already-assembled people. There were nearly fifty in all; but some stayed at home. Their behaviour was very good indeed. Those Negroes not born in the Colony, but imported as slaves, and retaining a little knowledge of their native languages, began to search for their countrymen; and some of them were very successful, especially a Congo man, who soon made himself intelligible to some of them; and of the joy which now ensued, no one can form an idea, but those who saw their countenances. A hearty shaking of hands commenced; and a very interesting conversation followed, not less interesting to the bystanders than to themselves;—at least, my own heart began to leap within me; and I almost thought myself in Liberia or Sierra Leone, among those simple and artless children of nature, who leave an inextinguishable impression of love and pity in the mind of every European whom love to their immortal souls has taken to their shores. There were different groups formed in the School-house, each as interesting as the one above described. Some of them are Mandingos, some Congos, and some Bassas, and a few from unknown tribes of the interior. These looked very sad, as they had nobody to whom to speak. After Service, we commenced school with them, forming them into one large class. And now another interesting scene commenced, which, for some time, caused a disturbance in all other classes. The way in which they repeated the letters was with some so curious, and with others so loud, their whole body giving impulse to the sound, that the eyes of all present were directed toward them. They went on cheerfully for some time, and applied all their powers to this for about half an hour; when they began to get tired, and one after the other lay down on the benches. We collected them again, after the other classes had finished their exercises, and sung several hymns, with which they were greatly pleased; but after they were dismissed, and the scholars repeated their usual "Good evening, Sir," they burst into loud laughter, having understood what they said. But this joyful day was damped by an unexpected and painful event. While I was reading the Second Lesson, some of the temporary benches broke down; and wounded two of these poor Liberated Africans severely, by splinters of the benches entering their feet. They were immediately taken to our house by Mrs. Sessing, who carefully washed and dressed their wounds; while I proceeded, as soon as order was restored.

Oct. 9, 1837—We had thirty children in attendance; which we consider a goodly number at this season, the rains having set in, in good earnest, swelling the small rivulets to rapid streams, and the larger rivers to floods, so as to disable a great part of the children from crossing them. The rivers are sometimes brought down in less than half an hour; and for this reason, in order to encourage the children to return the next day, if possible, we must watch the weather, and often dismiss the children before time, when we anticipate a storm, to avoid their being drenched, and stopped on the road by the rains.

Oct. 22: *Lord's Day*—Though the weather had a fair appearance in the morning, yet the people came very slowly, and not so many as I had expected. Before I had concluded my discourse, a most tremendous shower of rain, which lasted for more than half an hour, interrupted us, so far as to drive us all into the centre of the school-room. We could not, in consequence, keep school after Service, as the place was flowing with water, and the people were anxious to get home before the rivers should come down.

Station of Elstree,

In the parish of Manchester, is occupied by the Rev. D. Seddon. He reports, under date of June 27, 1837, the following, as the state of his

Labours in the Ministry and in Schools.

Our Services on the Lord's Day are, at present, by permission of the Overseer, held in the Coffee Store. Last Lord's Day the attendance was near 300. I continue to read a Sermon in the morning, and explain the Catechism in the evening.

Our school has only existed five weeks; but we are deeply gratified that in this short time no small advance has been made. Their singing is now, not only tolerable, but often pleasing; and it does us good, when, on entering the school in

Digitized by Google Original from HARVARD UNIVERSITY

the morning, all unite in singing, *I will arise and go to my father*—to Cecil's notes.

The school commences each day with Cecil's Chaunt, a Selection of Prayers from the Liturgy, the Gloria Patri, the Apostles' Creed, and a small portion of Scripture. They are learning, or have nearly learnt, three little pieces of Poetry, a Catechism on Practical Religion, and Questions and Answers on the Pentateuch; also, easy Tables of Numeration, Addition, and Multiplication.

Instance of Erroneous Zeal in a Native Reader.

In the following passages, Mr. Seddon describes, in the case of a Native Reader, the evils into which the uninstructed may fall, when they have *a zeal for God, but not according to knowledge.*

July 3, 1837—I have had a long conversation with an old man, who, with many others, acting as leaders among the Negroes, had drawn away the people with mistaken ideas of "works of law," instead of exhibiting the simple truth of the Gospel. Great numbers came round the door and windows of the house, while this ignorant, but well-meaning old man was telling various tales of himself and other Teachers, and was explaining fasting, baptism, &c., as he understood them, or rather, wildly conceived of them. Observing him to pay great regard to certain vague notions of John's baptism, I discovered that he was a disciple of John. I then said, "Now, after all your preaching to the people about baptism, what do you know about it? Is what you say to the people taken out of the Bible, or not?" "Why," said the old African, raising himself with evident confidence of being deeply versed in the question, "Didn't John the Baptist baptize Jesus Christ in the River Jordan; and then, didn't Jesus Christ go into the wilderness to be tempted; and then, in a few days after he was tempted, didn't He go to heaven?" I immediately took up my Bible, and read the passages, and made a few remarks on them before all the people. I then asked him, "Are you not putting baptism, fasting, &c., in the place of Christ?"

August 6: *Lord's Day*—After Morning Service, the same head Native Reader of this neighbourhood, who had come this morning to Service, told me that he wished to speak with me. I saw him soon after; and he gave me his history, rather concisely for a Negro. I asked him, "Is it true that you teach the people out of your own heart, and not out of the Bible?" He said, "Massa, me never speak against the Bible; and when any body at our meetings can read it, I tell them to read it; and me den tell de people de sense of it." I said, "That cannot be often: none of your people can read well enough to be understood." His answer was, "When God make me see my sins, and bring me to the Lord Jesus Christ, Him shew me de truth, and Him help me to tell de people what de truth is."—"How," I asked, "how can you be sure that you teach the truth? You can't read your Bible; and all you go by is your own heart, which is always a very weak, and often a bad guide." "What," he then rather warmly inquired, "what de use of de Bible, if people no believe it? Me know plenty of people can read de Bible, but 'em get no good from it, 'cause 'em neber believe it."—"Yes," I said, "you say what is true of many; but, according to your own words, what is the use of your preaching, if people won't believe it?" I then added, "But, as you do not teach out of the Bible, but out of your own heart, you have been leading many people wrong. You have forced them to fast every month, on one of their hard-working days; and you thus render them likely to be unfit for their labour. You tell them, it is no good to pray without fasting in this fashion: and you were the first that brought this custom, and imposed it." He replied: "Me bring it from America: me tink it good; it neber hurt me: when me fast, me stronger all dat day dan oder time."—"Fasting itself," I said, "is not wrong: it is sometimes good to fast, if we do it to be more particularly earnest and humble in prayer. What is wrong, is, making prayer of no use without it, and so forcing all to practise it. If you had been able to read the Bible, you would have seen that this doctrine is not from heaven, but of man, and will soon lead the heart from Christ. What God has not required, you have no right to demand. God delights in mercy, more than in sacrifice. Take care: this is the way the Jews stumbled; and this was the cause of great injury to the Galatian Christians." It was interesting to see how listful the people were all this time; and it is my prayer that no evil, but rather good, may arise from this conversation with a Negro whom most respect, and very many too implicitly trust.

Station of Appleton.

In the parish of St. Elizabeth. The Rev. H. L. Dixon, who formerly

Digitized by Google HARVARD UNIVERSITY

laboured at Mexico, is placed here. He describes, in the following passages, the

Encouragements attending the Labours at this Station.

Aug. 10, 1837—This morning, many persons were present, particularly elderly ones, whom I had never seen before. I find it a very useful, and even necessary practice, to go to some of the oldest, and those who are the least intelligent of my hearers, and recapitulate the points which have been touched upon in the discourse—to express them, as nearly as I can, in their own language; and to ask them questions, both to ascertain the degree of knowledge which they possess on religious subjects, to increase that knowledge, and to remove any errors into which they may have fallen. I have reason to believe that scarcely any sermon, however simple, is preached, but it is by many misunderstood; and in some instances, the erroneous notions entertained might be of a fatal nature. That so much labour is required on the part of the Missionary to make the hearer understand, must not, however, be a cause of complaint; for we are taught to expect that the effectual teaching of these people will require *line upon line, precept upon precept;* but it will be a subject causing the most heartfelt compassion for the state of our poor flocks, and a matter of anxious prayer to the God of all grace.

Aug. 13—This day, for the first time, I have made use of the Boiling-house at Appleton, as a place in which to assemble for the purpose of Divine Service. The house is large, and will contain from 300 to 350 persons: it is high, and comparatively cool. The number we had this morning could be but few less than 300; and they were deeply attentive while I told them that my heart's desire and prayer to God for them was, that they might be saved.

The formation and regular attendance of an adult Sunday School here, is a source of satisfaction to me. I have a class of six men, who read together, and desire information concerning things which they do not understand; besides three or four others, in the Testament, who will soon form a second Testament class.

Aug. 18—A source of gratitude is the laying of the foundation-stone of the School-room and Chapel this day. This was to me a joyful day indeed! for the laying of this stone was a decisive stage in the progress of the building: it seemed to be a pledge that the Almighty would have a house and a people in this very dark district. Nor was this the only gratifying circumstance: the greatest cause of my joy was, I trust, the appearance of the numerous assembly, nearly 800 people, chiefly apprentices, who had come at an early hour. During the performance of the religious ceremony, I could witness many a countenance where tears bespoke a lively interest in the proceedings. The ceremony was performed in the following manner. Mr. Reynolds read the 100th Psalm, which was sung by all the people. Mr. Seddon read the Collect for Grace, the Collect of the day, and the Collect for "The whole state of Christ's Church militant here on earth," concluding it with the Lord's Prayer. Mr. Paul then read the 84th Psalm. Mr. Reynolds read the first six verses of the second chapter of the second of Chronicles, for a lesson. Mr. Seddon read a prayer composed for the occasion. The Hon. J. Salmon then laid the stone of the building; and the ceremony was concluded by my reading an Address to the people, followed by the Benediction. Very many said that they were quite glad to come. My prayer on the occasion was, I trust, *Save now, I beseech thee, O Lord! O Lord, I beseech thee, send now prosperity!*

Oct. 22—I was amused at a person bringing me a dollar (4*s.* sterling), toward the building of the new Church, before Service began, because he was afraid that I should be too busy after Service to receive it. My attention was, in fact, arrested with entering the names of those who came to throw in their mites for the Church: for they are not satisfied unless they know that their contributions, however small, are written in a book. This business occupied me nearly an hour and a quarter. I was affected at the sight of a little boy, who was brought by his father to me, with a sixpence in his hand. "Me and sister"—*i.e.* between him and his sister—were the only words he said; and then retired. I afterward asked him if that were the first threepence he ever gave to the Lord Jesus. He told me that it was. "Well, my little boy," I said, patting his head, "thank your little sister for her threepence. You give a threepence to the cause of the Lord Jesus Christ: what will you think, if He give you a crown of life when you die? will you not be pleased?" The countenance of the father, who is a Communicant, was almost enviable. By a kind of instinct, he too patted his son's head: and at the expression of my good wishes for the

Digitized by Google Original from HARVARD UNIVERSITY

child, the father withdrew, saying, "God bless him, Massa! God grant it!" This is, I think, the fourth or fifth of these little creatures who have come to me lately with some small piece of silver money. They are brought by their parents; and the little creatures look me in the face, and point the money at me. I endeavour to say something short and impressive to them, that in time to come they may remember the pledge, however small, which they have given of their good wishes, and the remarks of their Minister. To-day 9*l.* 1*s.* 3*d.* currency was brought me.

The progress and success of his labours in the erection of the School-room and Chapel are thus stated by Mr. Dixon:—

Dec. 25, 1837: *Christmas Day*—I walked three miles and a half, in the heat of the sun, toward Appleton; as my horse could not be found in time. In passing by the new buildings at Appleton, which bear the recent marks of the carpenter's presence, a person who was keeping pace with me, and had come from a distance during the past week, said, "Massa, when me come along here last week, me lift up my heart to my Almighty Father, to thank him that Massa will soon be able to come and live in it." The Boiling-house, where we held Service, was altogether too small to accommodate the great number of persons who came there. About 450 came inside. Maay were standing without, all the time, in the heat of the sun. But my feelings were hurt at seeing so many come and look, and turn away, unable to find any place within. The Minister, however, anxious to do good to his people, cannot but feel much exhilirated at seeing near 600 people coming to Church on the Christmas Morning. I made a collection to-day, by desire of the Bishop, for the Diocesan Schools; which amounted to 4*l.* currency.

In reviewing the year 1837, Mr. Dixon remarks:—

In my Fourth Report, it was stated that twenty-four couples had been married in my district. I have the pleasure to say, that this year I have married thirty-six couples, making a total of sixty marriages among my people. The apprentices have brought me something above 30*l.* currency, in small subscriptions, for the Church; and have given their names for about 10*l.* more.

The beneficial influence of these Christian labours is thus satisfactorily attested by a gentleman at this Station, Mr. Dixon writes, Dec. 17, 1837:—

After the Services were concluded, I went to the residence of ——, to baptize his child. In conversation with this gentleman, I asked him if he had discovered any difference in his people since they had had so many opportunities of religious instruction lately; and told him that I should like him to tell me candidly what he found to be the effect of those religious advantages upon the apprentices generally, at least so far as he could judge, by his own people. He very promptly answered, that he had discovered a great effect upon them, and that it was decidedly a good effect. "Can you," I said, "define it, or shew in what it can be traced?" He said, "In their greater steadiness to their work, in the less number of quarrels among them, and in their increased state of subordination."

Station of Pedro Plains.

This Station is newly occupied by the Society, and is likewise in the Parish of St. Elizabeth. The Rev. H. S. Yates, who has charge of it, thus describes, in Sept. 1837, his labours and the

Improving State of the People.

This district was—and that not long since—awfully abundant in every bad work. Horse-racing, cock-fighting, gambling, drunkenness, Sabbath-breaking, quarrelling, and all uncleanness, told, too plainly, the woful distance of this people from God and His Christ. The Lord's Day, even by those who kept aloof from the vileness of their grosser brethren, was employed in useless visiting from house to house, in catching or breaking horses, in clearing grounds, or in making or repairing clothes for the coming week. Now, however, through the love, wisdom, and power of our God, matters are putting on a more pleasing garb. The Lord's Day, instead of rising on multitudes, along the sea-beach, toiling for the meat that perisheth, now beholds them departing, or preparing to depart, for the humble shed where prayer is wont to be made; and the anxiety betraying itself in their countenances, and their flocking like doves to the windows, evince, I hope, that the Lord is beginning His work of grace in the souls of many. On the alternate Lord's Days that I attend, instead of rambling about, as in past days, they assemble at stated dwellings, and at stated times, to hear the Word of God read by some well-disposed characters capable of doing

Digitized by Google Original from HARVARD UNIVERSITY

so. On the Lord's Day, two full Services are performed; the singing of Psalms is practised; and the people are instructed both in reading and in their Catechism. Monday is taken as my day for writing. Tuesday, Wednesday, Thursday, and Friday, find me occupied in a school of 35 children, who are with me from eight in the morning till four in the afternoon. Saturday is principally spent in receiving and addressing, in the most simple manner, a class of married and single persons, who are desirous of knowing the way of the Lord more perfectly. In the evening of every day in the week, the doors of the school-room are opened, to receive as many as wish to end the day in prayer and praise; and a company is each night found collected around the lights, reading their little hymn-books, or stammering over their spelling-books, till the Minister's appearance; when they give their attention to the specific object of their assembling.

Besides the school just mentioned, as being under my immediate care on the Plains, I have another at Pedro with 30 pupils; which number would be almost doubled, could a room sufficiently large be obtained. A third school in the district is, God willing, to be commenced in the month of October, at Mountain Side, for the apprentice population; that is, for the children of apprentices only. Here it is that, on alternate Lord's Days, I meet a congregation of between 300 and 400; who, though at the first unruly, are now orderly, quiet, and attentive; many of them leaving the ways of sin, and their companions in sin, and turning to the Lord.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. and Mrs. Robertson (p. 342) embarked at Gravesend, on the 26th of July, on board the "Mermaid," Capt. Clarkson, for Bombay—The Instructions of the Committee having been delivered, on the 13th of August, to Rev. John Charles Barclay and Mrs. Barclay, they embarked at Gravesend, on the 14th, in the "Wellington", Capt. Liddell, for Madras—On the 17th, the Rev. John F. Haslam and the Rev. Henry Powell, with their Wives, embarked at Gravesend, on board the "Symmetry," Capt. Mackwood, for Ceylon: they had received the Instructions of the Committee on the 26th July.

London Miss. Soc.—The Missionary Ship "Camden" was spoken with, on the 2d of June, in 24 deg. S Lat. 32 deg. W Long.—On the 8th of July, the Rev. Henry Calderwood and the Rev. Richard Birt, with their Wives, embarked at Portsmouth, in the "True Briton," Capt. Beach, for the Cape, in their way to Caffraria: they sailed finally on the 16th; the ship having put back to repair damages received from a Norwegian Vessel in a very foggy night—On the 10th, Mrs. Lowndes and two daughters arrived in London from Corfu, for the restoration of health—On the 20th, *Chootihlang*, a Native of China, was admitted to Baptism—"the first Chinese," it is stated, "who has ventured to come over to this country, and one of the few of his countrymen who have as yet embraced the Christian Faith": the following notices have appeared—

Having visited the Island of Borneo to procure a better subsistence for himself and family, Chootihlang was engaged as Copyist of the Sacred Scriptures, the translation of which was then being revised by Mr. Medhurst and his Missionary Brethren; and, on coming over to this country, he agreed to accompany him in the same capacity. The re-translation of the Bible, contemplated by Mr. Medhurst, not having been adopted by the Bible Society, the services of the Chinese Amanuensis were no longer required: at his own request, however, the Directors of the London Missionary Society consented to his remaining in this country until Mr. Medhurst's return. The interval has been zealously employed by a number of Ladies in Hackney, in teaching him, first the English Language, and then the Christian Religion; and their efforts, in both cases, have been crowned with success. He was, after a while, induced to attend the Ministry of Dr. Burder; and God has been pleased to open his eyes and his heart to the understanding and the reception of the Truth. Mr. Medhurst briefly addressed Chootihlang, and proposed to him the following questions: "Why do you believe Christianity to be the True Religion?—What reason have you to believe you are a Christian?—Have you entirely renounced the idolatrous practices of the Heathen?—Do you resolve, in the strength of Divine Grace, to persevere in the profession of Christianity to the end of your days?" To all of which he returned satisfactory answers in English; and with a warmth of feeling greater than might be expected from one, the very construction of whose native language effectually shuts out eloquence, and among whose countrymen oratory is consequently unknown. The rite of baptism having been administered, Chootihlang addressed the Meeting at some length in Chinese, which Mr. Medhurst interpreted; and stated the strong wishes which he now entertained for the conversion of China—his willingness, on his return, to be employed by the Missionaries in whatever way they should point out as most likely to be useful—and his earnest hope that God would qualify him, and make him the instrument of turning many of his countrymen to the knowledge of the True God and of Jesus Christ whom He has sent.

United Brethren—At a late Sale in the Egyptian Hall, Piccadilly, for the benefit of the Brethren's Missions, the sum of 179*l.* 9*s.* was received: and on Sunday, the 15th of July, after a Sermon by the Rev. Sanderson Robins, at St. John's Chapel, Bedford Row, from Ezek. xxxvii. 7—9, a Collection was made, amounting to 55*l.* 3*s.* 8*d.*

Christian-Influence Soc.—The Prize of Two Hundred Guineas offered by the Society (see p. 343 of our last Volume) for the best Essay on the "Duties and Responsibilities of Christians in the Middle and Higher Classes of Society in this Country" has been adjudged to the Rev. W. Henry Wilberforce, M.A., Curate of Bransgore, Hants; youngest son of the late Mr. Wilberforce. The Essay has been published under the title of "The Parochial System: an Appeal to English Churchmen." No-

Digitized by Google
Original from HARVARD UNIVERSITY

tice of the other Prize Essay appears at p. 236 of our present Volume.

Metropolis Church Soc.—On the 6th of June, the Contributions amounted to 128,775*l.* 9*s.* 9*d.* Her Majesty has become Patron, and has subscribed 1000*l.* The balance in hand was 73,979*l.* 6*s.* 9*d.*

Additional Curates' Soc.—The Society had granted, up to the 19th of July, the sum of 6075*l.* to 83 Parishes and Districts, the aggregate population of which is 1,600,000; and includes Parishes in manufacturing and mining districts, provincial towns, country villages, and places in or near the Metropolis.

New-Zealand Colonization—A Select Committee, appointed by the House of Lords "to inquire into the present state of New Zealand, and the expediency of regulating the settlement of British Subjects therein," have expressed a decided repugnance to the new scheme of Colonization, in the following brief Report, delivered just before the close of the Session:—

Ordered to report, That the Committee have met and have considered the subject-matter to them referred, and have come to the following Resolution; viz.—Resolved, that it appears to this Committee that the extension of the Colonial Possessions of the Crown is a question of public policy which belongs to the decision of Her Majesty's Government; but that it appears to this Committee, that support, in whatever way it may be most expedient to afford it, of the exertions which have already beneficially effected the rapid advancement of the religious and social condition of the Aborigines of New Zealand, affords the best present hopes of their future progress in civilisation.

CONTINENT.

German Miss. Soc.—Five Missionaries—the Brethren Dehlinger, Essig, Hiller, Supper, and Sutter—after spending a few months in London, embarked there, on the 26th of July, with Mr. and Mrs. Robertson of the Church Missionary Society, in the "Mermaid," for Bombay, to reinforce the Missions at Dharwar and Mangalore.

SOUTH AFRICA.

United Brethren—Sr. Bonatz, of Shiloh, departed to her Rest on the 20th of January, within three weeks after her confinement. The Mission among the Tambookies has thereby sustained a loss which will not be easily repaired.

Church Miss. Soc.—The Rev. F. Owen writes from on board the "Cornet," off Port Natal, under date of the 26th of April, that, in consequence of the arrival of the Zoolahs at Port Natal, the Missionaries were on their way to the Colony.

Progress of the Zoolahs—In order to punish the treachery of Dingarn in the massacre of Dutch Farmers, as reported at p. 302 of our Number for June, their countrymen prepared an expedition, and entered the enemy's territory. The disastrous issue of this attack is thus reported:—

On the 11th of April last, they reached the capital of the Chief; where they found the Zoolah Army drawn up in three divisions The force of the Emigrants consisted of about 400 men, mounted and well armed; and they gallantly attacked the savage horde, though ten times their number; but with indifferent success. The accounts state, that the farmers fought desperately, and on the first onset killed between 500 and 600 Zoolahs. A reinforcement from Natal having come up, consisting of 800 men, the Zoolah Army was again attacked; but the overpowering numbers of the Natives compelled the Emigrants to retreat; the Zoolahs, however, losing three entire regiments of 1000 men each. Among the Natal Settlers who fell were thirteen Europeans. The Dutch Farmers and the Emigrants from the Cape were adopting fresh measures to attack the Zoolahs; who, though in great force, would not, it was expected, be enabled to keep the field against their adversaries. One of the last Letters states, that the Farmers had got into the rear of the Zoolah Force; and that every man who could bear arms had been called to the seat of war, in order to chastise the atrocities of Dingarn and his tribe. It is admitted, that the Zoolahs fought with more bravery than was calculated upon. The "Cornet," British ship, took in a number of the settlers from Port Natal, who fled on board for refuge.

MEDITERRANEAN.

Church Miss. Soc.—The Missionaries Isenberg and Blümhardt (p. 264) arrived, with Mrs. Isenberg, at Caïro on the 12th of July. The Rev. Ludwig Krapf was on his way to attempt an entrance into Abyssinia at Shoa.

CHINA.

London Miss. Soc.—The Rev. Alexander and John Stronach (p. 124) and their Wives arrived at Singapore, in their way to Canton, in the beginning of March. They had been detained six weeks at Calcutta, and had touched at Pinang and Malacca.

INDIA WITHIN THE GANGES.

London Miss. Soc.—The Rev. Charles Mead, with his son and daughter, and his Associates enumerated at p. 163 of the Survey, arrived at Quilon on the 31st of March—On the 24th of April, the Rev. W. Miller, of Nagercoil, departed to his Rest—The Rev. John Hands (see p. 175) writes from Rio Janeiro on the 26th of April, that the "Lady Raffles" had put into that port, to replace her mainmast, which had been injured in a squall.

Gen. Baptist Miss. Soc.—The Rev. George Lacey, with Mrs. Lacey and Miss Kirkman, (p. 165,) arrived at Calcutta on the 29th Jan.

WEST INDIES.

The Baptist Missionary Herald, published on the First of August, closes with the following announcement of the

End of the Apprenticeship in Jamaica.

With feelings of no ordinary delight, blended, we trust, with devout thankfulness to the Father of Mercies, we record, that on the day on which our present publication is dated, the whole population of Jamaica is absolutely free. Acting on Instructions from the Home Government, Sir Lionel Smith convoked the House of Assembly on the 5th of June—laid before them the recent Act of Parliament introduced by Lord Glenelg—and stated, with much frankness, his own conviction, that, as the law now stood, it was impossible that the Apprenticeship could go on. In this opinion both Houses of the Legislature appear to have concurred; and, consequently, a Bill was brought in, and passed without a dissentient voice, for the Total Abolition of the System on the 1st of August 1838!

Surely we may say, *This is the Lord's doing, and marvellous in our eyes.* To Him be all the glory!

Baptist Miss. Soc.—The Rev. Francis Gardner, of the Mission at Kingston, Jamaica, died on the 8th of May, in the midst of his usefulness, aged 31. It is stated—

The disease of which he died was what the medical men term congestive fever; occasioned, in all probability, by exposure to a heavy fall of rain, such as those who have never visited a tropical climate can hardly conceive of, and that immediately after travelling several hours beneath the unmitigated rays of a very hot sun.

Digitized by Google Original from HARVARD UNIVERSITY

Missionary Register.

SEPTEMBER, 1838.

Biography.

NOTICES OF SIX NATIVE FEMALES OF DIFFERENT COUNTRIES.

DALIMBA,

A Hindoo Woman.

THE Missionaries in Orissa have furnished the following account of this Native Female:—

Persons who would enjoy the highest blessings which Hindoo Idolatry promises, must not merely mortify the excess of every natural desire, but must mortify the desire itself. Under this pernicious conviction, thousands of Hindoos throw themselves on the uncertain pittance of public charity—adopt the most tormenting methods of self-torture—and undertake frightful pilgrimages from temple to temple, throughout the extent of India; and become a prey to poverty, wretchedness, disease, and, in many cases, a most miserable death. All this is endured that they may accumulate a stock of religious merit, whereby they hope to obtain the enjoyment of the good which their sacred books promise. Many of these wandering Devotees are, without doubt, the meanest villains in the country. Some, however, are sincere; and to such, a knowledge of the Gospel is most cheering and delightful.

Dalimba was one of these; and spent a large portion of her time in pilgrimages, and other forms and practices of Hindoo Devotion.

The following particulars were taken from her own mouth by a native, and were translated by Mr. Lacey:—

This is a Memoir of Dalimba. She dwelt in the village of Kalana, in the district of Oolassa. Dalimba's father was named Juguchain, and her mother's name was Soobhudra. They were of the class of Moodgul Brahmins, which, in the scale of caste, is respectable; chiefly priding themselves on not being mendicants. They had two sons and two daughters: their first child was a son, their second a daughter, and her name was Dalimba. Then passed away many days.

When Dalimba was nine years of age, her parents married her. Her husband's name was Chararapunda, and her husband's father's name was Agoniteepunda. After this betrothment passed several years; and at the age of 16 she was united to her husband; whose house she kept, and with whom her time passed pleasantly away. At the age of 17 they had a son born to them. After this, her husband died, leaving her pregnant. Three months after his death her son died also; and thus she became a widow indeed, and greatly bereaved. Soon after this event she had a daughter; who lived and grew up, and at the age of nine years was married.

The remainder of the narrative is given in her own words:—

Now I took the youngest brother of my departed husband, and adopted him as my own son; and when he was sufficiently grown, I married him away, and committed my house and my worldly all into his hands. Henceforth I directed my mind to the salvation of my soul. I performed the twenty-four vows of Vishnoo, including the superior vows: these vows occur twice in every month, and are observed by abstinence from food and water: these I observed for two years. I also performed the vow to Hurree, and the vow to Lockshmee: the latter occurs on a Thursday, but is governed by the moon. These vows are observed by fasting. There is a fast to Mahadab, which occurs in Maghsar (a part of January and February), which I used to observe. I fasted, moreover, for the Somnath Vow, which occurs every Sunday. Thus I observed many fasts, and my body became emaciated. In the morning of every day in the month of Kartica (part of October and part of November) I ate unwashed rice, after bathing. I regularly worshipped Damodur in the Toolsee-tree; cleaning its mound with mixed cow-dung and earth; and repeating a Muntra, with the offering

Digitized by Google Original from HARVARD UNIVERSITY

of fruits, food, and various other gifts: at night, spreading a bed of straw, I slept upon its roots. In the same way, during the month of Maghsar, I worshipped Mahadab in the fall of the evening, regularly attending to my ablutions.

These and similar observances I continued through the month of Boisak (part of April and May); and in this manner I observed various fasts and ordinances. At the same time I made pilgrimages to all the Idol Temples around. I visited Pooroosootum nine times, and obtained a sight of Juggernaut. Twice I visited Chunder-sicka in Kopelass. Twenty times I visited Jagepoor, where I obtained sights of Burnaha-nath (the god, the wild boar), and Brija-nath; and in this way I visited many temples, and there performed many vows. After this, not feeling satisfied, I went to the sacred Ganges on two successive pilgrimages, and there performed ablutions, and presented gifts to the Brahmins. I was very attentive to my diet; refraining from vegetables, egg-plants, and kokaree. Thus I spent some time, remaining in my house. Soon after this period, my daughter, who was married, was taken away by death; and hence, as to this world, I had no hope left: she was my refuge, but now could give me no more assistance.

At this time I fell from the ways of virtue, and ran into the paths of transgression; but still I did such work as my caste permitted, and obtained my livelihood. But I became terrified for the consequences of my iniquities, and began to inquire how I could be delivered from them. I saw how I had fallen; and my mind being exceedingly sorrowful, I wept aloud, and cried out, "What must I do to be saved from my iniquities?" Under these feelings, whatever I had of this world's goods I sold, and gave the proceeds away to holy Brahmins and Devotees. And I thought in my mind, "I now have nobody and nothing left in this world: now will I die under the wheels of the car of him, who is the Lord of the World; for thereby my sins will be destroyed, and I shall find a place in Boikonta." With this resolution was I greatly possessed.

I left my home without making my intention known to any person; and having set out, I travelled as far as Thangee: arrived there, I bathed in the large tank in that village. As I passed down the street of this place, and came near where Gungadhor's house was, I saw him reading the Holy Book; while several, both men and women, were listening to him. Some of these heard with attention, while others ridiculed and laughed at him. I stood still, and asked him, saying, "What book art thou reading?" He answered, "The Holy Book." Then Gungadhor said to me, "Where art thou going?" I replied, "I am going to Pooree, that I may obtain a sight of Juggernaut." Then said Gungadhor, "Why art thou going thither? There is nothing but a piece of dry wood: why for nought spendest thou thy strength?" Then explained he to me the way of righteousness; even how Jesus Christ came from heaven to earth to effect the salvation of sinners—how he wrought most glorious miracles—how he atoned for the transgressions of mankind — how he suffered pain and shame for men—how he died on the cross—how he rose again from the dead—how he is now returned to heaven. All this good news did Gungadhor tell me. After this, he invited me to remain with him in his house, and hear more of this Word: so I remained under his roof for some time, and ate his rice. While there, I heard more of the Holy Book, and united with Gungadhor in Christian Prayer. Thus I remained for six weeks, and Gungadhor thought that I had fled for refuge into the protection of the Saviour's feet. When he removed to Cuttack, I accompanied him: when there, he invited me to stay with him and his wife, and so I remained with them. I now saw Padree Lacey, and he talked with me about the thoughts and exercises of my mind. Afterward I was baptized, in the Name of the Father, and of the Son, and of the Holy Ghost. After my baptism I suffered some slander and persecution; but I placed my confidence in the Lord, and dwelt in peace. I was admitted unto the Table of the Lord. I am grown very aged, and the brethren prepared a little house for me among the Native Christians. I attend the ministry of the Gospel, Sabbath after Sabbath, and thereby feel confirmed in the faith of Christ. I have an asthma, which much weakens my frame, and causes me to tremble: hence, if the Lord please, I much desire to be removed to His heavenly kingdom. This is what I say Amen to—*Even so! come, Lord Jesus!*

The Missionaries add—

This aged pilgrim is now removed to

Digitized by Google Original from HARVARD UNIVERSITY

another world. Her desire has been granted, and she is in Christ's heavenly kingdom. The latter days of her life were marked with heavy bodily affliction. Many sleepless and painful nights she spent alone in her little mud cottage; but was always thankful, even for her trials. She much wished to be dismissed, that she might be with Christ.

Numbers of aged and destitute females die at Pooree, under the vain hope that if they do so they are sure of heaven. Dalimba would have done so, had she not met with the Gospel.

MOONNEE,

A Native Girl of Delhi.

Mr. Thompson, Missionary from Serampore, writes:—

Moonnee, a native girl, the daughter of our sweeper-woman, died some time since, about 18 years of age. From the age of six years we had known her; and up to the period of her death, she was either with her mother in our service, or with her parents or husband somewhere in our neighbourhood. Observing our children repeat Watts's Divine Songs, she too learnt by heart the Morning and Evening Songs; and, while residing in our house, was observed regularly by the children to spend a few minutes in prayer at rising from bed and when lying down, and when she took her meals she never failed to implore a blessing.

In the early part of her life she had been too much influenced by the example of her mother, and similar characters: but, after her acquaintance with us, on going for a time among her neighbours, the females remarked how singularly she had left off abusive terms; and, in her intercourse with us, she had a great dread of uttering a falsehood, and spoke with fear of her mother doing it. She frequently asked our daughter Hannah if she should go to heaven, and wished to know by WHAT it was that any one went to heaven; and this was the substance of her last conversation with our child. A year before her death, when a younger brother of her's was dying of hydrophobia, she came running to the house, and with folded hands begged of our daughters Sarah and Hannah to pray to Jesus for her brother, that, if it should be His will to take him away, he might die calmly; otherwise, that he might be spared; adding, "I know that Jesus will hear you." When reminded that she should pray also, she replied, "Yes, I do pray, and I have prayed."

These little incidents of Moonnee's life, and the general tenor of her conduct, immediately that we heard of her sudden demise, left scarcely a doubt in our minds of her final happiness, through the merits of that Saviour on whom she had learnt to call.

I should have mentioned, that, of the Hindee Hymns which she from time to time heard sung at worship and repeated by the children and Mrs. Thompson, she had stored her mind with a great many; and used to repeat with delight that commencing, "Behold He is coming along, on the clouds He is seated!" and every verse of which concludes with, "Oh come, Lord Jesus, my Saviour, my desire!"

After her marriage and removal to her husband's, the poor girl was very harshly and indeed cruelly treated by her mother-in-law. During some visits which she made at this time to Mrs. Thompson, she used to mention her sufferings; and state, that she found great comfort in bearing the ill-treatment with patience, as she had learned this was pleasing in the sight of God: when smitten by her mother-in-law on one cheek, she has turned the other to her, and bade her smite her on that also.

Let us then hope, that the spirit of the patient, the praying and believing sweeper-girl Moonnee, is with that Jesus, who, in saying, *Suffer little children to come unto Me*, has given us the assurance, that such as approach Him by faith and prayer, and desire to go to Him when they die, are indeed accepted of Him; and housed for ever with the myriads above, redeemed from every nation under heaven, whom no man can number.

ANNE MARY,

A Native of Celebes.

Anne Mary was born at Menado, in the Island of Celebes. She married a Chinese; and, by him, had two children. On his death, she was taken by a wealthy man, of the same nation, who was an inhabitant of Amboyna, for his wife; and was supported by him, with her two children.

About this time she was attacked by a severe illness; during which she resolved to become a Christian, if she should

Digitized by Google Original from HARVARD UNIVERSITY

recover her health: as soon as that took place, she left his house with her children; preferring to support herself by the labour of her hands, rather than to enjoy there a life of ease.

They found good opportunities of intercourse with Christians. Our Brother Kam received her for further instruction. She was diligent in the use of this means; and, having made a sufficient confession of faith, and given evidence of stedfastness in her purpose of embracing Christianity, she was admitted to the Church by baptism.

She had now a great desire that her daughters, who had attained years of discretion, the younger being 16 and the older 17 years of age, would embrace the Gospel. After some fruitless attempts of her own to that effect, she asked Mr. Kam's permission to come to his house some evening with her daughters, and converse on this important matter; which was readily granted. They came one evening; when she said, in the hearing of her children, that it was her desire that they should embrace the Christian Faith. Mr. Kam begged his Wife to enter on the subject with the two girls. But this attempt seemed, in the beginning, fruitless; for they said that they had attained those years in which they should be ashamed to change their religion and be baptized: they promised, however, to consider the matter. Before this good mother left Mr. Kam's house, she begged him and his wife, amidst many tears, to remember her children in their prayers: she herself, having already learned to know that God is a hearer of prayer, was exhorted to do the same. Nor was this in vain: for the Lord, who looks very graciously on the sighs and tears of an affectionate mother for the salvation of her children, heard our united prayers.

It pleased the Lord, not long after, to incline the hearts of these young girls, and make them willing to follow the example of their mother, by desiring and diligently listening to instruction. On the 5th of October 1823, both of them were publicly received as members of the Church by holy baptism, to the great comfort of their mother and the whole congregation. They have, since that time, abstained from all their former superstitious practices, and begun to celebrate with us the Christian Sabbath, in which they are following the constant exhortations of their conscientious parent.

Not long after, the mother fell ill. She was very patient and meek during her protracted sickness. She manifested great love for the Scriptures, and earnestly solicited prayer in her behalf. She begged Mr. and Mrs. Kam to take her two daughters under their care, after her decease.

Mrs. Kam said to her, on one occasion, she should not be under any anxiety henceforth, not even on account of the nearness of death, for the Lord's time might possibly have come. "No," said she, "I will not fear, not even death: for I know in whom I believe, even in Him who is mighty to forgive all my sins."

On the last evening of her life, which was Friday the 9th of July 1824, she was particularly cheerful and lively in her spirit. Another pious widow, a relarion of Mr. Kam's, spoke much of our hope in the life to come, and of the glorious change which will take place in our frail bodies when we shall put off the body of sin and of death; and of the blessed hope and expectation of the believers in eternity. She gave signs of the highest joy, and then said she would now patiently wait for the time when the Lord should release her from the clay: her heart, she said, was set free; nor was there any the least fear remaining in her. Her two daughters were present at this affecting farewell, weeping much, but receiving consolation from their mother.

The last night of her life she was remarkably fervent in prayer. About two o'clock in the morning she called for the widow of one of our Teachers, while her children were asleep; and said to her—"Now I feel that God is reconciled with me, and His peace is shed abroad in my heart." She added: "Go now, and sleep quietly; for I also will take some rest." These were her last words: soon after, she gently fell asleep in Jesus, being about 40 years of age.

MARY,

A New-Zealander.

Mr. Clarke under date of Waimate, Oct. 28, 1834, relates the following instance of the triumph of faith, in the peaceful end of one who had formerly suffered much from the thoughts of dying:—

We were called the other day to witness the power of the Gospel in dispelling the fear of death in one of our weak Christian Natives, a woman baptized by

Digitized by Google Original from HARVARD UNIVERSITY

the name of Mary, who was naturally a weak and timid woman, often greatly afflicted, and shrinking, as it were, from that dreadful king of terrors, Death. But in her last affliction we observed a great difference in this respect, which we remarked to her: she said, "Jesus has made this difference." She was once greatly afraid of dying; but since she had known Him, she was not only not afraid to die, but was waiting with desire for her great change. Her language was "When will He come," meaning Jesus, "to fetch me?" A few minutes before she died, she addressed, in an audible voice, the Natives around her, but more especially her husband, who is a regular attendant on the Means of Grace, entreating them to lose no time, but immediately to flee to Jesus for salvation; and then, in a fainter but still audible manner, said, "Farewell wicked world! farewell sin and sorrow! for ever farewell, all of you!" and expired in the arms of her husband without a struggle or a groan.

NANCY PETIT,

A Cherokee Woman.

One of the Missionaries of the American Board, at Creekpath, among the Cherokees, thus speaks in his Journal, Feb. 17, 1834:—

A member of our Church has gone to her rest. We have buried her by the side of others who have gone before her; and I doubt not her spirit has joined theirs before the throne of God. Her name before marriage was Nancy Petit. In the year 1821 she came into our neighbourhood from a distant part of the Nation, an ignorant Heathen. She attended our various religious meetings; nor did she attend in vain. The truth reached her heart. She felt her ignorance, and came with a request to be admitted to the school; and was accordingly received. She was at this time extremely uncouth in her appearance, and very ignorant; yet manifested a teachable disposition, and took great delight in every acquisition, however small. In about six months she was admitted to the Church; having given, for some time previous, satisfactory evidence of piety.

After remaining three years with us, she spent more than a year in the family of Rev. T. J. Hall, in Tennessee, attending school a part of the time. This was a great benefit to her, both in improving her mind, and in confirming habits of industry. After her return from Tennessee, she spent some months in labouring as a domestic assistant in the Mission Family at Haweis. She then returned to this place; and was employed in the same way in our family, until her marriage in the autumn of 1829.

While with us, she was very useful as an interpreter; often attending us in our excursions among the people, and taking a deep interest in the instructions communicated. She sometimes spoke of the great happiness which she enjoyed in such labours. She also frequently conversed and prayed with the children of the school, and their friends who visited them. She loved the Missionaries, and often laboured to remove prejudices which arose in the minds of her people against us. As a wife, she was affectionate, frugal, and neat; and her children bore the marks of a faithful mother's care. It was her steady aim to set an example which might be safely imitated by her people. We rejoiced in the light which beamed from her example on the surrounding darkness. But consumption had marked her for his prey; and, with aching hearts, we saw her linger and expire.

To the Christian Friends who surrounded her bed, she said but little, except in answer to questions; but that little was expressive of a firm trust in Christ, and an unreserved submission to His Will.

She seemed to reserve all her strength to exhort the impenitent. Once, as I sat by her bed-side, a youth, in whom she had felt a deep interest, and with whom she had often conversed and prayed, called to see her. As he approached her bed, her eyes were closed. She had scarcely recovered from the exhaustion of speaking very earnestly to a friend who had called but a little before; but when his name was announced, her countenance at once assumed an expression of intense anxiety; and extending her trembling emaciated hand, she grasped his, and held it for some time without speaking, while her eyes rested on his face with a look of unutterable affection. At length her full heart was relieved by a gush of tears; and she then spoke for some minutes in the native language, in a manner which drew tears from all present who understood her. When too much exhausted to speak, she still held his hand, and pleaded in the silent eloquence of tears. It was

Digitized by Google Original from HARVARD UNIVERSITY

a melting scene—one, I am sure, which cannot be effaced from my memory.

MARY,

A Stockbridge Indian.

Mr. Stevens, Missionary of the American Board among the Stockbridge Indians, sent the following account of the circumstances attending the death of this Female. His narrative is introduced by these notices:—

She was a daughter of one of the Church Members: but, previous to her being attacked with disease, had herself given no evidence of piety; and though often visited and conversed with, she had not given during her sickness decisive evidence of being prepared to die. She, however, manifested much serious concern for her soul; and expressed a willingness to die, if that should be the will of God. She died in the afternoon.

Mr. Stevens's narrative follows:—

I called at the house of Mr. Chicks, the father of Mary, the woman who had just died; and found him earnestly engaged in urging on his relations, who were assembled there to the number of about twenty, the great importance of making their peace with God without delay. The arguments with which he endeavoured to prevail on them to renounce their sins and come to Christ were drawn from the unspeakable joys of heaven and the indescribable pains of hell contrasted, and the probable reflections of an inhabitant of each world.

When he had finished his talk, he said to me, in English—"I glad you come: I want you to help me: I have been talking to my relatives here, to have them forsake their sins and serve God; and now I have done, and we are about to have prayers; but I want you should say something to them." My own mind had now become deeply impressed with the subject on which he had been speaking, and I attempted to comply with his request.

When I closed my remarks, one of the persons present, who had been a great drunkard and an adulteress, burst into tears, and exclaimed—"I will, I will, if God will spare my life and give me strength, break off now from all my sins, and try to prepare for death. I know that I have been the vilest of sinners: I can see nothing in my life but guilt; but I will now try. Oh, pray for me!" This woman had been very serious for several weeks previous to this. Two or three others made similar confessions and resolutions.

The eldest son of Mr. Chicks, who was once a member of the Foreign Mission-School at Cornwall, and had since, notwithstanding all the instruction which he had received, led a very dissipated and wicked life, during all this had remained silent. I now felt constrained to address him personally. After I had done, he said, with a trembling voice, "I am compelled to say a few words. I have lived such a wicked life, that I thought I would let no one know my feelings. For several days my mind has been greatly impressed; ever since Mr. Marsh," the Missionary at the Station, "read to me this passage of Scripture—*He, that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.* I have had much instruction, and many calls; and I have always refused and hardened my heart in sin; and I have felt for a few days past that I should soon be cut down, and be past all hope." He then spoke of his deceased sister, and handed me a paper on which he had written her dying words, which I will here insert:—

My poor body is 'most worne out, and my breath is 'most gone. I have but a little time to live. I wish you would all make immediate preparation for death, while God spares your lives. Use your utmost endeavours to do what Christ has taught in his Book, the way you understand it. I was taught of [about] Christ, but I am sorry that when I was in health I did not do what I knew of Christ. I am a sinner, and cannot say much. But I thank Christ for what I do know of Him, and of myself now. Being asked if she was prepared to die, she answered, "Yes: I prayed long for Christ's assistance." I then thanked her for her counsel, and promised to do what she had said. She then added, "Well, do begin right away to prepare for death: I will try as long as I have my breath and senses."

The young man proceeded to say, "When I came here, I saw my sister, and heard these her dying words — heard her tell me to prepare right away for death. I could not speak: I felt guilty, and ashamed of my past life: I thought if I had set her a good example she might have been prepared long ago: now I felt I could no longer refuse: I told her I would live a different life. And now, my friends, in the strength of Him who has power to strengthen the weak, I will try to do as God requires me."

Digitized by Google Original from HARVARD UNIVERSITY

The scene was solemn and affecting beyond description. The good Old Man, with tears of trembling joy, witnessed the confessions and resolutions of his prodigal children and relatives, and directed them to the Lamb of God, who alone could take away their sins. We then knelt in prayer, and endeavoured to commend these poor sinners to the mercy and grace of Him who is able to save the very chief of sinners. As I was about to leave them, Mr. Chicks said, "I rejoice that you came here to night: I guess the Lord put it into your heart."

On the afternoon of the following day, the funeral of this woman, and her child who died the day before her, took place at the school-house. Most of our people were present, and many were deeply affected.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(*Continued from* p. 356.)

INDIA.

Urgent Plea for enlarged Labours from the Debased State of the Hindoos.

It would be pleasing to trace the progress of this Institution in various countries, and to speak of those triumphs of the Missionary Cause with which it had pleased the Great Head of the Church to bless its labours. But I propose to dwell on a less pleasing theme—the amount of necessity for the interposition of Christian Men in the Missionary Cause. Not as yet is society pervaded, as it ought to be, with a sense of the magnitude of the need of Heathen Nations for Missionary Exertions. Not as yet are great numbers of those who do engage in that work adequately impressed with that necessity.

The Hindoos furnish not an unfair specimen of a Heathen Population: and, on investigation, it would be seen how far they bore out the statements made by some, that they have just views of God—that their worship is seemly—that their religious customs are becoming—that they are under the influence of a Priesthood which is leading them to virtue and knowledge—that they display the domestic affections—and that the social virtues are found to exist among them.

I would ask, What are the Gods which they worship?—Without exception, all their principal deities, even by the statements in their own Books, are proved to be stained with the most atrocious vices: they were murderers, adulterers, liars, and thieves, according to their sacred histories; which are read with avidity and devoured by a congregated people, forming their sacred literature. Those books are not, like those received from God, calculated to give just views of His holy character and government, and to exercise a holy influence over the mind whenever read; but they are filled with legendary narratives of a licentious description, and calculated only to brutalize and degrade the mind.

The Worship of such Gods as are recommended in such books must be of a kindred character. Their worship is not the adoration of the heart; but consists in snapping of fingers, clapping of hands, frequent genuflexions and grimaces, and in reciting licentious songs. Nor is that all. One god is supposed to be pleased if the worshipper passes a small frame through the flesh on each side, and kindles a small fire in them, and then walks through the admiring crowd. Another devotee will penetrate his tongue, and then pass through it a living asp; and, as the reptile hisses from his mouth, exhibit himself to the admiring worshippers. There are various other torments: one man thinks it his duty to please his god by sitting under the blazing rays of a tropical sun, between four large fires, which from time to time he stirs and augments: another in the cold season will sit up to his neck in water till he is brought near to death: another thinks to recommend himself by drowning himself in the Ganges. Mothers offer their children to the sharks, except so far as they are stopped by the British Government; and it is well known that numbers are crushed under the wheels of Juggernaut. Others with hooks passed through the muscles of the back are hung up, and kept swinging in

Digitized by Google Original from HARVARD UNIVERSITY

the air, till perhaps they are killed on the spot, in order to please one of their sanguinary goddesses. Their worship, then, instead of improving the heart and the mind, is calculated only to send them back to their families equally licentious and cruel as their deities.

But it may be said, that the evils of their books and worship are counteracted by the teaching and example of a moral Priesthood. Alas! all, who know Hindoostan, know that their spiritual rulers and teachers, the Brahminical Sect, are equally guilty. The greatest crimes which come under the cognisance of the Judicial Tribunals are frequently committed by Brahmins. That Priesthood, having almost divine honours, the very dust of whose feet is eagerly collected by crowds of devotees, who will even drink the water in which a priest happens to put his foot, as a remedy for all disorders—these men are guilty of the grossest vices. Many of them are the greatest polygamists in the country; and a priest of one sect of the Brahmins will marry into forty or fifty families, for the purpose of living a life of idleness and vicious indulgence; never owning their children, and thus living until they pass into eternity. How, then, can these people be any thing but vile?

With regard to the Domestic Affections, let it be remembered, that their female children are frequently destroyed in infancy; or, if they grow up to womanhood, it is only to be ill-used and oppressed: with the exception of those brought up in the Missionary Schools, not a woman can read or use her needle: their life is one of hard servitude and drudgery: they must not eat with their husbands: they must not speak to the other members of the family: their own children insult them, and from the cradle to the grave they are unhappy. The sick are treated in the most barbarous manner: the children of a sick man will take him down to the side of a river, and stop up his nostrils, mouth, and ears with mud, and thus stifle him: sometimes the sick are left to be destroyed by the scorching rays of the sun; and sometimes they are half devoured by insects before death.

As to the Social Ties, the Brahminical Religion shews some indulgence to persons of the same caste, but for others none. A boat's crew may be sinking in the Ganges; and others who witness it, instead of attempting to render the slightest aid, only laugh at their shrieks. If a house be on fire, they will not stir a step to save the inmates of another caste. When a poor man has made a pilgrimage of a hundred miles, and lies by the wayside exhausted, and dying of fatigue and want, hundreds and thousands of Hindoos will pass him, and never ask about his necessities, or offer him help. Mr. Grant, the father of the present Noble Secretary of State for the Colonies, has recorded, that lying, theft, dishonesty, treachery, and servility, is the universal rule, to which there are but few exceptions; and that it is no longer in India thought to be a disgrace to be dishonest and detected. The Abbé Dubois says, a Brahmin told him that a Brahmin was an ant's nest of lies and impostures.

What, then, I would ask, are the prospects of such a people in eternity? If the Word of God declares that *without holiness no man shall see the Lord*, how can these poor beings reach that eternal world in safety, when every thing combines to make them profoundly and universally unholy? If the Almighty has declared, that all *idolaters shall have their part in the lake which burneth with fire and brimstone*, what is to become of them, who, *not liking to retain God in their knowledge*, bow down to Three Hundred and Thirty Millions of Idols? If the Lord has said that *this is life eternal, to know Thee the only True God, and Jesus Christ whom Thou hast sent*, then where is the prospect of life eternal to those who have not the least glimmering of the knowledge of the Saviour of Mankind? If the Word of God declares, that *as many as sin without law must perish without law*, then what hope is there for the millions of India, not one of whom appears to have the least regard to natural conscience, or even minds the little light that still remains respecting their duty, but are day by day, hour by hour, and moment by moment, sinning without the law? If the Word of God declares those Heathens to be by nature the children of wrath, even as others, where is the rational hope that they will be accounted the children of His love, and pass into His presence in peace? If that Word declares that Heathens are *without God and without hope in the world*, where can be found any ground on which to place that hope? Or how can that be any thing but a delusive imagination, with which we may cheer our own desponding hearts, but do them not

Digitized by Google Original from HARVARD UNIVERSITY

the least good, if we believe that there is any hope, in the face of the positive statements of the Word of God, and all experience and knowledge of the condition of that people? What hope is there, that they will pass into eternity in peace, unless the gift of the Gospel of Jesus Christ is carried to them by Christians? If that were a hopeless enterprise, we might, perhaps, be excused if we should hide the odious truth from our minds, by drawing a glittering veil over features too hideous for us to gaze on: but if—thanks be to God!—every thing proves that the enterprise is not hopeless, and there is every thing which should stir us up to animation and activity, can we despair, when the Saviour has said, *Go ye into all the world, and preach the Gospel?*" Can we despond, when Christ himself commands us to pray the Lord of the Harvest to send forth Labourers into the harvest? Can there be a question about successful issue, when we consider, not only what God has promised to do, but what He has already wrought?

True, the Missions already established are miserably weak, compared to the extent of the object. Where there are five Missionaries, there ought to be ten; and where there is but one, five: still, there is not a spot on which it has not pleased God to bless faithful exertion with encouraging success. I am astonished, when I consider that the Lord has allowed His blessing to attend what we have done—so little is it, and so late and tardily has it been performed.... I believe we may be honoured to do a great and benevolent work in the earth—that it is our privilege to carry to the ignorant, knowledge; to the superstitious, truth—to raise the degraded—to give liberty to the captive—to plant a hope full of immortality, in those blighted deserts and dwellings, which are now without God—and to prepare for a welcome in the eternal world from many of our sable brethren and sisters, rescued from sin and misery, that they may share with us, through a boundless eternity, the same salvation, and live with the same glorious Deliverer.

[*Hon. and Rev. B. W. Noel—at Church Miss. Soc. An.*

Evidence of a Beneficial Change among the Hindoos.

When I first arrived in India (about 20 years since) every thing was dark and gloomy; but now we see superstition giving way, and native prejudice yielding before the Word of God. Brahminical influence is rapidly declining: of this, I will give an illustration.

I remember, when I first arrived, being in an assembly of from two to three hundred persons: the Missionary was preaching, but was interrupted by a Brahmin entering the meeting: in his own peculiar way, he inquired what they were doing; and no one present dared to reply: after a time, however, the Missionary said that they were hearing the Word of God: to which the Brahmin replied, "The Word of God! Do you hear me? As you dread a Brahmin's curse, leave the place." Instantly, every man retired, and the Missionary was left alone. In contrast with that, I will state a case which occurred shortly before I left: a Brahmin entered the place where we were worshipping, and put a similar inquiry: one man present, without rising, called out, "What are you talking about?" The Brahmin was confounded, and instantly went away.

It has been objected, that no Brahmins have united themselves to the Missionaries; but the statement is not correct. Some of the highest rank have been baptized. One Brahmin sacrificed 20,000*l.* sterling: he gave up his caste, although he was revered by the Soodras, and came down to the same level with them. He has laboured in connection with this cause, for many years, for the sum of 12*l.* per annum, which has subsequently been increased to 24*l.*

The Missionaries have now an opportunity of preaching the Gospel in every part of India—India, which was as much closed twenty years ago as China is at the present time. The British Government, when I first went out, were opposed to Missionary Enterprise; but that prohibition has since been removed, and a wide and effectual door has been opened. Missionaries can now stand even in the verandahs of the temples, and declare the Heathen Gods to be Vanity.

When I first went out, we could scarcely get an individual to receive a Tract; but now we cannot supply them to the extent of the demand. That is the case, not in one part, but all over India. The Missionaries, after one of their tours to distribute Tracts, were told, on their return to Calcutta, that they had been engaged in a useless labour. Some short time afterward, however, a Missionary was passing through a jungle in

Digitized by Google Original from HARVARD UNIVERSITY

Midnapore, where he saw a man engaged in meditation. He approached him, and asked what he was doing. The man replied, "I am praying 'O Lord Jesus, Lord Jesus, have mercy on me!'—what else shall I say?" The Missionary was astonished, and could not conceive where the man had gained a knowledge of the Name of Christ. He inquired whether he had been visited by a Missionary. He replied, that he had never seen one. He then asked if he had seen the Native Brethren. He answered, that he had never met one; but pulled out a Tract, and said that two Gentlemen had given it to his brother, who was unable to read, and his brother gave it to him—and there it was that he had learnt the Name of Christ. He was persecuted at home, and daily came there to pray to the Lord Jesus to have mercy on him.

The whole moral appearance is changed in India. The Brahmins are desirous of books from our Missionaries, in which to instruct the children in their own schools.

[*Rev. G. Gogerly—at Lond. Miss. Soc. An.*

The Bible and the Dying Soldier.

A poor woman, like the Woman of Nain, had *one child, the only son of his mother, and she was a widow.* For the spiritual welfare of that son she felt the greatest anxiety. She had endeavoured to teach him the knowledge of the Truth, and had earnestly prayed for him without ceasing to God. He grew worse and worse: he did all that he could to annoy his mother: at length he ran away, and enlisted for a soldier. He went to India. Still his mother prayed for him. Perhaps she felt encouraged, like Monica, the mother of Augustine; to whom the Abbot said, "Go your way: the child of so many prayers cannot be lost."

Some time after, a man went out to India from the same village. The mother got him to take his father's Bible out to her son. He found him among the vilest of characters—dissolute—abandoned in his habits—notorious for almost every crime. On being told that the person was come from his mother, and that he had brought with him a little present, he inquired after his mother's welfare, and as to the nature of her present. The Bible was produced, accompanied by an earnest request that he would prize that book, and read at least one verse in it every day. "Well," said he, "that is a very simple request: I will comply with it, and I will begin now." He opened on the Eleventh Chapter of the Gospel according to St. Matthew, and read the words, *Come unto me, all ye that are weary and heavy laden, and I will give you rest.* "Well, that is very astonishing! That is the only verse which ever made any impression on my mind. I heard it preached from a few weeks ago, and have not forgot it." His behaviour gradually improved: he was less in the guard-room: he was not so often punished. Still he made no profession of Religion. He was shortly after engaged in a skirmishing party, and was killed. He was found lying dead, with the book in his hand; and the passage referred to was open, and marked with blood. There was reason to hope that, by the Bible thus sent out to him, he was directed to the balm of Gilead—to the Physician of souls.

[*Major Armstrong—at Nav. and Mil. B. Soc. An.*

Abolition of British Sanction to Idolatry.

Several points have been alluded to in the course of the Report, in which I, as having the honour of holding a seat in the Legislature of the Country, must express a peculiar interest. I have no hesitation in stating, that I shall offer my earnest and zealous co-operation to a noble friend of mine who has given notice of his intention to press on the Government of the Country, and especially on those who have authority in our East-India Possessions, the abolition of all those practices which give encouragement and sanction to Idolatry.

I am not inclined to interfere, by force, with the exercise of those idolatrous practices, which have taken a deep root in the minds and feelings of the Natives: I do not think it consistent with policy, or with the right principles of toleration, to do so; but I do think it inconsistent with the spirit of a Christian Government to lend, in any degree, its sanction to Idolatry. Whether, therefore, by the abolition of the tax upon the pilgrims, or by abandoning the practice of compelling the British Soldiery—even to the neglect of the observance of the Sabbath, on frequent occasions—to interfere in regulating and countenancing some of their religious ceremonies, it will be my duty to press on the Government to carry into effect, as early as possible, their own decisions.

If any doubt can be entertained on the safety or the Christian wisdom of such a proceeding, I think we have an answer in the success which followed on that bold, manly, and Christian Resolution of

Digitized by Google Original from HARVARD UNIVERSITY

Lord William Bentinck, which he brought forward, in spite of the remonstrances and forebodings of those who pretended deep acquaintance with the state of India, to abolish at once the institution of the Suttee. The perfect safety and acquiescence with which it was met, and the lesson which was read to the Natives of India as to the abhorrence, by Christians, of such practices, guarantee our success on this subject, if we pursue a bold and unshrinking course.

[*Visc. Sandon—at West. Miss. Soc. Ann.*

CEYLON.

Instances of Conversion through Portions of the Scripture.

I was much delighted in listening to expressions this morning, respecting the diffusion of the Scriptures in portions, and especially the Gospels; and I can add my testimony, that the Scriptures, in their most limited form, are capable of accomplishing that for which they were sent.

In the Island of Ceylon, about seven years ago, a single Gospel of the Holy Scriptures—that of St. John I believe, in Singhalese—found its way into a very remote part of the island: how, we do not know; but I presume it came there by the hands of some Christian Soldier. It was ultimately lodged in a place to which no Missionary ever had access, or was likely to have—in the Temple of a Buddhist Priest. Some time after this, one of our Wesleyan Ministers was standing one day near the gates of Colombo, distributing small Tracts, with single texts upon them. One of the Tracts contained these words—*God so loved the world, that He gave His only begotten Son, that whoso believeth in Him should not perish, but have everlasting life.* This was handed to a person entering in at the gate, who happened to be the identical Priest into whose possession this Gospel had fallen; and he, it seems, had read and studied it with much attention. Immediately on reading the text, he asked, in great agitation, where it was printed—who was the author—and many other questions, before he could receive an answer. He desired to be conducted to the Missionary; stating, that he had read and studied that Gospel of St. John, from which this text was taken, and which had found its way into his temple in the interior of the island: he had read it, without having any interpreter of its hallowed contents, except the Blessed Spirit's holy influence: his heart had been wrought upon to inquire the way of salvation; and, meeting with some of those very words, he now supposed he had at length found the way which he so much wished to discover. The result was, that, from that moment, he threw off the robes of his priesthood; and was content to sit down with the children of our school, and to be taught the way of God more perfectly.

I remember, also, a case in which, not by a whole Gospel, but by a single chapter of Holy Scripture, (for what cannot the Holy Spirit effect, by an instrument and agency so divine as the Word of His own inspiration?) a similar effect was produced. During the period that the translation of the Holy Scripture was going on in Ceylon, which has since been printed and distributed by this Society, a certain Missionary was called on to visit a person dying of consumption: and having at that time no Bible with him in the language to him vernacular, he took with him a sheet which he had just finished writing; and it happened to be the Third Chapter of St. John's Gospel. He read it by the bedside of the dying man, to his infinite delight and satisfaction. When he had concluded, and the paper was about to be folded up and carried back, he was earnestly entreated by the dying man to leave it with him. He replied, that it would be of no use to him, as he could not read. "True," said he, "I cannot read myself, but there is something in that paper which I know not how to express: you must not take it away: I can procure persons, who come to see me, to read it for me, till I have it by heart; and then you shall have it again." It ended, of course, by the sheet being left with him: and it is the solemn conviction of that individual, that the sick man found his way to the Saviour of Sinners, by the medium of that imperfect part of the translation of the Holy Scriptures. He lived just long enough to manifest his entire devotedness to the service and will of His God; and then died in a calm and peaceful triumph. This same sheet of the Gospel of St. John was afterwards found folded up beneath his dying pillow—he had treasured it up as his best comfort in death.

[*Rev. Rob. Newstead—at B. F. Bible Soc. An.*

Digitized by Google Original from HARVARD UNIVERSITY

LONDON MISSIONARY SOCIETY.

FORTY-FOURTH REPORT.

Summary View of the Society.

In the several parts of the world connected with the Society's operations, there are 455 Stations and Out-stations —135 Missionaries—32 European and 473 Native Assistants — 93 Christian Churches — 7347 Communicants — 568 Schools—and 36,974 Scholars; being an increase reported during the year of 27 Stations and Out-stations, 44 Agents, 9 Churches, 932 Communicants, 52 Schools, and 2732 Scholars.

There are 17 Printing Establishments, nearly all of which have been continued with increasing activity during the past year; and, at Malacca and Bellary especially, the operations are rapidly extending.

The number of Students, who are at present pursuing a course of preparatory study with a view to Missionary Labour under the auspices of the Society, is 32.

Changes among the Society's Missionaries.

Deaths—In the Stations abroad, the Directors have been called to mourn over the death of the Rev. John Wray, the father of the West-India Mission; who was honoured to maintain, in British Guiana, an unblemished reputation and an undeviating course through all the vicissitudes of the last thirty years in that colony; to secure, by his integrity and devotedness, the esteem of all classes, and the sincere attachment of a numerous and affectionate people, among whom he laboured with fidelity and zeal until his death: his end was peace, and he *came to his grave in a full age, like as a shock of corn cometh in his season.* To the family and friends of the deceased this mournful event was rendered peculiarly affecting, by the removal, only a few days previously, of his son-in-law, the Rev. James Howe, the devoted Missionary of Hanover Chapel in the same colony. Besides these, the Directors have, since the last Annual Meeting of the Society, received the melancholy tidings of the death of Mr. William Parish, schoolmaster in Berbice; of Mrs. Rattray, the beloved wife of the Rev. Charles Rattray of Demerara; and of Mr. Hugh Brown, schoolmaster in Jamaica. Mrs. Parish has returned to her native land, and Mrs. Brown is probably now on her passage home. The Directors have also to record the death of the Rev. Samuel Wolfe, their devoted Missionary at Singapore; who was taken away from this world shortly after the commencement of his Missionary career.

Returns—During the year, the Rev. John Canham and Mrs. Canham from South Africa, Mrs. Pitman from Rarotonga, and Mrs. Piffard from Calcutta, have returned to this country, chiefly in search of health: Mr. Canham's connection with the Society has been terminated since his arrival in this country, and he is about to proceed to South Australia. Associated with Mr. Knill, Messrs. Medhurst, Gogerly, Campbell, Crisp, and others, still detained among us, have been actively and usefully employed in visiting the churches in different parts of the country on behalf of the Society.

Sailed—On the 7th of August, the Rev. Alex. Stronach and Mrs. Stronach, the Rev. John Stronach and Mrs. Stronach, for the Ultra Ganges; the Rev. W. Penman Lyon and Mrs. Lyon, for Benares; the Rev. T. L. Lessel and Mrs. Lessel, for Calcutta, per the "Broxbournbury"—on the 29th of August, the Rev. Robert Caldwell, per the "Mary Ann," for Madras—on the 20th of October, per the "Severn," for Travancore, the Rev. Charles Mead, accompanied by his son and daughter, the Rev. J. T. Pattison and Mrs. Pattison, Rev. John Cox and Mrs. Cox, Rev. John Abbs and Mrs. Abbs, Rev. James Russell, Mr. Archibald Ramsay, Mrs. Ramsay, and Miss Paul—on the 25th of Nov. per the "David Scott," for South Africa, the Rev. Dr. Philip, Rev. James Read, Rev. Gottlob Schreiner and Mrs. Schreiner, and the Chief Tzatzoe —on the 21st of Dec. Mr. John Morris and Mrs. Morris, per the "Georgiana," for Berbice—on the 22d of Dec. the Rev. Benj. Franklin, per the "Sophia," for Jamaica—on the 7th of Jan. Mr. W. Okell and Mrs. Okell, per the "Etheldred," for Jamaica—on the 8th of Jan. Mr. Thomas Henderson and Mrs. Henderson, per the "Admiral Moorsom," for Demerara—on the 24th of Feb. the Rev. John Hands, Rev. James Sewell and Mrs. Sewell, per the "Lady Raffles," for the Madras Presidency—on the 11th of April, in the Missionary Ship the "Camden," for the South Seas, the Rev. John Williams and Mrs. Williams, Rev. W. Day and Mrs. Day, Rev. Charles Green Stevens and Mrs. Stevens, Rev. Henry Royle and Mrs. Royle, Rev. W. Gill and Mrs. Gill, Rev. George Charter and Mrs. Charter, Rev. Thomas Joseph and Mrs. Joseph,

Digitized by Google Original from HARVARD UNIVERSITY

Rev. Robert Thompson, Mr. John Bettridge Stair and Mrs. Stair, and Mr. Joseph Johnston—on the 26th of April, per the "Henry Tanner," for Jamaica, Rev. Robert Jones and Mrs. Jones, Mr. W. Hillyer and Mrs. Hillyer, and Mr. John Gibson—on the 9th of May, the Rev. H. S. Seaborn and Mrs. Seaborn, the Rev. James Edwards and Mrs. Edwards, per the "Thomas Snook," for Berbice; making, exclusive of children, sixty-one individuals—a far larger number than the Society has ever been able to send out during any former year.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Contributions	42679	14	6
Ditto from Missionary Stations	6504	10	7
Ditto for Special Objects	11279	10	4
Legacies	3740	6	8
Dividends and Interest	1550	17	11
Government Grant for W. Indies,	4500	0	0
Total... £	70,255	0	0

Payments of the Year.			
Missions:			
South-Africa	8814	5	3
Mauritius	426	3	1
Corfu	107	14	4
Siberia	552	14	0
Singapore	200	11	11
Pinang	972	15	6
Malacca	1989	16	6
Northern-India	6962	12	11
Southern-India	16104	1	7
Java	637	9	11
South-Seas	10327	18	9
Demerara	3841	5	10
Berbice	5316	2	11
Jamaica	7497	4	5
Missionary Students	3122	2	0
Missionary Families	4065	8	5
Publications	543	0	9
Salaries	1776	14	0
Sundries	3560	14	10
Total... £	76,818	16	11

Grants received.

The Directors present their grateful acknowledgments to the Committee of the British and Foreign Bible Society for the following acceptable Grants—3000 Testaments and 2000 Epistles, for the Mission at Rarotonga—100 English Bibles and 200 English Testaments, for the Navigators' Islands—500 Dutch and 500 English Bibles, 1000 Dutch and 1000 English Testaments, for the South-African Mission—and for the Mauritius, 24 French Testaments.

The Directors also thankfully acknowledge the following grants from the Committee of the Religious Tract Society: money Grants, 200*l.*, to be appropriated chiefly at Malacca—1695 reams of paper for the printing of Tracts, principally in India—176,600 Publications for the Missions in the South-Sea Islands, Ultra Ganges, India, and Africa—together with two Mission Libraries, value 11*l.*; amounting, in all, to 1782*l.*

Remarkable Events of the Society's Forty-fourth Year.

The progress of the Society during the past year has been marked by events unparalleled in its history—some, unusually afflictive and severe; others, extraordinary and cheering. These events have all been remarkable and important, in their bearing on the interests, not of this Society only, but of every kindred institution; increasing our evidence that the Cause of Missions is the Cause of God, and is inseparable from the highest interests of justice and humanity, righteousness and truth, in every quarter of the world.

The inquiries of our Legislature have established the fact, that Christian Missionaries have been the best friends, the true conservators, of infant and unprotected Nations—that they have been the foremost to recognise man in his rudest state as a brother, and to exemplify their belief that *God hath made of one blood all nations of men for to dwell on all the face of the earth.* They have shewn, that, while Missionaries have produced the moral, intellectual, and social improvement which may have taken place among these Nations, it is to their exertions, chiefly, that many owe their very continuance among the Nations of the earth, as well as the hopes which they cherish of existence in a world to come.

The circulation of the achievements of Missionary Enterprise in the South Seas, and the personal labours of our honoured brother, Mr. Williams, have made the claims of Christian Missions familiar to numbers, to whom they were before comparatively unknown; and have secured the approval and support of many of the most distinguished by rank and worth among the nobles of our land, as well as of the highest municipal body in the kingdom, whose aid was given, as they stated, "not as forming a precedent to assist merely Religious Missions, nor as preferring any sect or party, but to be an extraordinary donation for promoting the great cause of civilization, and the moral improvement of our common species."

Digitized by Google Original from HARVARD UNIVERSITY

Though the Chinese still exclude us from their country, the Divine Blessing on the labours of our Brethren in the adjacent colonies, the conversions among the Chinese at Malacca, the number of Pious Youths training in the College to become ambassadors for Christ unto their countrymen — afford pleasing evidence that the means for evangelizing China are increasing; and warrant the expectation, that the way will ere long be opened for their direct and efficient application.

In India, the revival of spiritual religion at some of the most important Stations—the more frequent discussion of the claims of the Gospel by the Natives themselves—the number of Youths of piety and talent, Natives of the Country, now under instruction with a view to their becoming Evangelists or Pastors of Native Churches—the increase, among our own countrymen, of those who love and honour the Divine Redeemer, and their generous liberality in supporting the Missionary Cause—unfold the arrangements of Him, who is *wonderful in counsel and excellent in working*, and is thus preparing the way for the conversion of India *to the obedience of the Faith*. As an instance of the liberality shewn by our friends in India, it may be stated, that, at one Station, Mission Buildings were required: through the kindness of the Collector, a suitable piece of ground was procured, and 500*l.* was given toward the object by one individual, a member of the Church of England.

The darkness which hung over Madagascar at the last Anniversary still remains; and the storm, then gathering, has burst with fearful violence on the faithful but defenceless band of Native Christians there. We have been called to sympathize with those, who, for the Name of Christ, have suffered imprisonment and fetters, slavery and martyrdom. No event in the History of the Society has produced an equal impression on the Churches; or caused so many hearts to thrill with intense and holy feeling, and to unite in wrestling prayer with God. These emotions were largely shared by all who love our Blessed Lord; and, on no occasion, has it been more clearly seen, that, whatever want of perfect agreement in opinion or in outward forms may exist among the different sections of the Church of Christ, in our strong and tender sympathies with those who suffer for His sake, in our dependence on one common Arm for protection, and in the sublime and heaven-moving attitude of prayer, as well as in other features of its Missionary Character—the body of Christ is not divided, but is one.

The tidings of our sufferings have been widely circulated among the Brethren of Christ on the Continent; and their earnest prayers, with those of the American Churches, mingled with the voices of those who cry from beneath the altar, will, we feel assured, not be offered up in vain. We wait, with deep solicitude, for additional tidings; as we fear that there have been further persecutions: but no definite accounts have been received from Madagascar since those which brought intelligence of the death of that honoured woman, Rafaravavy; who alone, in the midst of cruel and infuriated persecutors, her fellow-Christians either in prison or concealment, maintained, till transfixed by the executioner's spear, a firmness which never wavered, blended with a meekness of spirit and a yearning compassion for the souls of her destroyers, often exercised by the early Martyrs and Confessors of the Church, and first exemplified by Him, who, when enduring the travail of his soul, offered for his murderers the prayer, *Father, forgive them; for they know not what they do.*

The events in Madagascar, as well as those in other parts, prove that the Divine Energy which accompanied the Gospel in the earliest ages is unimpaired; and that the Spirit of God is working by the means which we now employ in diffusing that Gospel. Depending on His Divine Influences, we would devoutly pray that the return of the spirit of martyrdom to the Church in this our day may be accompanied by the spirituality of mind, the holy and fraternal love, the untiring zeal, the supreme and ceaseless regard to the Divine Glory and the salvation of souls, by which the age of Martyrs has ever been distinguished; and that the Lord would answer the Martyr's dying prayer — change the hearts of her persecutors—and hasten the time, when, not in Madagascar only, but in every part of the world, that word shall be fulfilled which declares, *They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

—

Digitized by Google Original from HARVARD UNIVERSITY

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1837-38.

Summary View of the Society.

MISSIONARIES: in Ireland, 24—Sweden, 1—Germany 1—France, 14—Gibraltar, and Cadiz, 2—Western Africa, 14—South Africa, 20—Malta, 1—South India, 15—North Ceylon, 8—South Ceylon, 15—New South-Wales, 5—Van Diemen's Land, 7—Swan River, 1—New Zealand, 4—Friendly Islands, 8—Fejee Islands, 4—West Indies, 85—British America, 85—*Total*, 314; of whom, 173 are principally connected with Heathen and Converts from Heathenism, and 141 chiefly labour among Europeans and British Colonists.

Assistants: These Missionaries are assisted by 3176 Catechists and Readers, and 295 salaried and 2918 gratuitous Teachers; of whom, 5386 labour in Missions among the Heathen, and 1003 among Professed Christians.

Members in Society: Stockholm, 11—Winnenden, in Germany, 445—France, 605—Gibraltar and Cadiz, 86—Gambia, 559—Sierra Leone, 1337—Cape Coast, 428—South Africa, 1281—Malta, 60—South India, 346—Ceylon: Tamul, 139; Cingalese, 656—New South-Wales, 221—Van Diemen's Land, 487—New Zealand, 600—Friendly Islands, 7716—Fejee Islands, 131—West Indies and Guiana, 40,234—British America, 11,387. *Total*, 66,729; (not 66,629, as in the Schedule printed with the Report, one of the columns of which is under-cast;) being an Increase of 2038 on the number last reported, and consisting of 53,427 chiefly from among the Heathen, and 13,302 from among Professed Christians.

Scholars: Ireland, 4770—France, 646—Gibraltar and Cadiz, 156—Gambia, 256—Sierra Leone, 1134—Cape Coast, 105—South Africa, 3046—Malta, 65—South-India, 1375—Ceylon: Tamul, 2136; Cingalese, 3815—New South-Wales, 489—Van Diemen's Land, 1133—Friendly Islands, 7555—West Indies and Guiana, 16,027—British America, 6830. *Total*, 49,538; being an Increase of 2432 on the last Return, and consisting of 35,449 chiefly from among the Heathen, and 14,089 from among Professed Christians.

Missionaries sent out in 1837-8.

To the *Gambia:* Mr. and Mrs. Swallow, and Mr. Wall—*Sierra Leone:* Mr. and Mrs. Dove, and Mr. Badger—*Cape Coast:* Mr. and Mrs. Freeman—*South Africa:* Mr. Goodricke—*Malta:* Mr. and Mrs. Hull—*India:* Mr. and Mrs. Crowther, Mr. and Mrs. Best, Mr. and Mrs. Jenkins, Mr. and Mrs. Male, Mr. Griffith, and Mr. W. S. Fox—*New South-Wales:* Mr. and Mrs. Wilkinson—*Van Diemen's Land:* Mr. and Mrs. Sutch—*South Australia:* Mr. and Mrs. Hurst, and Mr. and Mrs. Tuckfield—*Fejee Islands:* Mr. and Mrs. Hunt, Mr. and Mrs. Calvert, and Mr. and Mrs. Jaggar—*West Indies:* Mr. Stanton, Mr. and Mrs. Towler, Mr. Sergeant, Mr. Lewis, Mr. and Mrs. Gee, and Mr. Hunkin—*British America:* Mr. and Mrs. Lusher, Shahwundais, Mr. and Mrs. Churchill, Mr. Smallwood, Mr. Hutchinson, and Mr. England.

Deceased Missionaries.

Gambia: Henry Wilkinson—*Sierra Leone:* Edward Maer, Benjamin Crosby, and James Patterson—*Cape Coast:* G. O. Wrigley, and Peter Harrop—*St. Vincent's:* Abraham Cooper—*Jamaica:* James D. Jackson—*Bahamas:* S. S. Johnstone—*Newfoundland:* William Ellis—*Canada:* John Barry.

State of the Funds.

The Receipts of the Year, amounting to 83,648*l.* 10*s.* 6*d.*, were detailed at p. 231 of our Number for May. The payments are there stated at 91,419*l.* 18*s.* 4*d.*; but, of this amount, the sum of 4616*l.* 9*s.* 4*d.* was for the purchase of Government Securities. The following particulars of the Payments appear in the Balance Sheet printed with the Report.

Payments of the Year.

Missions—	£.	s.	d.
Irish	3530	14	0
Stockholm	137	10	3
German	83	15	3
French	2167	12	1
Gibraltar and Spanish	944	19	2
Western-Africa	3959	16	3
South-Africa	8957	1	6
Malta	617	3	7
India	5451	16	7
Ceylon	6412	15	11
New South-Wales	1880	13	1
Van Diemen's Land	2292	3	10
New Zealand	2323	9	2
Friendly Islands	3315	0	11
West Indies	25209	1	2
British-America	9503	1	10
Returned Missionaries	1417	17	3
Widows and Children	453	7	0
Medical Expenses	55	18	0
Missionary Candidates	71	5	8
Students at Theolog. Institution	886	0	0
Annuities on Donations	298	4	8

Digitized by Google Original from HARVARD UNIVERSITY

Publications	3218	19	6
Interest and Discount	681	17	3
Salaries, Postage, Carriage, Travelling, Repairs, House Expenses, and Sundries	2933	5	1
Total	£. 86,803	9	0

Signs of the Coming of Christ's Kingdom.

Signs of the approaching dominion of Christ over the multiplied kindreds of the earth are now devoutly owned by His servants of every name; and in that sphere of labour which is more directly placed under the Committee's superintendency, these signs are neither few nor small. Older Stations—revived, strengthened, and enlarged—are plentifully pouring forth their benefits, especially on the youthful population. New Stations, of a character the most promising, arise in rapid succession; and, contrary to the anticipations of even wise and good men with respect to the course and progress of Divine Truth, they arise in regions of the globe which were, until of late, comparatively undiscovered and unknown, and which, in human estimation, seemed likely to be the last that would receive the light and blessings of Christianity. A spirit of apostolical zeal begins to constrain not only the young, but some of the more mature and experienced Ministers of the Gospel, to resign the comforts and privileges of home—to hasten into distant and perilous fields of toil, undaunted by all that they may be called to endure, and to consecrate their valuable lives to the service of the Heathen. Above all, the agency of God the Holy Ghost, whom we adore as "the Lord and giver of life," is passing over the wild and confused chaos of the spiritual world—controlling its fitful and unruly elements—and preparing the joyous scenes of a new creation. Dark and disastrous as the present state of things may, in some respects, appear, it is not without an ample pledge of future and advancing good. The mighty work of the world's true renovation is in progress. *The time is* again *fulfilled*, and *the kingdom of God is at hand.*

Plea for renewed and enlarged Exertions.

Who, then, *is on the Lord's side?* Let him renew and increase all his Christian Efforts. Former advocates of this Cause, who saw far less of its triumphs than we see, were full of confidence and hope: they pleaded for God and souls, in strains which cannot die; and they succeeded in rousing the dormant energies of the Church to an unwonted pitch of charity and zeal. Let others, animated by the brighter and better prospects which now spread themselves before us, pursue the same objects, and cultivate the same spirit: PECUNIARY AID, especially in the form of regular Weekly, Monthly, Quarterly, or Annual Subscriptions, is needed, to a very large additional amount above any that has yet been realized, and in a degree far more proportionate to the growing claims which are made on the friends of the Society; and that aid will surely be tendered to Him, who honours us by His acceptance and use of our humble contributions: MISSIONARY AGENTS are also needed; and it is confidently expected that many, stimulated by the noble examples which have already arisen, will freely offer themselves to this service, and rejoice if to them also *is this grace given, that* they may *preach among the Gentiles the unsearchable riches of Christ:* a larger visitation of DIVINE INFLUENCE is pre-eminently needed; and, for this, it is the Committee's most urgent entreaty that PRAYER, both public and private, may be constantly offered, in a spirit of humility, faith, and fervency, corresponding in some degree to the greatness of the blessing which it seeks. Such prayer cannot be offered in vain. *Ministers of Jesus Christ to the Gentiles* will be raised up in far greater numbers, by Him whose prerogative it is to provide His own instruments for His own work. They shall *minister the Gospel of God* in regions where Christ is not yet named; and *the offering-up of the Gentiles*—the presentation of all Nations as a living sacrifice to their God—shall be *acceptable, being sanctified by the Holy Ghost.*

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1839.

JANUARY.

Day.	*Daily Words.*	*Doct. Texts.*
1	Ps. 25. 12.	John 14. 27.
2	Ps. 69. 16.	John 15. 16.
3	Is. 40. 1.	Mark 9. 50.
4	Deut. 28. 10.	Luke 12. 35, 36.
5	Is. 43. 24.	Matt. 12. 50.
vi	Is. 49. 16.	Luke 10. 2.
7	Is. 18. 7.	Matt. 18. 19.
8	Gen. 24. 21.	Luke 19. 10.
9	Ps. 103. 21.	John 3. 3.
10	Ps. 84. 4.	Matt. 10. 38.
11	Ps. 121. 7, 8.	Matt. 23. 8.
12	2 Sam. 7. 9.	John 6. 51.
xiii	Ps. 108. 5.	Luke 18. 14.
14	1 Chron. 28. 20.	Rev. 2. 19.
15	Deut. 2. 7.	Matt. 19. 29.
16	Is. 2. 5.	John 13. 13.
17	Ps. 68. 26.	Matt. 6. 6.
18	Deut. 4. 31.	John 13. 18.
19	Gen. 32. 10.	Luke 13. 29.
xx	Dan. 12. 1.	John 15. 4.
21	Job 33. 26.	John 5. 22.
22	Lam. 3. 25.	John 12. 44, 45.

Digitized by Google Original from HARVARD UNIVERSITY

Day.	Daily Words.	Doct. Texts.
23	Ps. 87. 3.	Matt. 9. 13.
24	Is. 43. 12	John 3. 14, 15
25	Ps. 100. 3.	Rev. 1. 18.
26	Prov. 18. 12.	Matt. 6. 21.
xxvii	Ex. 20. 18.	Matt. 9. 6.
28	Gen. 24. 21.	Matt. 5. 42.
29	Deut. 8. 5.	John 6. 32.
30	Is. 12. 2.	Matt. 5. 14.
31	Ps. 135. 13.	Matt. 7. 13, 14.

FEBRUARY.

1	Is. 35. 3.	John 17. 18.
2	Is 53. 4.	John 10. 10.
iii	Dan. 2. 23.	Mark 14. 8.
4	Ps 89. 36.	Mark 13. 10.
5	Ps. 119. 176.	Matt. 5. 23, 24.
6	Is. 60. 5.	Matt. 14. 27.
7	Is. 26. 1.	Matt. 5. 4.
8	Ps. 40. 3.	John 3. 19.
9	Is. 11. 9.	John 6. 54.
x	Ps. 85. 4.	John 10. 11.
11	Ps. 68. 18.	Matt. 13 19.
12	Is. 37. 20.	Luke 6. 26.
13	Ps. 143. 2.	John 12. 27.
14	Ps. 22. 31.	Matt. 16. 26.
15	Neh. 13. 31.	Luke 17. 17.
16	Ps. 37. 4.	Rev. 3. 8.
xvii	Ps. 134. 2.	Luke 23. 34.
18	Ezek. 41. 2.	John 15. 1, 2.
19	Micah 7. 19.	John 17. 6.
20	Ps. 89. 16.	Matt. 26. 41.
21	Is. 59. 19.	Matt. 10. 22.
22	Gen. 49. 22.	Luke 6. 46.
23	Mal. 3. 1.	John 1. 47.
xxiv	Ps. 29. 2.	Luke 23. 43.
25	Ps. 17. 15.	Matth. 15. 19.
26	Gen. 32. 10.	Luke 22. 35.
27	Micah 7. 20.	John 20. 27.
28	Is. 45. 4.	Matt. 11. 5.

MARCH.

1	Job 22. 25, 26.	Rev. 3. 10.
2	Gen. 18. 3.	John 12. 26.
iii	Ex. 36. 2.	John 19. 26, 27.
4	Ps. 119. 132.	Luke 11. 13.
5	1 Sam. 18. 14.	Rev. 2. 23.
6	Ps. 22. 14.	John 13. 8.
7	Ps. 130. 3.	Matt. 6. 34.
8	Ps 118. 8.	John 7. 38.
9	Jer. 35. 10.	Luke 14. 23.
x	1 Chron. 29. 15.	Matt. 27. 46.
11	Jer 17. 9.	Mark 2. 17.
12	Is. 60. 18.	John 8. 51.
13	Ps. 18. 2.	Luke 14. 33.
14	Lam. 3. 24.	John 5. 39, 40.
15	Josh. 4. 14.	Matt. 7. 12.
16	Habakkuk 3. 18.	Luke 10. 42.
xvii	Is. 53. 12.	John 19. 28.
18	Gen. 39. 5.	John 14. 18.
19	Ps. 10. 17.	Mark 8. 36.
20	Is. 45. 21.	Matt. 5. 3.
21	Ps 91. 15.	Luke 8. 15.
22	Ps. 143. 8.	John 16. 23.
23	Gen. 39. 2.	2 Cor. 12. 9.
xxiv	Is. 44. 2.	John 19. 30.
25	Is. 60. 22.	John 3. 16.
26	Is. 65. 19.	Acts 1. 7.
27	Ex. 15. 13.	John 13. 16.
28	Deut. 26. 15.	Matt. 26. 39.
29	Jer. 20. 11.	Luke 23. 46.
30	2 Sam. 7. 21.	John 12. 24.
xxxi	Jer. 30. 11.	John 14. 19.

APRIL.

1	Ps. 85. 1.	Luke 24. 46, 47.
2	Zech. 1. 16.	Matt. 28. 10.
3	Ps. 117. 2.	John 16. 20.
4	Ps. 119. 41.	Matt. 5. 14.
5	Job 5. 10. 11.	John 15. 15.
6	Jer. 30. 11.	Luke 19. 9.
vii	Ps. 25. 5.	John 20. 15.
8	Prov. 20. 12.	Rev. 1. 18.
9	Ps 86. 4.	Matt. 22. 21.
10	Jonah 2. 7.	Acts 9. 5.
11	Jer. 31. 33.	John 12. 46.
12	Ps. 136. 23.	Matt. 5. 20.
13	Ps. 34. 4.	John 15. 7.
xiv	Hab. 3. 3.	John 21. 16.
15	Is. 52. 6.	Mark 1. 15.
16	Ps. 141. 2.	Matt. 13. 43.
17	Deut. 11. 7.	John 17. 17.
18	Is. 42. 12.	John 10. 18.
19	Ps. 89. 15.	Matt. 8. 20.
20	2 Sam. 7. 24.	Luke 12. 47.
xxi	Ps. 103. 14.	Luke 24. 36.
22	Ps. 145. 18.	John 18. 36.

Day.	Daily Words.	Doct. Texts.
23	Hab. 3, 2.	Matt. 11. 29.
24	Ex. 22. 31.	Luke 20. 38.
25	Ps. 146. 5.	John 17. 3.
26	Ps. 139. 18.	Matt. 25. 34.
27	Deut. 4. 9.	John 14. 21.
xxviii	2 Chron. 15. 7.	Matt. 28. 18.
29	Is 49. 4.	Luke 15. 6.
30	1 Sam. 2. 4.	Luke 7. 13.

MAY.

1	Jer. 14. 9.	Rev. 3. 19.
2	Is. 27. 3.	Matt. 18 21, 22.
3	Is. 43. 20.	John 11. 26.
4	Ps. 68. 35.	Matt. 5. 8.
v	Zech. 8. 8.	Luke 24. 49.
6	Mal. 3 16.	Matt. 13. 47.
7	Ex. 12. 13.	Matt. 5. 41, 45.
8	Ps. 25. 22.	Mark 5. 36.
9	Is. 45. 12.	John 20. 17.
10	Ps. 40. 17.	John 14. 3.
11	Ps. 34. 6.	John 10. 5.
xii	Lev. 19. 18.	Matt. 28. 20.
13	Jer. 11. 21.	Luke 9. 56.
14	Ps. 22. 16.	John 5. 25.
15	Ps. 48. 8.	Rev. 2. 5.
16	Jer. 10. 6.	Matt. 6. 24.
17	Ps. 63. 3.	John 6. 12.
18	Gen. 22. 12.	Mark 11. 24.
xix	Ps. 50. 1.	John 14. 16, 17.
20	Lev. 22. 32.	John 10. 16.
21	Ps. 119. 67.	John 16. 13.
22	Ps. 22. 26.	Luke 6 36.
23	Ps. 84. 3.	John 3. 5.
24	Hab. 3. 19.	Matt. 5. 6.
25	Jer. 33. 12.	Matt. 13. 52.
xxvi	Is. 45. 19.	Matt. 28. 19, 20.
27	Joel 2. 28.	John 4. 24.
28	Is. 52. 8.	Matt. 9. 2.
29	Ps. 22. 7.	Matt. 24. 35.
30	2 Sam. 6. 21.	Luke 11. 11.
31	Gen. 46. 3, 4.	John 17. 23.

JUNE.

1	Micah 6. 3.	John 6. 51.
2	Ps. 102. 25.	John 15. 5.
3	Ps 31. 7.	Luke 12. 49, 50.
4	Ps. 119. 71.	John 10. 14.
5	Ps. 19 14.	Luke 22. 27.
6	Ps. 89. 2.	John 16. 33.
7	Micah 5. 4.	Matt. 23. 37.
8	Is. 59. 21.	John 15. 18
ix	Zeph. 3. 17.	Matt. 11. 25, 26.
10	Is 16. 5.	Luke 17. 20.
11	Is. 40. 3.	Rev. 22. 20.
12	Num. 14. 9.	Matt. 16. 17.
13	Lam 3 22, 23.	John 13. 15.
14	Judges 5. 31.	Matt. 6. 3.
15	Is. 64. 2, 3.	John 13. 20.
xvi	Amos 3. 6.	John 8 36.
17	Is. 32. 1, 2.	Rev. 2. 13.
18	Is. 60. 4.	Mark 2. 19.
19	Deut. 32. 43.	John 8. 24.
20	Is 9. 2.	John 5. 27.
21	Ps. 139. 5.	Rev. 2. 10.
22	Gen. 24. 27,	Matt. 6. 33.
23	Ps. 13. 6.	Luke 10. 20.
xxiv	Is. 38. 5.	Luke 19. 40.
25	Is. 38. 15.	Matt. 10. 32.
26	Ps. 116. 7.	Mark 10. 14.
27	Ezek. 37. 26.	Luke 6. 45.
28	Sol. Song. 8. 6.	John 1. 48.
29	Ps. 90. 17.	John 6. 57.
xxx	Is. 44. 23.	Matt. 5. 10.

JULY.

1	2 Chr. 20. 17.	Matt. 13. 31.
2	Ps. 119. 66.	Matt. 11. 30.
3	Jer. 1. 8.	Luke 20. 35, 36.
4	Is. 33. 17.	John 17. 4.
5	Is. 38. 15.	Matt. 25. 40.
6	Is. 41. 20.	Matt 10. 28.
vii	Josh. 24. 22.	John 14. 23.
8	Jer. 32. 17.	Luke 16. 15
9	Hosea 14. 9.	Rev. 3. 20.
10	Ps. 48. 9.	Rev. 3. 17.
11	Hosea 12. 10.	Matt. 18. 14.
12	Is. 35. 7.	John 11. 40.
13	Ps. 16. 8.	Matt. 5. 37
xiv	Ex. 16. 4.	John 14. 6.
15	Judges 7. 4.	Mark 8. 2.
16	Ps. 139. 4.	John 10. 3.
17	Ezra 6. 22.	Luke 9. 55.
18	Ps. 111. 7.	John 5. 24.
19	Is. 57. 13.	Matt. 6. 19, 20.
20	Jer. 11. 4.	John 6. 27.
xxi	Ps. 16. 11.	Rev. 2. 4.

Day.	Daily Words.	Doct. Texts.
22	Is. 61. 1.	Mark 11. 25.
23	Ps. 68. 11.	Luke 6. 35.
24	Ps. 45. 2.	John 3. 11.
25	Ps. 12. 5.	Matt. 5. 7.
26	Prov. 18. 10.	Matt. 13. 41.
27	2 Kings 7. 9.	John 15. 13.
xxviii	Is. 40. 28.	John 6. 47.
29	Gen. 6. 8.	Matt. 8. 26.
30	Ps. 106. 21, 23.	Luke 13. 8, 9.
31	Joel 3. 21.	John 17. 24.

AUGUST.

1	Is. 60. 2.	Matt. 11 27.
2	Ex. 15. 11.	Luke 21. 19.
3	Ps. 69. 4.	John 17. 1.
iv	Ps. 38. 21.	Luke 16. 10.
5	Gen. 6. 18.	Matt. 6. 7.
6	Gen. 6. 5.	Matt. 24. 37.
7	Is 52. 7.	John 15 19.
8	Ex. 33. 11.	Rev. 21. 6.
9	Zech. 8. 3.	Matt. 15. 28.
10	Gen. 26. 22.	Matt. 5. 48.
xi	Num. 18. 20.	John 13. 34.
12	Num. 6. 27.	John 13. 17.
13	Ps. 71. 17.	John 17. 22.
14	2 Sam. 10. 12.	Mark 2. 27.
15	Ps. 27. 11.	John 8. 58.
16	Is. 55. 6.	Luke 10. 16.
17	Deut. 32. 36.	Matt. 21. 16.
xviii	Is. 45. 15.	Rev. 2. 10.
19	Ps. 57. 7.	John 5. 36.
20	Lev. 26. 6.	Matt. 6. 31, 32.
21	Ps. 103. 13.	Acts 26. 17–19.
22	Micah 7. 9.	John 8. 31.
23	Ps. 79. 9.	Luke 6. 45.
24	2 Kings 6. 16.	John 1. 51.
xxv	Ps. 30. 7.	Mark 10. 15.
26	Job 12. 13.	Matt. 5. 9.
27	Micah 2. 7.	John 16. 24.
28	Ps. 96. 3.	John 15. 14.
29	Ps. 86. 9.	John 8. 32.
30	Ps. 33. 13, 14.	Matt. 13. 45, 46.
31	Gen. 45. 4, 5.	Rev. 3. 12.

SEPTEMBER.

1	Deut. 3. 24.	John 6. 63.
2	Ezek. 34. 25.	John 4. 34.
3	Ps. 119. 18.	John 17. 25.
4	Ps. 17. 7.	Luke 21. 3.
5	Jer. 50. 7.	John 17. 2.
6	Is. 63. 9.	Matt. 25. 1.
7	Ps. 105. 40.	John 14. 15.
viii	Ex. 33. 12.	Matt. 7. 24.
9	Jer. 1. 5.	John 16. 7.
10	1 Sam. 2. 7.	Luke 15. 4.
11	Ps. 84. 2.	Rev. 21. 5.
12	Haggai 2. 6, 7.	Matt. 18. 32, 33.
13	Jer. 3. 19.	John 11. 25.
14	Deut. 3. 24.	Matt. 5. 45.
xv	Ps. 100. 1, 5.	Luke 12. 48.
16	Deut. 33. 6.	Mark 8. 34.
17	Ps. 119. 133.	John 13. 35.
18	Ps. 30. 11.	Mark 5. 19.
19	Ps. 85. 8.	John 9. 39.
20	Ps. 38. 15.	Luke 9. 62.
21	Ps. 85. 7.	John 5. 30.
xxii	Ps. 6 9.	Matt. 11. 28.
23	Ps. 126. 5, 6.	Rev. 2. 7.
24	Josh. 24. 15.	Matt. 6. 26.
25	Is. 65. 24.	John 8. 34.
26	Jer. 31. 14.	Mark 10. 24.
27	Ps. 8. 2.	Luke 6. 44.
28	Ps. 60. 12.	John 3. 6.
xxix	Is. 9. 6.	Luke 15. 10.
30	Gen. 4. 4.	Matt. 4. 19.

OCTOBER.

1	1 Kings 18. 37.	Luke 12. 15
2	Ps. 94. 19.	Luke 7. 47.
3	Is. 6. 1.	John 4. 48.
4	Ex. 15. 2.	Matt. 5. 18.
5	1 Sam. 15. 23.	Matt. 13. 22.
vi	Ps. 22. 30.	Rev. 3. 3.
7	Ps. 86. 16.	John 17. 20, 21.
8	Ps. 31. 24.	Acts 20. 35.
9	Is 57. 14.	Matt. 7. 21.
10	1 Sam. 2. 10.	Luke 12. 42.
11	Hosea 2. 19, 20.	John 18. 37.
12	1 Kings 19. 18.	Matt. 14 31.
xiii	Ps. 111. 4.	Matt. 7. 3.
14	Haggai 2. 9.	John 17. 15.
15	Ps. 40. 16.	John 3 21.
16	Joel 2. 29.	Matt. 5. 13.
17	2 Chron. 6. 41.	Matt. 9 13.
18	Is. 60. 21.	Luke 11. 28.
19	Ex. 30. 10.	John 6. 66.

Digitized by Google Original from HARVARD UNIVERSITY

Day.	Daily Words.	Doct. Texts.
xx	Ps. 33. 9.	John 6. 67.
21	Ps. 147. 11.	Acts 18. 9, 10.
22	Is. 49. 23.	John 10. 29.
23	Is. 9. 6.	John 8. 19.
24	Ps. 5. 1, 2.	Matt. 10. 30.
25	1 Sam. 7. 12.	Acts 9. 16.
26	1 Kings 18. 36.	John 16. 22.
xxvii	Jer. 20. 12.	Mark 9. 23.
28	Gen. 1. 27.	John 5. 14.
29	Gen. 18. 19.	1 John 4. 19.
30	Ps. 89. 33.	Luke 18. 27.
31	Zech. 2. 10.	Matt. 16. 18.

NOVEMBER.

1	Deut. 4. 29.	John 14, 2.
2	Is. 53. 4.	Rev. 2. 3.
iii	Ps. 34. 18.	Matt. 6. 6.
4	Dan. 4. 37.	Matt. 7. 7.
5	Jer. 39. 18.	Mark 2. 14.
6	Heb. 10. 5.	John 11. 9.
7	Mal. 1. 2.	John 4. 10.
8	Ps. 55. 22.	Rev. 2. 25.
9	Exek. 20. 12.	Matt. 7. 1.
x	Is. 24. 16.	John 15. 8.
11	Ps. 89. 7.	John 7. 17.
12	Num. 14. 20.	Mark 9. 35.
13	Is. 66. 11.	Luke 12. 32.
14	Deut. 31. 6.	Luke 7. 23.
15	Dan. 7. 14.	John 4. 14.
16	Ex. 40. 34.	John 6. 55.
xvii	Ps. 69. 7.	Matt. 5. 16.
18	Ezek. 36. 11.	Matt. 13. 20, 21.
19	Ps. 84. 11.	Luke 11. 28.
20	Ezra 10. 11.	John 3. 20.
21	Ps. 107. 9.	John 12. 32.
22	2 Kings 19. 15.	Matt. 7. 16.
23	Is. 52. 6.	Luke 12. 37.
xxiv	Ps. 23. 3.	Matt. 22. 12.
25	Deut. 18. 18, 19.	John 3. 18.
26	Is. 54. 4.	Matt. 5. 5.
27	Is. 63. 16.	John 20 22.
28	Ps. 11. 7.	Matt. 12. 8.
29	Is. 27. 6.	John 17. 5.
30	Ps. 115. 13.	Luke 19. 42.

DECEMBER.

1	Is. 44. 23.	John 8. 12.
2	Is. 49. 1.	Matt. 18. 20.
3	Zech. 9. 9.	Matt. 26. 38.
4	Ps. 106. 48.	John 14. 26.
5	Is. 55. 10, 11.	Luke 17. 10.
6	1 Kings 22. 14.	Rev. 3. 11.
7	1 Chron. 16. 35.	Matt. 18 3.
viii	Jer. 32. 42.	Luke 12. 40.
9	Ps. 24. 1.	John 12. 26.
10	Jonah 2. 9.	Matt. 5. 29, 3
11	Jer. 12. 3.	John 14. 9.
12	Num. 24. 17.	Mark 8. 35.
13	Ps. 143. 10.	John 10. 7, 9.
14	Ps. 145. 9.	John 6. 53.
xv	Ps. 22. 22.	Matt. 20. 28.
16	Ps. 126. 3.	Luke 8. 46.
17	Num. 21. 8.	John 5, 22, 23.
18	Ps. 92. 5.	Rev. 2. 2.
19	Is. 51. 9.	Matt. 6. 15.
20	Is. 8. 10.	John 6. 29.
21	Ps. 119. 39.	John 20. 29.
xxii	Gen. 21. 22.	Matt. 16. 15.
23	Is. 35. 8.	Mark 13. 37.
24	Ps. 67. 1.	John 8. 56.
25	1 Kings 8. 26.	John 10. 30.
26	Ps. 37. 23.	Rev. 22. 13.
27	Zech. 6. 15.	John 12. 36.
28	Amos 5. 6.	Luke 2. 49.
xxix	Zech 3. 10.	Matt. 16. 3.
30	Ps. 66. 5.	John 12. 47.
31	Ps. 6. 2.	Rev. 22. 12.

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH-AND-FOREIGN AND CONTINENTAL SOCIETIES.

THE following details are collected from the Thirty-fourth Report of the B. F. Bible Society.

France.

The Issues of the Year were 120,654 copies; being an increase of 32,507: they consisted of 18,651 Bibles, 100,663 New Testaments, and 1340 Psalters; which were thus distributed — Colporteurs, 60,399; Schools, 15,332; Depôts, 26,261; Religious Societies, 14,422; Gratuitously, 3860; By Sale, 380.

Such a distribution as this, in a country where, a few years ago, a copy of the Bible was, in many places, scarcely to be met with, and where the spiritual necessities of the people are still so large, has not failed to inspire in the breasts of your Committee, sentiments at once of wonder and of praise. Yet the joy—the unmingled joy—which they might otherwise have felt, has been tempered by the fact, that this great and good work has awakened, in some quarters, the most violent opposition. Both the pulpit and the press have been employed in France, to decry the object and misrepresent the motives of those who are simply employed in circulating the Holy Scriptures; and even the Blessed Book, itself, has not wholly escaped, amidst these denunciations of intemperate and mistaken zeal.

One important and novel feature in the proceedings of the year in France, to which the increase in the distributions is mainly to be attributed, is the employment of colporteurs, directly, by the Society. Heretofore, the colporteurs engaged in selling the Scriptures had belonged to other Societies, and had taken up this work in connection with other religious objects. Fourty-four of these humble and valuable Labourers are now in the employ of the Society; and, after a few months, their sales are found to amount to 34,874 copies. The following extract will tend to shew the kind of persons employed in the work, and the pains taken in their selection, as also the tenour of the counsel which they receive before entering upon it:—

My first care was to summon only such as were real friends of the Bible to take a share in the projected labour; and it will, doubtless, be gratifying to you to learn, that, after the calls made for this purpose to a very small number of churches only, more than one hundred Christian Brethren offered themselves as candidates for the honour. This is the clearest demonstration of the great progress which the Gospel has made in France; inasmuch as it is probable, that, not more than twenty years ago, it would have been a matter of the greatest difficulty to find only a dozen Bible Distributors, properly qualified, even if they had been sought for among all the churches in the country.

It may be unnecessary to observe, that I strictly prohibit the colporteurs from circulating anything but the Holy Scriptures, and that an infraction of this rule would immediately put a stop to the connection subsisting between myself and them. I earnestly recommend them to apply to all their countrymen; making no distinction with regard to religious denominations, but considering them all as immortal beings, who have souls to be saved, and who cannot obtain salvation in any other way than by the conversion of their heart to the Gospel of Jesus Christ. It is easily understood that I cannot altogether forbid them from joining

Digitized by Google Original from HARVARD UNIVERSITY

in conversations immediately referring to the truths contained in the Sacred Volume which they are employed to distribute: for of what use would it be, if they were not to say something that might lead to an understanding of the absolute necessity of obtaining the Word of God, in order to read it with the spirit of prayer, and to make it the sole rule of their future conduct? As little can I hinder them from replying, though always with mildness and simplicity, to those who ridicule and gainsay them: but my injunctions on such occasions are strictly to abstain from all controversy which may have a tendency to irritate; and to take their stand by the fundamental truths of Christianity, which may be briefly summed up in the doctrines of the fall of man, and his consequent state of condemnation—of justification by faith—of regeneration—and of the necessity of sanctification: in short, that salvation is a work of the grace and mercy of one only God, the Father, the Son, and the Holy Ghost.

This passage is extracted from the Report made to the Society by its Agent, M. de Pressensé; which is a valuable document, occupying 20 pages in the Appendix to the Society's Report.

Of the assistance rendered by the B. F. Society it is said—

40,000 copies of the New Testament have been printed at Paris for the Society during the year; and 100,000 more are ordered: 64,380 copies, in different languages, have also been purchased in France during the last twelve months, and supplies in English and Italian have been sent from this country.

Of other Societies and helpers, it is stated—

No account of the Protestant Bible Society of Paris has been received.

The French and Foreign Bible Society has circulated during the year, 34,776 copies of the Scriptures; being 11,280 more than in the preceding year. Besides these, it has sold to the British and Foreign Bible Society, 64,380. Within the same period, it has printed 90,100 copies. The operations of this Society, which have now become so considerable, include the selling of the Scriptures by colporteurs, and the circulating of them, to a great extent, among soldiers and sailors, as well as among other parts of the community. It has also printed during the year, the Gospel of St. Matthew, in the Sichuana Language, translated by a French Missionary in the South of Africa.

The Messrs. Courtois, of Toulouse, have received, during the year, supplies of the Scriptures as formerly. These excellent friends have had to sustain a large share of the opposition, which the free circulation of the Scriptures in France has awakened: nothing daunted, however, by the difficulties in which they are placed, they still persevere, through evil as well as through good report, by every means in their power, in disseminating the seed of inspired truth.

Belgium.

The work of circulating the Scriptures in Belgium has assumed an unlooked-for extent and importance. It was thought a great thing, and justly affording matter for thankfulness, to be able to report a distribution in Belgium, in a former year, of 8420 copies of the Scriptures: the issues of the last twelve months have amounted to 20,548 volumes! Of this number, 17,129 have been disposed of by the colporteurs. This valuable class of Agents, notwithstanding their sales are carried on under the sanction of the laws of the country, have had to encounter an opposition similar to that which has been referred to, as experienced in France; only attended, in many instances, with more of violence and outrage: they have been reproached, insulted, threatened: the mob has been instigated to injure them: their books have been stolen, or forcibly taken away; and some torne to pieces, or burnt before their eyes: yet have they persevered in their peaceful, self-denying labours: through evil and through good report they have held on their way, ofttimes indebted for their personal safety to the presence and interference of the Civil, sometimes of the Military, Authorities. It is not, indeed, surprising that persons of lesser note should view this work with an unfriendly eye, when a Roman-Catholic Bishop should think proper to denounce the Society and its operations.

Reference is here made to the Annual Charge of the Roman-Catholic Bishop of Bruges for Lent 1838; an extract from which is given in the Report: it is then added—

In the midst of all these interruptions and hindrances, the sales have been carried on, sometimes with remarkable rapidity. Thus we are told of one colporteur selling 1400 Bibles and Testaments in three months—another 140 Bibles and 500 Testaments in one week—another, 880 in fourteen days; and on one occa-

Digitized by Google Original from HARVARD UNIVERSITY

sion 222 in one day; and since that, in another fortnight, 190 Bibles and 805 Testaments.

There have been printed during the year at Brussels 15,000 Flemish New Testaments; and there are now in the press, 5000 Flemish Bibles and 10,000 Testaments, and 5000 French Bibles and 10,000 Testaments.

Germany and Prussia.

Dr. Pinkerton's annual statement of proceedings will be found to possess, as heretofore, very considerable interest:—

During the year, we have issued 47,634 copies of the Scriptures, of which 7056 were German Bibles of Luther's Version, 13,867 ditto Testaments, 6090 ditto with Psalms, 10,436 German Testaments for Roman Catholics, with 376 copies of the Book of Psalms and select books of the Old Testament, 900 Polish Bibles for Protestants, 1676 Polish Testaments for ditto, 2400 Polish Testaments for Catholics, 150 Bohemian Bibles, 650 ditto Testaments, with 300 Wendish Testaments, and 540 Lithuanian ditto with Psalms for Protestants; also 1180 Bibles and 2013 Testaments, in Hebrew, Greek and Latin, Servian, French, English, Italian, and other languages. Thus of these 47,634 copies of the Word of God, 31,229 were for dissemination among Protestants, 13,212 among Roman Catholics, and 3193 among Jews and Christians of various Confessions.

On account of the Society, there have been six editions of the Holy Scriptures printed during the year; consisting of 10,000 Bibles, 20,000 Testaments, and 5000 ditto with Psalms, all in German.

As to the present prospects of the Christian Church in these lands, it must be acknowledged that there is much to lament over, yet much that is encouraging also. Many hands are now at work, endeavouring to root up the thorns, briers, and thistles, which have overspread the field of the Protestant Church; and to sow, in their stead, the holy and incorruptible seed of Gospel Truth. We are emerging from a state of wide-extending infidelity and indifference. The scattered friends of the Saviour are loudly proclaiming their attachment to His Cross, and many are manfully contending for the faith once delivered to the saints. The Holy Spirit is blowing again upon the embers of sound doctrine, so long covered over with the ashes of unsanctified learning; and we have no doubt that this sacred fire, which in many parts of Germany is already burning, will ultimately consume the wood, hay, and stubble of Neology and Rationalism. And, notwithstanding the large distributions of the Scriptures which have been made during the last twenty years, there is still an increasing call for them: this is evident from the Reports of the Bible Societies of the Protestant Kingdoms and States of Germany, which, at a moderate estimate, annually circulate from 80,000 to 90,000 copies, chiefly Bibles, independent of those distributed at the expense of our Society. Since the establishment of the Agency here in 1830, there have been 341,682 copies of the Sacred Writings circulated by it, at the expense of the British and Foreign Bible Society. It will also be observed, that our issues in the past year have exceeded those of the year preceding by nearly 10,000 copies, though the amount of proceeds is considerably less. The poverty of the people to whom our copies are given—who are generally among the very poorest and unable to purchase copies with the Apocrypha, which they all prefer to ours—is the only cause that I am able to assign for this diminution. Of this poverty we are continually reminded in the applications made for grants, and in the accounts rendered of their distribution.

During the past year, Dr. Pinkerton has made another important tour, which occupied about seven weeks, and extended over between 1400 and 1500 miles; and gave him an opportunity of visiting forty-two Correspondents and Societies, and of establishing eleven New Depôts, mostly in places which have been but partially supplied with the Holy Scriptures. One result of this journey was the placing of 7473 copies of the Word of God at the disposal of the numerous coadjutors with whom it was his happiness to meet.

Mr. Samuel Elsner, at Berlin, has made repeated applications, as heretofore, for copies of the Scriptures, chiefly of the New Testament, in different languages, for the use of the Prussian Troops, to the supplying of whom he most zealously devotes himself. He has received, during the year, grants of 8570 New Testaments in German, Polish, and Lithuanian. By returns which have been made of these distributions, by order of the Prussian Government, it appears that 112,404 New Testaments have been now placed in the hands of the troops.

The following account has been received of the Central Prussian Bible Society:—

During the past year, there have been issued from the Society's depository in Berlin, 11,965 Bibles and 964 Testaments; making the issues of the Society, since 1814 to the present time, 242,216 copies. During 1837, the issues of the Auxiliary Bible Societies in Prussia have also been considerable; so that the grand total of the distributions of the Society and its Auxiliaries may be stated at 886,225 copies. In this number are not included the New Testaments, which, since 1830, have been distributed among the Prussian Army, and toward a new edition of which, consisting of 24,000 copies, the British and Foreign Bible Society in London have again generously contributed 4000 rix-dollars.

The following notices appear of some of the principal Bible Societies of Germany, once more or less

Digitized by Google Original from HARVARD UNIVERSITY

assisted by the B. F. Society, but now acting independently:—

The SAXON Society has put in circulation, in the year, 8454 copies of the Scriptures. The HANOVER Society distributed 2736 Bibles: during the twenty-two years of its labours, it circulated 50,798 Bibles, 6964 Testaments, and 136 Hebrew Bibles. The CENTRAL PROTESTANT SOCIETY IN NUREMBERG continues to extend its operations to every part of the Bavarian States: it circulated, during the past year, 5319 Bibles and 737 Testaments, making the total distributions 63,126 copies. Wuertemberg is still greatly distinguished among the Protestant Nations around, for her steady adherence to the doctrines of the Reformation. It is to the piety found in that kingdom, that the continued prosperity of her Bible Society is attributed; which, during the past year, has circulated in WUERTEMBERG, and sent forth to neighbouring countries, 13,579 Bibles and 3962 Testaments. "What blessings," exclaim the Committee, "may we not expect from the perusal of these 17,541 Holy Books, of which often one text is able to lead a soul out of the power of Satan, to God! And what a rich harvest of blessings may yet be reaped from 334,504 copies of the Sacred Scriptures which have been disseminated among our fellow men by this Institution, since its first establishment! The Cause is the Lord's!"

Denmark.

The Copenhagen Society has issued 213 Bibles and 3201 Testaments.

Norway.

The Agency at Christiania have issued, during the year, 815 Bibles and 2959 Testaments. The edition of 5000 New Testaments reported as ordered last year, has left the press. The applications which they have received, in consequence of a Circular to the Clergy, have been very numerous.

Sweden.

The Agency at Stockholm have issued 8047 Bibles and 11,411 Testaments in Swedish, besides 1450 Finnish Testaments; in all, 20,908 copies. Since the formation of the Agency, 91,331 copies have been sent forth from the depôt there.

The Swedish Bible Society has, during the year 1837, printed 5000 Bibles and 15,000 New Testaments; and issued 6694 Bibles and 16,413 Testaments; making its total issues, 439,745.

On a review of the whole, the Agency say—

In no one year, since the commencement of Bible-Society Operations in Sweden, have so many copies of the Word of God been issued, as were issued last year. The Swedish Society, and your Agency together, have printed 50,000 copies, and issued 44,015. It may appear a small matter, in your extended operations; but, to us, it is a great thing, that 37,000 copies have been BOUND in Stockholm during the past year—a fact perhaps unprecedented in the annals of Stockholm Bookbinding.

Two Dioceses have as yet declined availing themselves of the aid proffered by the Society, though in one of them 8000 families are represented as destitute of, but earnestly desiring, the Word of Life. "Would we yield," say the Agency, "the Apocrypha Question, the door, we believe, would at once be opened; but we are resolved most religiously to guard the character of your Society on that subject."

A Clergyman in the Skara Diocese states an interesting fact:—

Baron Gustavus Miles Fleetwood, and his son Gustavus Adolphus Fleetwood, (now both deceased,) obtained through me, in the year 1810, a large supply of Bibles, which were distributed to cottagers, servants, workmen, &c., on the three estates belonging to these noblemen. The number of Bibles thus bestowed was thirty-seven, to the diligent use of which the cottagers were exhorted and encouraged: but, on their removal from the estates, they were not allowed to take the copy with them; nor, on their decease, did it descend to the heir, if living elsewhere: it was considered as belonging to the cottage; and the donor had the name of the cottage to which it belonged stamped with gold letters on the outside cover of the book, "that," as this memorable friend of the Bible Circulation expressed himself, "God's Holy Word may be found in every house on my property, while I live, and while the copies can be used."

Russia.

The zealous friends of the Society at St. Petersburg have put into circulation, during the last year, 7474 copies of the Holy Scriptures: there have been distributed among the convicts 1251.

It is very pleasing to perceive the increased circulation of the Scriptures which is going on among the Protestants in Russia: measures are in contemplation to carry this out to a much greater extent; especially in Finland, where above 100,000 families are reported as destitute of the

Digitized by Google Original from HARVARD UNIVERSITY

Sacred Volume, and in other of the Russian Provinces where Protestant Families are found.

A Report has been received of the Russian Protestant Bible Society; from which it appears that its issues, in three years, have amounted to 17,563 copies.

The Committee of the Riga Society, encouraged by the favourable openings around them, are now engaged in printing a new edition of 5000 copies of the Lettish New Testament and Psalms.

Spain.

To Spain your Committee turn with feelings of gratitude, mingled with astonishment. Editions of the Scriptures in the Spanish or the Catalan, amounting to 3000 Bibles and 13,000 Testaments, have, during the last two years, issued from the Spanish Press; besides those which have been sent from England. A large part of these have been disposed of, and almost entirely by sale. The issues of the last year alone have amounted to between five and six thousand volumes.

The first Gentleman to whom the work of introducing and circulating the Scriptures in Spain was entrusted, has laboured during the past, as well as in some preceding years, with the most gratifying results.

Spain has also enjoyed for some time the services of another ardent and enterprising friend of the Society. This Gentleman, having succeeded in carrying through the press at Madrid an edition of 5000 copies of the New Testament, spent above five months of the last year in travelling through the provinces, seeking to bring the Holy Book into circulation: he left small quantities for sale in a number of the principal places, besides, in the same way, disposing of a considerable quantity himself: he has acted, almost without exception, on the principle of obtaining a price for the books. On his return to Madrid, which he did much enfeebled in health, having been very ill on the road, he opened a room or shop, for the public sale of the Scriptures: this, however, after a short time, was not allowed by the Authorities: while it remained open, some hundreds of copies were sold.

South Africa.

LONDON MISSIONARY SOCIETY.

Dr. Philip, under date of the 18th of June, thus speaks of the

Revival of the Kat-River Settlement.

The last accounts from the Kat River are very encouraging. The people in that Settlement lost every thing, except their land, by the last war; but they bore their losses with great Christian magnanimity, and they are fast recovering from their effects. The Schools, which had been suspended by that calamitous event, have not only been re-established, but new ones have been added since the return of Mr. James Read.

The Governor, who is now on the Caffre Frontier, has lately paid a visit to Philipton; the station at which the Messrs. Read reside. He visited the station on the Sabbath Day; and though they did not receive notice of his coming till the preceding Saturday, there were 600 people and 700 children assembled on the occasion. The children were examined in Scripture History, Geography, &c. in the presence of the Governor, the Lieut.-Governor, Colonel Somerset, two other Colonels, Dr. Clerk and several other Gentlemen. The Governor expressed his surprise at all which he saw and heard; and his Excellency, and his Honour the Lieut.-Governor, and the other strangers, were much affected by the singing of the children. While every thing around bore testimony to the industry of the people, the decency of their costume and the softness and propriety of their manners called forth expressions of surprise from the Governor and his attendants. The Governor, having publicly expressed the feelings of satisfaction and delight which the scene had afforded him, taking Mr. Read aside, remarked to him, with great kindness of manner—"Mr. Read, I am astonished at what has been done: you may expect all the protection and support which I can give you."

In the Letter from which the above statement has been taken, Mr. Read says—

> We have had most of the children in the church this evening; where we had one of the most interesting Prayer Meetings which I have ever witnessed. To-morrow, we are to have a meeting of the Temperance Society; when I expect 800 or 900 children to join it. A Juvenile Missionary Society has been formed, including 900 children: their Chairman and Secretary they have chosen from among themselves.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS IN THE ZOOLAH COUNTRY.

General View of the Mission.

In our present Volume, p. 302, we

Digitized by Google Original from HARVARD UNIVERSITY

stated, that, in consequence of the treacherous murders committed by Dingarn on a party of Dutch Boors, who were in treaty with him, the Rev. F. Owen, with Mrs. and Miss Owen, had been under the painful necessity of leaving their Missionary Station in the Interior. He was subsequently compelled to take refuge in a vessel, which, providentially, had anchored off Port Natal. Mr. and Mrs. Hewetson, and family, had arrived there on March 11th; and, on April 26th, they were all on board the "Comet," expecting to depart for the Cape of Good Hope (pp. 342, 384). Their present Missionary prospects having thus, from events which could not possibly be foreseen, been abruptly terminated, we shall give, at considerable length, an account of the course which Mr. Owen had for more than half-a-year been pursuing, in the commencement of his Missionary labours. It will be seen from them, with deep interest, that he was often in perils of various kinds: yet there was every appearance of probability, that, by perseverance, he might attain to the fixing of the Native Language, and thus succeed in preaching and teaching the Natives; and effectually lay the foundation for his own and other men's labours. Prior to his coming, as will be seen in the following Extracts, Missionaries from America, also, had made a hopeful beginning of their labours. All these, as well as the exertions of Mr. Owen, are now rendered apparently fruitless: and yet what Christian is there but must believe that purposes of mercy lie concealed beneath these dark and mysterious trials, permitted by Divine Providence?

As, in the event of future labours in these regions, it may prove of importance to know accurately *what manner of entering in* our Missionaries had in the first instance, we shall give somewhat copious Extracts from their Journals.

Mr. Owen arrived at Berea, Port Natal, the beginning of August 1837. He thus describes the circumstances of his

Journey from Berea to Congella, the second Zoolah Capital.

Aug. 5, 1837—Commenced my journey yesterday into the interior of the Zoolah Country, for the purpose of visiting the Chief Dingarn. My waggon went off the day before from Berea. I presently overtook it; but being anxious to reach Ambanati, the settlement of Captain Gardiner, the same evening, I rode forward, without a guide. Being overtaken by the night and a thick mist, I lost all trace of the road; and was obliged to remain, without shelter of any kind, in an open place, under the canopy of heaven, exposed all night to severe cold, heavy dew, and to the fear of wild beasts. I watched the first streaks of light in the east; and quickly saddled my horse, which had afforded me some degree of warmth, and pursued my journey. Meeting with Mr. Grote, an American Missionary, I was by him directed in the right route to the romantic and lovely spot which Captain Gardiner has fixed upon for his dwelling, on a commanding hill near the mouth of the Umtomgata.

Aug. 6: *Lord's Day*—Conducted English Service in the hut, in the morning;—Native Service, out of doors, in the afternoon. About 120 Natives were present.

Aug. 7—It being determined not to travel by waggon—but to procure baggage-bearers at the Tugala, and to fit up a cart to carry our things as far as that river, which forms the boundary of the inhabited part of the Zoolah Country, our journey was postponed a day or two.

Aug. 15—We were weather-bound till this day. At length, the cart having set off with presents and baggage the day before, we started about nine this morning for the Tugala; which we reached about sun-set, a distance of about thirty-five or forty miles. I was twice thrown from my horse—once, at starting, with great violence; but providentially sustained no injury. The first thing we heard on our arrival at the Tugala, was, that the river was unfordable, from the late rains; and how long we might have to wait was uncertain. One of my best oxen had been devoured by a lion the night before, near where the cart had spanned out on the banks of the Mavati. Whilst looking for the ox, the men fell in

Digitized by Google Original from HARVARD UNIVERSITY

with the lion among some reeds, and afterward found the mangled remains of the poor beast. We took up our quarters in a small village on the banks of the river, containing not more than half-a-dozen huts. There are several small villages on the south bank of the Tugala. These were lately peopled by a tribe of Zoolahs, called the Amapiesi or Hyæna people; but who, shortly before our arrival, fled, to the number of 400, to Port Natal, having suspected Dingarn of some design upon them. During their flight, for some cause or other, they put to death Mambayendi, their Chief. The Natives saluted us in the usual style, "Dakabona wena," "I see you:" to which the proper reply is, "Yearbo," "Yes." We were soon furnished with a hut, sweet milk, &c., by order of the Headman, who seemed very civil. Having heard a great deal of the rats which infest the Zoolah huts, I concluded I should have no sleep; especially as I saw them pass by troops, before I went to bed, from the cattle-field into the different huts; but, to my great comfort, we were freer from them than I expected.

Aug. 16, 1837—About eleven o'clock, the baggage-bearers, twenty-three or twenty-four in number, having crossed the Tugala, which had just become fordable, with Gambuji, a confidential servant of the king at their head, advanced toward the village with a short quick step, brandishing their sticks, and singing a Zoolah war-song. The burdens being properly dispersed among them, we went down to the river, and stripped. The country on the other side of the Tugala formed a striking contrast to that which we had left. A beautifully-wooded and sloping country was now exchanged for naked hills, which could boast of nothing but grass. We passed the Clomanthleen Nyame, or Black Shields; where we dined on sour milk. This being the first Zoolah town I had seen, I felt much interested in walking round. In the midst of the town is a large vacant area, surrounded by a fence: on the outside of this fence, which is circular, the huts are disposed in rows: an outer fence incloses the whole town. A segment of the circular town, at that part of it which is opposite the principal entrance, is cut off by a fence; and in this segment, which is called the Isigorthlo, are several huts, appropriated to distinguished personages: —only the military towns, or barracks, as they may be termed, have these Isigorthlos. A regiment is stationed at each town, under several Indunas or Captains. The huts at this town were nearly all empty, the regiment being engaged in the war with Umselekaz. We rode forward, to a large village, called Niniki, where we were comfortably accommodated in a hut where there were no rats. An ox was slaughtered for us, by order of the Inkorikaz, or Female Chief, of this place.

Aug. 17—Rode forward to Congella; passing Intontella, a large military town on the road, where we enjoyed our ordinary noon-day repast—sour milk. Congella is the second capital of the Zoolah Nation, but in size not superior to Intontella. At Congella the king spends a great part of the year. Dingarn having assigned this place to Captain Gardiner, for a Missionary Station, we walked about, on our arrival, to look for an eligible site for a Mission House; which was found about two miles from the town, and commanding a view of six or seven villages not very distant.

Interviews with Dingarn at Nobamba.

Aug. 18 and 19 — Proceeded on our journey these days. On leaving Congella, the road descends into the vale of the Umthlatoosi: after crossing which stream, it ascends some high mountains, which form a magnificent sight from Congella. The king being now at Nobamba, his birth-place, we proceeded toward that town. The whole country thereabout is very populous, large towns being seen in every direction. Immediately on our arrival, and before we had time to sit down, Dingarn sent for us. We were conducted into his presence by persons duly authorised to perform this service. He was seated inside his Isigorthlo, on a large chair. We stood silently before him for about a minute. At length, he saluted us in the usual style, and with a good-humoured tone—"Dakabona," "I see you." He was clothed with a blanket not remarkable for its cleanliness, and before him were strewed the presents which had been forwarded to him: for his impatience to see them was so great, that the bearers who carried them were directed by Gambuji to go forward in advance. He began the conversation, by asking Captain Gardiner many questions respecting the articles he had brought with him. These

Digitized by Google Original from HARVARD UNIVERSITY

engrossed for the present his whole attention. He told his women, who were seated on some mats, that I was the Teacher who had brought him the cloth which they had seen; for it had now been removed, and deposited in one of the king's huts. Every thing was new and strange to me; and not being called to speak, I had leisure to indulge my own reflections on the character of that far-famed despot in whose presence I now stood.

Aug. 20, 1837: *Lord's Day* — Not a word was spoken, at my interview with Dingarn this day, unconnected with the special design of it*. Afterward, I sent word to the head Induna, that I wished to have some conversation with him. He at first seemed rather astonished at my visit, and at a loss to know what I could want with him. He was, however, very civil; but manifested thorough indifference to religious instruction. In the afternoon, I sent word to the king, to request he would give me permission to teach the same words publicly to his people which I had taught him in the morning. So passed the first Sabbath I had spent in the heart of a Zoolah town.

Aug. 21 — Dingarn sent for us early in the morning. He was seated outside the Isigorthlo, the cloth which I had brought being laid by his side. He promised, that, when the army returned, a hut should be built at Congella, on any site to be pointed out to the Induna of that town on our return home. I also begged him to expedite the hut which he had begun to build for me at Unkunkinglove, as I wished to return from Port Natal before the Tugala became full. He asked me why I was in such a hurry to teach his people. I said, that life was short. He asked how that could be, as, according to me, we were all to awake again. Before finally dismissing us, he sent forth his servants, who, with loud voices, called all the men of the town together in a very short time. When they were all seated, to the number of 300 or 400, he told me that I might now preach the same words to them which I had spoken yesterday, and begged me to go forward and stand in the midst of them. Dingarn, on this occasion, was not attentive; and even drew away the attention of my audience, by making sport with a blind man, whom he beckoned in ridicule to come to him, and presently bade him go and look for something. The poor fellow stumbled about, run against me, and fell over my auditory, who I fear were little benefitted by my instructions. I felt grieved; but did not feel myself sufficiently at liberty to speak to Dingarn on the subject. He ordered bearers to carry our baggage to the Tugala; and sent Gambuji with us, to shew me the hut which he had begun to build for me. It is on the top of a hill, commanding a view of the whole town, from which it is distant about a mile and a half. A stream of water washes the foot of the hill; but trees, shrubs, and every thing conducive to comfort or beauty, seem to be far away. Captain Gardiner had selected a hill on the other side of the town, where there were some trees, and which would have been a more pleasant and advantageous situation; but Dingarn changed the site, as he wishes me to be on an eminence, that he may view our buildings from the Isigorthlo, and spy us with his telescope. The door of the hut is very high; so that it only requires us to bend our backs to enter, and not to crawl on our knees, and almost, in a manner, to break our backs, as in the common huts. It is sufficiently high for a tall man to stand upright in it, and is about twenty feet in diameter; but it is not yet finished.

Return to Berea.

We passed Unkunkinglove the same evening, without stopping; and spent the night at the next military town.

Aug. 22 & 23—Pursued our journey homeward, nearly by the same route by which we came. In the evening of the 23d, reached Congella; and having looked about for a site more eligible for a Mission Station, if one could be found, than that we observed on our way hither, the preference seemed to be due to the first position, chiefly on account of the want of good water at any other place.

Aug. 24—Before leaving this morning, the Induna sent a man with us, to observe the precise situation for the hut which Dingarn has promised to build when the army returns.

Aug. 25—Reached the Tugala; which we crossed without difficulty, the water having subsided. The same hut was appropriated to us which we occupied before;

* The first Sermon preached, though partly in a way of conversation, having been already printed (see p. 539, Vol. for 1837) is omitted here. The date of it, erroneously printed Aug. 6th, was Aug. 20th.

Digitized by Google Original from HARVARD UNIVERSITY

but I had little sleep, on account of the rats.

Aug. 26, 1837—Pursued our journey to Ambanati, where we arrived in the afternoon.

Aug. 27: *Lord's Day*—English Service in the morning. Native Service in the afternoon.

Aug. 28—Arrived at Berea at nine o'clock in the evening, having been twelve hours on the road; my poor horse being completely knocked up by his long journey: but I had the joy of once more returning home to my family, and finding all well. The distance from Port Natal to Unkunkinglove is estimated at about 150 miles.

Sept. 3: *Lord's Day*—Had made arrangements to preach to-day to the Europeans; but the wreck of the Eliza rendered it impossible to hold the Service, as all the people were engaged. This vessel had arrived from Algoa Bay, during my absence, with stores; and on Friday night was endeavouring to sail out of the harbour at high water; but the wind not being sufficiently strong to carry her over the Bar, she was, at the going down of the tide, left on a sand-bank, and much injured.—Private Service at home, attended by a few Natives.

Sept. 10: *Lord's Day*—Having given notice, at Mr. Cane's store, that there would be Service to-day at Berea at noon, and requested the attendance of both White People and Black, as early as nine o'clock a considerable number of Natives attended, enough to fill the large room which I occupied. Another body of Natives assembled at eleven: and, at the specified time, about half-a-dozen White People arrived, to whom I read the English Service, and expounded. In the afternoon, the Natives assembled again. I was much pleased at the great readiness of the Natives to be taught the Word of God. I can scarcely doubt that at Berea, if due notice were given, there would be every Sabbath Day a large and quiet audience of Natives from all parts.

Leave Berea for the Capital, Unkunkinglove.

Sept. 14—Having been making preparations during the last fortnight for a waggon journey to the Capital of the Zoolah Nation, where I had determined to fix my residence—as well as employing myself, by means of my Interpreter and a Native Servant, in the study of the language—we commenced loading our vehicles this afternoon. Many of my own oxen having died, I was obliged to hire a span for one waggon; as well as to hire a third waggon, with a span of oxen, to carry sundry building materials. My Interpreter and his family occupied, with their stores, nearly the whole of one waggon. We were very heavily loaded, and calculated upon a tedious and difficult journey.

Sept. 15—Set off about noon. The road at the beginning of our journey was very good; the country beautifully wooded. We experienced no other difficulty than the crossing of the Umgani, where our waggon was imbedded in the sand.

Sept. 16—The weather prevented us from starting till noon; but, though the road was good, we made little progress, owing to our heavy loads, and the soreness of our oxen's feet. Spanned out on the banks of the Umshlusi.

Sept. 17: *Lord's Day*—English Service in the tent in the morning, and Native Service in the afternoon.

Sept. 18—Arrived at the Umtomgata; where we had determined that our waggons should remain a day or two, whilst we visited our friends, Captain and Mrs. Gardiner, at Ambanati. Captain Gardiner had set off this very morning to the Zoolah Country; Dingarn having sent for him on occasion of the return of his army from Umselekaz's country, where they had gone for the sake of plunder. Umselekaz's father was conquered by one of the Zoolah kings; and afterwards, breaking off the yoke, became an independent and powerful Chief. His country lies to the north-west of the Zoolahs. Umselekaz had been completely vanquished, and he himself had fled for his life.

Sept. 21—After a short visit, which had been pleasantly lengthened one day by rain, we returned to our waggons, and proceeded on our journey. The country beyond the Umtomgata soon becomes bare of trees, and is destitute of inhabitants, as well as the other side as far as the Umgani, a river about three miles from Berea.

Sept. 22—Arrived at the Maouti river, where formerly my ox was devoured by a lion.

Sept. 23—Proceeded onward to the Tugala; which we reached only with great exertion, having met with many delays and inconveniences in crossing the drifts of several small streams. The inhabitants of the villages freely brought us milk, without asking for payment; having been

Digitized by Google Original from HARVARD UNIVERSITY

directed by the king to shew this hospitality to strangers. Nothing can equal the loveliness of the country on this side the Tugala. The serenity, calmness, and mildness of the evening conspired with the beauty of the scenery, the verdant hills, and luxuriant foliage, to render it a most charming spot. The distance from Port Natal is estimated at about sixty or seventy miles.

Sept. 24, 1837: *Lord's Day*—Native Service in the morning, attended by most of the inhabitants of the neighbouring villages. English Service in the evening in the tent.

Sept. 25—This morning, my intelligent and entertaining servant Mungo took his leave, being afraid to cross the Tugala; having formerly fled for his life.

Arrival at Ginani, the Station of the American Missionaries.

Having crossed the river without much difficulty, we arrived, in the afternoon, at Ginani—a word signifying "I am with you"—a Settlement of the American Missionaries, in the Clomanthleen District. We were received with great kindness by Mr. and Mrs. Champion and Dr. Wilson, the Missionaries. The Station has been occupied just a twelvemonth, and has tried the faith and patience of the excellent Missionaries who reside there. They live in separate buildings, of unhewn stone, which have been hastily thrown up; and they are now building a large house of unburned brick, which is to be sheltered from rain by a verandah. The outward situation presents nothing attractive; but the deep tone of piety, the unfeigned humility, and indefatigable character of the friends whom I saw, were, in the highest sense, pleasing and instructive. Great success has not yet attended their efforts; though a good foundation has been laid by them, in a wise and even conduct, calculated to secure the confidence of a heathen monarch, and incline him to view all Missionaries with favour. I was astonished to find that Mr. Champion, in the course of a year-and-a-half from his first arrival in the country, has made himself a competent master of the language, and is able both to preach and to pray in it. Their Station, which is near Kuloola, which Captain Gardiner selected for the Church Missionary Society when he was last in Africa, was occupied simply because Dingarn placed them there; nor did they know, at that time, that it was pre-occupied ground. The evening was spent in social prayer.

Sept. 26—Mr. Champion shewed me his school-house. It is a rough temporary building, where he preaches on the Sabbath. It is generally too small for his congregations. A few Sundays ago, a large concourse of people assembled from distant places, for the express purpose of praying for rain, it being seed-time. There is a Sabbath School for children; but their parents cannot be prevailed upon to send them oftener than once a week, as they pretend to have constant need of their services at home. The Induna of the neighbouring town has been very unfavourable to the Missionaries, and remiss in sending the children to school; so that the King at last said, upon the representation of Mr. Champion, that he was sick of his Indunas, and he would send some children himself. Accordingly, he sent about eight or nine girls from Unkunkinglove. These I saw instructed by Mr. Champion. They have made great progress, for the short time they have learned. Mr. Venables, another Missionary, arrived, with his family, in the afternoon. He and Dr. Wilson have permission from Dingarn to settle on the Umshlatoosi, beyond Congella, in a populous part of the country. Mr. Champion and Mr. Grote are stationed at Ginani, and Mr. Lindley and Dr. Adams in the neighbourhood of Port Natal. At Dr. Adams's Station, a Printing-press has been lately brought into operation.

Journey from Ginani to Unkunkinglove.

Sept. 27—Proceeded on our journey: passed Intontella; and presently were immersed in a deep bog, from which our waggon could not be extricated, without unloading. Shortly after, in crossing a narrow drift, the pole of the waggon broke, and we were compelled to remain all night where we were. Not one of our party had any sleep, by reason of musquitoes.

Sept. 28—In the evening, arrived near the mouth of the Umlalasi, having travelled through an exceedingly dreary country.

Sept. 29—Crossed the river with great difficulty, and only by yoking in twenty-four oxen. An alligator, considered one of the most dangerous animals, was seen, and shot at, in the river near the ford.

Sept. 30 — The face of the country changes. It reminds me now, in some

Digitized by Google Original from HARVARD UNIVERSITY

places, of the Peak of Derbyshire. The heat excessive: the thermometer, on my writing-desk, under the shade of the waggon, which forms here the only protection from the sun, is at blood-heat.

Oct. 1, 1837: *Lord's Day*—Native Service, attended by twelve or fifteen men. We had outspanned last night near a small village. To render my discourse more familiar, I sat down, and taught them on the ground. They were very attentive, continually asking questions—not of me, but of one another. One man, who was more intelligent than the rest, explained to the others whatever interested himself. One old man, however, once desired the assembly to be quiet, and to listen to me. It is singular that I was rebuked by my unlettered audience, for the *incoherence of my discourse:* and I learned an important lesson, viz. the necessity of confining myself to one point, if I wished to be understood;—for one man said that I talked first about one thing, and then another, that they could not understand.

Oct. 7—Proceeded slowly on our journey, till we arrived this evening in sight of Unkunkinglove, at a military town called Ukayakunina. The Inkosikaz, or Head-woman of this place, is a mother-in-law of Dingarn. She, and the principal Induna, immediately sent us milk on our arrival, with apologies for not sending more.

Oct. 8: *Lord's Day*—Sent word to the Induna, that I intended to teach God's Word at the waggon. Much to my surprise and gratification, I heard that the Induna was collecting all the people together. Presently, I observed a dense mass of Natives advancing, slowly and orderly, down the slope from the town. These separated into two divisions: the men came foremost, the women remained behind. The Induna sent word, to know whether he and the Inkosikaz were to attend. Of course, I said, "Yes." I was then asked whether the sick, the wounded, and the lame were to attend. I replied, "No; but I would see them at their homes if they wished." The reply to this was, that "many had come home wounded from the war." My Interpreter and I sat down on chairs, in the open space between the men and the women. I bade them all stand up, and repeated the beginning of Psalm cxxxvi. They then sat down; and I gave them a short account of the Creation of Man, the Covenant of Life, the Formation of Woman, and the Institution of Marriage. I asked whether they understood; and told them, if not, they might ask questions: but the Induna said, that I was to go on, and that they would not speak. I then proceeded to give an account of the Temptation of the Serpent, the Fall of Man, and the Promise of a Deliverer. I then told them that I had finished; and invited them, again, to ask questions. The Induna now moved his seat, to be near my Interpreter; and said they could not understand how the man could be made from the dust. I said, that God could as easily form dust into a human body as they could form iron into an assegai [dagger.] I then explained to them, again, how death had entered into the world; and the promise of the Seed of the Woman, who would bring us all to life again. I observed, that this Seed had come; and that it was Jesus Christ who would come again at the Last Day, and raise us from our graves; and that all who believed in Him would be happy for ever. This led to many interesting questions. On mentioning the Name of our Blessed Lord, the Induna repeated it several times, wishing to get the right sound; asking me if this was God. I said, He was the Son of God. They wanted me to talk more to them of the Resurrection, rather than ask questions. I therefore illustrated it by a grain of corn dying, and afterwards springing up, according to 1 Cor. xv. One man asked if we should be happy before the Resurrection, or not till after we had risen again. I said, that the soul of one who loved Christ went immediately into happiness, and that at the Last Day it would be united to the body. The Induna asked me if Jesus Christ had sent me. I said, I had felt Him in my heart; and that I knew my coming to teach them was pleasing to Him. I further said, that Jesus Christ had not spoken to my outward ear, but He had spoken to my heart. He then said, he supposed that it would please Jesus Christ if they came to hear God's words. I said, "Most assuredly; but still more, if they believed and practised them." After the conversation was over, I told them all to stand up, and gave them a benediction. They then dispersed, as quietly and orderly as they had assembled.

Oct. 9 — The oxen having strayed, we could not proceed on our journey. I had sent word, on Saturday afternoon, to Dingarn, that I was coming, and would be with him to-day. He returned answer by the messengers, that he was very glad;

Digitized by Google Original from HARVARD UNIVERSITY

and also sent a present of a fat cow, for slaughter.

Conversation with Dingarn and his Officers.

Oct. 10, 1837—Arrived at Unkunkinglove about noon. Dingarn sent word by his chief servant, that we were to come, waggons and all, to the Isigorthlo. As we drew near, his bust appeared behind the fence where he was standing. Having given him a distant salute, he came forward, having a very gay red band on his forehead, and his body covered with green baize. He seemed mightily pleased, and, with unusual condescension, put forth his arm to shake hands. He then peeped into my waggon; and, spying Mrs. and Miss Owen, begged them to come out. Next, he called for my female servant; then for my Interpreter, wife, and children; and surveyed them all with minute attention and silent pleasure. Last of all, he asked what things I had brought him; and on producing some more red cloth and a red cloak (the latter of which only he examined), he bid the waggons return; and said that I could now go and look at the hut, and come again when he sent for me. I asked him where all his people were, since the town seemed nearly empty. He said that they were all dispersed to their own homes, in the out-places or villages.

Oct. 11—Early in the morning, Dingarn sent for me. He was sitting on the outside of the Isigorthlo; three men sitting before him, on the ground. These, he told me, were his three Head Indunas, Umthlella, Tambooza, and Mavuti, who had commanded the army which had gone out against Umselekaz. He wished to inspire me with respect for his great captains, whom he had probably called for on purpose to introduce me to them. Tambooza told me to sit down; but on telling him I had no where to sit, Dingarn sent for my chair. As the conversation began about Umselekaz, I asked Dingarn whether many of his own people had been killed in the war. He said, not more than ten; but this I could not believe, as the number of huts, mats, &c. which had been burned, the remains of which I noticed yesterday, indicated many more. I then said that my country had not been to war for more than twenty years; and that we never went to war, except for self-defence; Jesus Christ having told all men to love one another. He asked me whether the countries on this side of the sea were the greatest, or those on my side. I said, those on my side were by far the greatest; though he was the greatest of the African Chiefs whom I had seen. The Indunas said I did not yet know the extent of their country; but Dingarn corrected them, and then began to shew, and finally make them believe, that this part of the world is an island. I then told him, that the greatness of a kingdom did not consist in the extent of territory, or the number of its inhabitants, but in righteousness; and that the strongest nation was that which worshipped and feared God. I said that there was a King who ruled over all other kings; and that he favoured those kings who obeyed Him, but forsook those who forgot Him. He asked me if this King was God. I then repeated to him the history of King Nebuchadnezzar, who had conquered the whole world; but being very proud, and looking at his chief city, exclaimed, "Is not this great Babylon, that I have built for myself!" God was so offended, that He took away his intellect, and drove him into the fields, where he ate grass like oxen. At this, Dingarn laughed, and asked me how he could live on grass: but I proceeded to say, that, after seven years, God gave him intellect again; after which he honoured God, and continued to be still a great king: but his son being very wicked, and not honouring God, his kingdom was taken from him. He asked, jokingly, if this was the son of the king who ate grass. Dingarn then asked me how old I was; and wanted me to tell him his age. When I said I did not know, he asked me if it was not written in God's Book. I said, that God's Book did not tell us such things, but only those which are necessary for our happiness. He then called for an old print he had of the Kings of England from the Conquest, and told me to read over their names; which I did, and pointed to Elizabeth as the reign in which our country began to worship God truly, since which time it had been greater than ever it was before. He asked me if this was an Inkosikaz (Queen). He wanted to know who was the first king, and what relation King George and King William were, and which was their father. He then asked me if God was among these kings. I said that God was not a man; and He was not the King of England in particular, but the King of the whole earth. He said he supposed He was from the beginning.—The Indunas asked me if I had seen God; but the king himself answered the question,

Digitized by Google Original from HARVARD UNIVERSITY

and told them I had not, but that He was from the beginning.

First Opening of a School.

I asked Dingarn if he would not set an example to his people, and come to the Station on Sundays, to hear God's Word; telling him, that if he and his people kept the Word of God they would live for ever in happiness. He asked if he should be able to learn, and whether I could teach him to read. I said, he might learn God's Word by hearing of it; but that young people were generally the quickest in learning to read, though I would endeavour to teach all whom he sent. He asked if his Indunas would be able to learn; but I pointed to some young people, and to a lad that was holding an umbrella over him, and said, "Boys of that age usually learned quickest." He then gave orders for all the boys that could be found in the town to come forward. About a dozen appeared: the rest, he said, were all gone to a distance to get wood, which I believed. He said that I might begin to teach them to-day.

Dingarn asked me how many moons it would be before I built my school; and whether I intended to build it according to the fashion on the other side of the sea. I told him, I wanted men to cut wood; as I could not spare my Interpreter to go a long distance, to procure poles, beams, sticks, &c. He promised me men, to cut as many sticks as I wanted for the school; and also to build my Interpreter a hut, for he now lives in his waggon. The Natives not knowing the quality of the poles needed for the school, I have engaged an European to cut them, at a moderate rate; and he promised me men to help him. I told Dingarn, that great people in my country were not ashamed to go a long distance to hear God's Word; and I hoped he would not object to come to the Station on Sundays, with his Chiefs and people, for the same purpose. He said he must consult with his Indunas on this subject; as it was the custom of his country not to do any thing important without their knowledge. He then called the children together again; and I took them with me to the Station; having first been obliged to beg the king's head-servant, who brought them, to tell them not to be afraid. I conducted them about a quarter of a mile beyond our hut, in order to be under the shade of a small tree; and to inspire them with confidence, I began—adopting the native mode of talking—to tell them, by means of my Interpreter, that they were my children, and that I was their father. I then asked whether they would promise to take pains, if I taught them; but with characteristic freedom and ingenuousness, they said they must know first what it was I was going to teach them. I then produced a card containing letters, &c., at the top of which, on the first line, were the five vowels, which I made them repeat after me. This they did with great interest, as their countenances shewed. Presently, I surrendered my office to my Interpreter, but continued to stand by. In the course of an hour, they could pretty well bear to be dodged; and shewed, in their tractability as well as their quickness, an example that would shame many English scholars. The strict discipline in which the Natives are kept, and the obedience they are accustomed to pay to the commands of their superiors, render them very docile: and this spirit of obedience is manifested in the children; for it would be difficult to find twelve English boys of equal vivacity with these, and at the same time so obedient to every word spoken. I occasionally interrupted the reading instruction with a plain account of the Creation, Fall and Redemption of man, and with questioning them on it; but all was so perfectly new to them, that I could only discover one idea that they retained, viz. that man was made out of the dust. Before they separated, I took down their names; some of which were, in sense as well as sound, sufficiently ludicrous. I then told them that I wanted now to teach them how to pray to God: so, telling them to kneel down, and to be as silent as possible, not looking about them, playing, or talking, I bade them repeat after my Interpreter the Lord's Prayer, which they did with the greatest quietness and gravity. To conclude, I bade them wish me Good Morning in their own way: upon which they all exclaimed, "Shlala guthle, Umfundis," "Rest quietly, Teacher."—I told them to come again in the morning.—The biggest of them, a sharp boy about fifteen years old, told the rest, who were much younger, that they must learn, as their king had ordered them.

Dingarn's Singing Women.

I had scarcely finished my dinner to-day (*Oct.* 11), when Dingarn again sent for me. I was at a loss to conceive what he now wanted. However, I posted with great willingness, for the third time,

Digitized by Google Original from HARVARD UNIVERSITY

under the burning heat of the sun, to Unkunkinglove; when I was surprised to find he had sent for me for no other purpose than to afford me what he no doubt thought would be amusement. All his female servants, who live at the back of the Isigorthlo, amounting in number to at least 500, and ornamented with beads, were, on occasion of my arrival, summoned forth to sing. But as I took no pleasure in this scene, so can I find no heart for the description of it. My stay was irksome; and yet I could not, without the danger of giving offence, offer to leave before the pantomime was over; and heartily did I rejoice when I beheld the sun sink below the horizon. But the grand display was reserved for the last; when the king's women, 90 or 100 in number, advanced richly attired with beads and brass rings, which covered the greater part of their bodies. These ladies being, as I supposed, too unwieldy—for the stoutness of some of them would exceed all credibility—did not walk as they sang, like the younger women, but sat on the ground. Each tune appeared to exceed the former in animation, till at length they seemed to be almost worked up into a phrensy. Their noise could be heard, not only at the Station, but, no doubt, miles beyond: the action of their arms, and the violence of their gestures, bore a due proportion to the exercise of their lungs; and so tired were some of them, that they cast a pitiful look whenever the king told them to commence a new song. Though there was great regularity in their singing, the monotony was intolerable. Dingarn asked me if it was not pretty; but I waived the question by saying I did not understand the words. One poor woman I observed sitting near me, clothed with an ordinary petticoat, and without any finery about her. When the king's women rose up, they all surrounded her, tossing their arms about her for some time; but the poor woman continued to sit mute and still, as if she saw and heard nothing, not a muscle of her countenance moving. Afterwards, the king asked her if they had such doings in her country; and then told me that she had been brought away from Umselekaz's country, and was now living at Umthlella's. I recommended the king to behave kindly to her, though she had come from his enemy's country. Dingarn then said he would shew me some of the Umselekaz oxen; and told me that these were only a few, and that the whole cattle-fold was full of them when the army first returned. I said I hoped he would now be satisfied, and not retaliate on his enemy any more. To turn, if possible, the current of his thoughts and the conversation, I asked him whose grave that was in the front of his tomb, covered with branches of trees. He said it was the grave of an "Inkosi inkulu," a great king who lived many years ago. I asked him where the Zoolu Nation originally came from. He said they had always lived here. I asked him what was the name of the first king. He said, Uzulu, and that he had begun to conquer the tribes hereabout; and that the grave I saw was that of his son. I asked if Uzulu's son was a great Chief; and, upon his saying "Yes," I reminded him that the great must die as well as the small. Upon this, he immediately told me that the sun was down, and that I might go.

Proceedings in the School.

Oct. 12, 1837—Dingarn sent the children early this morning; also saying, that when the men returned there would be many more children; but these were all there were at present. Three were added to the number of yesterday; and fifteen are quite enough to begin with. They are all boys. He sent also an Induna, and another man, who had orders to shew the person, who was going to cut me poles, where wood was to be found, and to direct some particular villages to furnish men to cut sticks. Dingarn has given directions to supply me with milk, and has sent me beer both yesterday and to-day. His great Inkosikaz, or Chief Woman, sent her respects to me this morning. Dingarn begged of me some nails, to repair his cart. Returning from a walk at noon, I found my Interpreter busily engaged with the children; who had come again of their own accord, neither I nor Dingarn having ordered them. My Interpreter was necessarily absent during the morning instruction. The children met him on their return; and on his asking them what they had learned, they replied, "We don't know what we have learned this morning, for the Umfundis (Teacher) sent us away so soon." I was, in fact, afraid of tiring them.—They now seemed perfectly to know the vowels: and the next step was, as I conceived best, not to learn letters, but short syllables, as ba, da, fa, &c. It was amusing to hear them, on my questioning, point out the difference between the forms of the letters. Their

Digitized by Google Original from HARVARD UNIVERSITY

fertile imaginations instantly pointed out something in nature or art resembling any given letter, which an English child would probably never have discovered—certainly, at least, not I myself, if I had considered for a whole year; but the resemblance once shewn by them was ludicrously accurate. Three of the king's servants were sent by him this morning. Two attended in the afternoon. The reason that no girls came, is, that there are none in the town. Only a few children live at the capital town; and those, only boys, who reside with their fathers, to help them to get wood, &c. Most of the men being now away at their own homes, at the villages, there are but few boys here; but at harvest-time, when the men return, as Dingarn says, there will be more.

Trial and Execution of an Officer for Mal-administration.

Oct. 13, 1837—Dingarn sent the boys early this morning; but the man who brought them had directions to bring me and the children to Unkunkinglove, as the king wished to see how I taught them. On arriving at the town, however, I found Dingarn too busily engaged even to take the slightest notice of me. An Induna had been reporting the case of a man who had been secreting some cattle which did not belong to him: but it appearing that the thief was about to leave the Induna's village, and that the Induna had not previously reported the theft, which it seems he had known of, Dingarn was laying all the blame on him, and saying that he was worse than the man who had stolen the cattle. The woman who owned the cattle was present. Umthlella sat at the king's feet; and several of the king's servants, sitting with their backs to the fence, seemed to be assenting to every thing the king said, crying repeatedly, "Yearbo baba, yearbo baba," "Yes father, yes father."—Dingarn frequently rose from his chair, and was apparently in a state of great excitement, though not in a passion. I never saw him animated before. He is generally rather sparing of his words; but now he paced about, snapping his fingers, clapping his hands, throwing about his arms, pouting forth his chin, and throwing in his breast, speaking at the most rapid rate, and shewing all the agility and eloquence of a young orator. He accused the Induna of telling lies, shouting out, "Amanga! amanga!" "It's a lie! it's a lie!"—and bade his servants go and call the people together, that they might hear these lies. They, running speedily through the area, and shouting as they went, assembled, in a few minutes, the men now in the town. In the meanwhile there was a dead pause; yet I dared not take the advantage of it, in speaking a word to Dingarn. The male population being gathered together, the king told them he had called them to hear the lies the Induna had to tell: yet, to my surprise, he had so much self-recollection during this animated dispute, as at this moment to desire me and the children to retire, and to say that he would come to us.

Mr. Owen adds, afterward—

I was pained to hear, on my return home, that the Induna, was sentenced to death; and was killed immediately after the trial. He was taken from the place where I saw him, driven to an eminence near the town, and there first stunned, and then killed by large sticks and stones, I could not suppose that the poor fellow was pleading for his life, and that he was so near his end.

Mr. Owen thus continues his report of

Proceedings in the School.

We accordingly retired to the place appointed, where we commenced teaching the children. There were now nineteen of them. After repeating their syllables, I gave them an account of the formation of the first man and woman, the covenant of life, the breach of the covenant, and the sentence of death which followed, in the most simple terms I could devise. Of their own accord they repeated after my Interpreter every word he said: but on asking them if they thought they could recollect it, they said it beat them; but added (pointing to the card), "This beat us too at first," meaning, that they did not despair of learning both in time. Resuming the syllables, the discussion being over, Umthlella and others passed by as I was teaching. The former did not deign to notice us: others, I imagine, viewed the instruction with no less indifference and contempt; and one man said the children must be very stupid, or they would in two days have learned the whole card. Before Dingarn would come to us, he saw fit to wash himself: three boys help him to do this. But fearing that his breakfast hour was arriving—and, in that case, I must remain another

Digitized by Google Original from HARVARD UNIVERSITY

hour or more, it being near mid-day, and having as yet ate nothing—I sent to him, to ask whether I had not better go home, and return. To which he replied, "No," as he was coming: but, soon after, his breakfast-bell rung (for he has a bell); and I ventured to send him another message, chiefly because I did not wish to get him into the habit of detaining me, and making me lose my time in this way. He now recommended me to go and eat my breakfast, as he was eating his, and to come again in the afternoon. In the afternoon there was a dreadful storm of thunder, lightning, hail and rain, such as I have seldom witnessed. In a few minutes my hut was deluged with water, the rain coming copiously through the roof. I however set out when it was fair; but found the clough between my hill and the town so full of water, that it was impassable.

Oct. 14, 1837—Dingarn sent for me early, to teach the children, and likewise himself. I first of all referred to the thunder-storm; and he asked what could be done to prevent it thundering. I said, that God caused the thunder, to shew forth His power. On my way, I had met with a servant of Dingarn, who was driving an ox to the Station, being a present from the king. He asked when I should kill it; and laughed heartily when I told him I had not yet finished the cow which he gave me on Saturday. I said my family was not as large as his. He then asked to see the card; when I taught him first the vowels, and then part of a column of syllables. He seemed highly amused; and called his servants together, to see him learn. When I told him he should endeavour to distinguish the letters, he said his eyes must first become more accustomed to them. He presently retired to wash; when I taught the children; many persons, chiefly the king's servants, sitting by. Afterward, I again repeated to them the same account I gave them yesterday, of the Creation, and Fall of Man. Dingarn returned in the midst of it, and listened, sometimes smiling. He again said his lesson over and over, and indeed proved an apter scholar than for his age I could have imagined him to be. At length, he told me to go home and eat; and said that I might leave the card, shewing me how high the sun must be when I came again to teach him in his own house. At the specified elevation of the sun, he sent for me again. He bade me enter his house; when he repeated his lesson. I now taught him the remainder of the column, till he became master of it. I said, he could now go on to the rest; but he was not contented with his own proficiency, and said he must polish up again what he had already learned. He told me he should learn. I said, I should teach him; but, as to-morrow was Sunday, I should not teach him the card, but asked whether I should teach his people or himself the Word of God. He did not seem willing to send the people to me, nor did he ask me to come and teach himself; and I thought it better not to press the subject at present. He requested me to leave the card, and said he should read it to-morrow till sun-down; and that, on the day after to-morrow, I should teach him the next column. His quickness and patience much surprised me.

Oct. 15: *Lord's Day*—I felt much discouragement to-day, on account of Dingarn's not listening to my request yesterday that he would send his people to hear the Word of God; neither did the children attend as usual.—English Service in the hut.

Oct. 16—A young man, a servant of Dingarn, came this morning to learn to read, at the command of his master. Dingarn sent for me later than usual. His favourite servant was holding the card in his hand, which Dingarn, on my arrival, took from him, and began to read. He proceeded to the second column, which he learned immediately; then to the third; and so forth. He did not, however, manifest the same patience as on Saturday; and was eager to proceed to something new, being also impatient of correction. As I was obliged to gratify his humour, I promised him a new card; which is now preparing, consisting of easy words formed from the syllables which he has been learning. He is also anxious to get to a "book," and asked me how many more cards there would be. The children did not come yesterday, as many of them have left the town to get wood, or to accompany their fathers to the out-places; and the king himself was teaching his own servant-boys, who form a part of my little school. Dingarn, however, sent as many as could be found this morning.

Oct. 17—The children attended as early as half-past five. At six, Dingarn sent for me. I took him the new card; which, by my assistance, he read, and detained, to become more familiar in it. He read

Digitized by Google Original from HARVARD UNIVERSITY

over the former card without a mistake. He is particularly anxious to learn to write, and asked me whether it would be possible for him to learn. The children attended again at noon. After saying the syllables, I questioned them in the account I had twice or thrice given them of the Creation, and Fall of Man; and, to my great surprise and pleasure, I found that they had recollected the substance of it all. One little boy, in particular, gave me satisfactory answers to my questions. They also told me the name of the Son of God. I was also much pleased with the sobriety and quiet with which they repeated the Lord's Prayer after my Interpreter. Dingarn, to-day, sent me a present of seven cows and three calves. We commenced to-day planting potatoes.

Oct. 18, 1837—The children attended twice. Dr. Wilson, an American Missionary, being on a visit to the king, spent part of the day with us. Dingarn did not send for me.

Oct. 19—The children attended at six o'clock. I told them, that I had come from the other side of the sea, to tell them about Jesus, and to teach them to love Him. One boy exclaimed, "Sitamyanda," "We do love Him:" but I said, "You cannot love Him yet, because you do not know Him; but I hope, that when you do know Him, then you will love Him;" and I asked whether they desired to know Him, and to love Him. Several of them said that they did desire. I then gave a very brief account of the life, character, death, and resurrection of Jesus Christ; and afterwards taught them to repeat the Lord's Prayer, as usual. In the afternoon, they attended again, with an increase of number.

Oct. 20—The children attended at six, as usual. They could tell me that Jesus Christ was the Son of God, and that He is in heaven; but they required to be told again, that He was once on earth. I said, that He came down from heaven, to teach people the will of God; and that what He said was written in a book. I told them that I had this book; and that when they were able to read, they could learn this book, which would shew them the way to happiness. They were attentive, and seemed to understand. In the afternoon they came again; when I began to teach them a hymn, from a Selection I brought with me from one of the Missionary Stations in Caffre Land. I chose this hymn on account of its peculiar simplicity and suitableness. The following is a literal translation of it:—

Jesus, our Saviour,
Thou didst die for us sinners!
Thou sittest in Thy heaven;
Thou art our Advocate.

We seek to love Thee:
Thou lovest us.
Help us to pray to Thee,
So that Thou wilt hear us!

Thou diedst, that we might receive
Life in heaven.
Jesus, our Saviour,
Look upon us sinners!

Help us, fatherless;
Give us Thy power:
Help us to praise Thee;
And strengthen us!

In this way I design to acquaint their understandings with the principles of Divine Truth; leaving it to the Holy Spirit to impress their hearts.

Difficulty in procuring Adult Hearers.

Oct. 21—Dingarn sent for me at six o'clock. I found him very busy in State affairs. His Indunas were sitting at his feet; and a number of men were being arranged in classes, to be sent to reside at different villages. As soon as this business was over, he beckoned to me to come near to him; and eagerly asked for the card. This he read over, till he became tolerably acquainted with it: but he seemed to think that he had almost acquired the art of reading already, as he asked whether there would be any thing more to learn after this: he also expressed his anxiety to learn to write. At this interview I presented him with a chain of gilt beads, with which he was much pleased, and put it round his neck. I had a serious point to plead with him at this time; which led me, independently of his general kindness, to afford him, by this present, some token of good-will. I told him that I had something particular to say to him—that I had come to his country purposely to teach God's Word; but that last Sabbath I had not a single person to hear me; that to-morrow was Sunday, and I wished to know to whom I was to teach God's Word; and that I did not want only children, but men. His reply was the same as he gave last Saturday, "There are no men." I knew there were but few, yet quite sufficient for me to teach. I therefore desired that I might teach, if not all, yet a few. He said he did not know whether the people would be willing to come; and that I must ask Umthlella, his principal Induna. Hav-

Digitized by Google Original from HARVARD UNIVERSITY

ing reason to fear rather an unfavourable reception from him, I petitioned the king that the people of a few villages near my hut might be allowed to attend the preaching. He replied, that they were digging. I said that I had come into his country to teach him God's will; and that will was, that we should not work on the seventh day, but only on six days of the week. He then referred me once more to Umthlella; and said I must speak to him myself, when he was alone; and that I must also ask another Induna, whose name I forget. Tambooza was not at home, or he must have been consulted also. I asked the king if he had any objection to the people coming. He said he was willing; but if he were to give orders without the concurrence of his Indunas, they would afterward be teasing and worretting him about it.

Religious Conversation with an Intelligent Native.

I had a very interesting conversation this morning with the young man who brings my milk. He had begun to converse with my Interpreter, asking him what he had come to teach. He had given some very judicious answers, when I happened to come near and pursued the conversation. I told him that he was happy *now* (for indeed all the Zoolahs seem happy); but if he learned God's Word, he would not only be still happier now, but he would be happy for ever, even after his body was dead. He asked me what sort of happiness. I told him he would see God, and would be free from all manner of trouble; and that there would be no more death. He was very anxious to listen, and repeated after my Interpreter the substance of what I said; sometimes making very judicious observations, at other times asking questions. I told him, that every thing he saw shewed that there was a God; for it could not be, that the earth, the sun, &c. had been made by any man. There must be, therefore, some Superior, Invisible Power; that He who made the eye must see; and that He who made the ear must hear;—that, in fact, God was in all places. He was present with us then, and would be with him when he returned home. He inquired, whether, if they served God, they should be able to serve their king too. I said, they were to do what their king told them, and also what God told them. I then told him that God had given us a Law, which all had broken; and that He had sent His Son Jesus Christ to save us. He asked, "Where is He?" I told him that He was, from the first, in heaven; then He came down to the earth; afterward He went into heaven again; and that, at the Last Day, He would come down to the earth again, and that we should all see Him. He asked what was the Last Day. I said, "The end of the world, when all things will be burned." He asked whether it would be Jesus Christ that would raise people; and then put many singular questions, as to what people would be raised, and with what sort of bodies they would come. He asked, whether those persons would be raised that had been dead a long time: and when I repeatedly told him that all, all, all would be raised, he laughed, partly through astonishment, and partly, perhaps, from incredulity. I explained to him that our bodies would not be like our present bodies, but that they would be changed. He asked what kind of bodies, then. I said, they would be like Jesus Christ's; and not, as our present bodies, subject to pain, sickness, feebleness and death, but incorruptible, and immortal. I told him, that those who learned God's Word would be caught up in the clouds to meet Jesus Christ, and would be for ever with Him.—His ideas of a future state were, however, formed from our present condition; and were, as might be expected from an ignorant savage who had never till now heard one syllable of religious truth, very low and carnal. He asked, whether we should plant in heaven; whether the cattle would rise again too; what coloured bodies we should have, whether white or black. Some of his inquiries, however, were more pertinent. He asked, for instance, whether they who were already dead, were now happy. I gave him to understand, that only those who learned God's Word would rise to happiness; and that the rest would be cast into a fire which would never be extinguished.—He expressed a doubt whether the people would come to be taught, without the king's orders; and said, they dared not: but he seemed to think that it would be impossible to be the king's servants and serve God at the same time. He asked, "After we have learned, learned, learned, what then? shall we know all?" I said, "No: I do not know all myself, yet." His reply was most remarkable—"Then I suppose that Jesus Christ alone knows all." He asked, how, when I went

Digitized by Google Original from HARVARD UNIVERSITY

away, were they to learn then. I said, I did not mean to go away. He said, "What! shall you not go back to your own king again?"—Upon the whole, the manner of the young man was so serious, and his observations in general so pertinent, his attention and eagerness so great, that I could not but feel deeply interested in this conversation, which occupied a full hour.

China.

Population and Elementary Education.

THE formation and objects of a Society established at Canton, under the appellation of the "Morrison Education Society," were stated at p. 123 of the last Survey. The following details are extracted from the First Report of the Society:—

The higher branches of education—those on which promotion in the Civil Service chiefly depends, are regulated by a fixed code of laws. By these rules, the rank of scholarship is determined at regular examinations, one of which is now in progress in the metropolis of each province of the Empire, where not less than 100,000 students are the competitors. Our present concern, however, is with Primary Education.

Those, who have turned their attention to this subject, need not be told how difficult it is to gain minute and accurate information in China. The whole field is beyond the reach of our personal inspection; and our sources of information are such, generally, as cannot be relied on, except with considerable limitations. Uniform as the Chinese are, what is true in one part of the Empire may be wholly inapplicable to another part. For the present, therefore, we must be contented with indefinite statements on many points, and with mere conjectures on others—leaving it for future research to corroborate or modify them, according as facts may be developed.

The principal topics to which our inquiries have been directed, we have arranged under EIGHTEEN distinct heads, which we will here enumerate, adding under each the substance of the information already collected. In order to form just ideas of the work to be accomplished, and to have the whole field at once in view, our first inquiry was directed to the

Population of the Empire — According to their own statistics, the population of the Chinese Empire, in 1812, amounted to 362,447,183; of whom 360,279,897 belonged to the Eighteen Provinces. Allowing an equal population to each province, there will be 20,015,550 in that of Canton: but, according to the census of 1812, this province contained 19,174,030; and is, consequently, as the Chinese themselves regard it, in respect to population, one of the middling provinces. It is divided into Fifteen Departments, which are subdivided into Eighty-eight Districts. Kwangchow foo, or the Department of Canton, contains fourteen of these districts; to six of which, and those the nearest to us, our inquiries have been chiefly confined: these are Nanhae, Pwanyu, Tungkwan, Shuntih, Heangshan, and Sinhwuy. In extent, these districts are about equal to the counties in Old and New England. The first and second include the city of Canton, and large tracts of country beyond, where the people dwell in communities which they call "heang:" these, in their territorial extent, are like the parishes of European Nations, and may be styled Townships. Throughout the whole Empire, so far as we have been able to ascertain, the Chinese have their houses built contiguous to one another in cities, towns, and villages: the first are always, and the latter often, surrounded by walls. Thus, as they themselves say, the Empire has its capital—each province its metropolis — and each department and district its city or chief town. All the inhabitants beyond those of cities or chief towns are collected into "heang;" of which there are 180 in the district of Nanhae, the one in which we live. The number of inhabitants in each township, according to the accounts given us, varies from 200 to 100,000: ordinarily, however, it ranges between three hundred and three or four thousand. In all these districts, the numbers composing the respective families and clans are also different in different places. How is it possible to state the exact numbers?

Different Classes of People — In ancient times the inhabitants were divided into four classes; namely, Scholars, Husbandmen, Mechanics, and Merchants. These divisions still exist to a certain extent, though minor subdivisions are in vogue. Besides those men who are in Office, there are two respectable and influential classes, styled Elders and Gentry. The Elders include all the old men, who are past service, being sixty years of age or upward. The Gentry are the managers of all local public business, which is not in the hands of Officers of the Government. Next to these two honourable classes are the Common People, who are classed according to their respective occupations, as agriculturists, gardeners, fishermen, several kinds of mechanics and tradesmen, etc.; and lastly, Strangers, some Uncivilized Tribes, and a few Outcasts. All of the latter, and some of the classes of the common people, are wholly without the means of education.

Proportion of Males and Females—On this point the facts hitherto collected are so few, that it would be premature and unsafe to draw from them any general statements. It is said, that, in this part of the Empire, ninety-five of the men in a hundred are married; and it is well known, that a plurality of wives is not uncommon: and yet, so far as our inquiries have extended, the number of males exceeds that of the females. In pursuing these inquiries in future, it ought to be borne in mind, that no females emigrate from China. This fact will, in some measure, account for the excess of females in those places from which many of the men emigrate. In order to obtain

Digitized by Google Original from HARVARD UNIVERSITY

accurate statistics for elucidating this subject, the following simple mode of inquiry has been suggested to some of our native friends: "Take the name of an individual (where the case is well known), and mark his residence, age, number of wives, sons, and daughters, with such additional facts as seem worthy of notice."

Different Kinds of Schools—Schools among the Chinese have assumed a great variety of forms. We suspect that the ancient divisions, given in the classics, exist only in books; and that modern institutions, both high and low, public and private, have been greatly modified according to the circumstances and wants of individuals and communities. The influence of Government on primary schools, as well as on those of a higher rank, has been felt; but the extent and effects of such influence remain to be ascertained.

The number of Males able to read—In Nanhae the people are remarkable for their literary spirit; and excepting agriculturists, gardeners, fishermen, with those who are engaged in providing fuel, and the classes before specially excluded, nearly all the men are able to read; and two or three tenths devote their lives entirely to literary pursuits. In other districts not more than four or five tenths can read; and only one or two in a hundred are devoted to literary pursuits for life.

The number of Females able to read—There have always been some females able to read; but, at present, the number is very small, probably not more than one in a hundred: in some places the number may be greater, and in others less. Among the most opulent people in Canton, a few schools have been opened, under the care of tutoresses: the number of pupils in these schools has usually varied from ten to forty: this is delightful, and ought to be recorded.

Age at which Scholars enter School—In ancient times, boys commenced their primary studies at the age of eight years; and at fifteen entered on the study of the higher classics. Girls, after they reached the age of ten, were not allowed to leave their apartments. Children now usually enter school at the age of seven or eight years. But there is no fixed age; and they may commence at any time of the year. There is no division into terms and quarters, succeeded by long vacations; with the exception of new-year, when there is a recess of two or three months. Auspicious days must always be selected for the children to make their first entrance at school.

Primary Books—The books used for primary education are the Trimetrical and Thousand Character Classics, a book of Odes for children, with parts of the Four Books, and Five Classics. An appropriate set of lessons have been selected for girls. These books contain a large collection of moral maxims, and some remarkable sayings of the sages; with which are blended a variety of mystical dogmas, and a few historical facts. None of the branches of science, properly so called, enter into any part of these primary books. They are, from beginning to end, unfitted for the minds of children; being, for the most part, hard to understand, and wholly devoid of topics calculated to awaken interest in the minds of children or to enlarge their understanding.

Method of Teaching—The method of teaching has, no doubt, been modified by the character and style of the books used. When the pupil enters school he commences learning from the diction of the Master; the Master reading, and the pupil following, endeavouring to imitate his teacher as perfectly as possible. As soon as he is able to read a few lines or sentences, the child is seated by himself, and continues the repetition, until the lesson becomes so familiar that he is able to "back" it, *i e.* repeat it with his book behind his back. Book after book is "backed" in this manner. In the mean time, lessons are begun in writing. The Chinese paper, used for this purpose, is so thin, that, perfect copies being placed beneath it, the pupil can trace the letters with his pencil, and so take off a facsimile of the copy. After having pursued this course for a year or two, and become familiar with the forms of a few hundreds, or perhaps thousands, of characters, the teacher commences a course of explanatory lessons, proceeding over the ground already trod, and explaining, word for word, and phrase after phrase, what has already been committed to memory.

Number of Years spent at School—In this particular there is a great diversity. Those who are destined to a literary course, entering at the ordinary period, continue their studies, with few interruptions, until they have gained the highest literary honours to which they can attain—if successful, passing regularly through the degrees of "sewtsae," corresponding to that of Bachelor of Arts; "keujin," Master of Arts; "tsinsze," a still higher advance; and finally to the "hanlin," corresponding to, or perhaps a degree higher than, our Doctorates. The better course of common education occupies the student five, six, or seven years: others are continued at their books for three or four years; while some remain only a few months, or at most one or two years. The rich generally give their sons the advantage of a full course in the study of the classics; with the opportunity, if they wish it, to compete for literary honours. The middling classes, of the better sort, usually give their children every aid in their power. The poor, for the most part, are restricted by their poverty from giving their children any education, or from continuing them in school beyond two or three years.

Hours of Study—The hours of study, also, vary considerably; being regulated by the seasons of the year, and other accidental causes. The most common hours observed are, from sunrise till ten, when an hour is allotted for breakfast: after this, the studies are resumed, and continued until four or five o'clock, when the pupils disperse for dinner. Sometimes in the hot months of summer, they do not re-assemble: but, more generally, and always in the winter, they have a lesson in the evening; commencing at early lamp-lighting, and continuing until nine o'clock. During all these hours, there is very little change or variety in the studies; the same book, and often one and the same lesson, being continued from morning

Digitized by Google Original from HARVARD UNIVERSITY

until evening: a little relief is occasionally obtained, by reviewing former lessons, and by exercising the pencil in writing.

School-Rooms—At Peking there are several public buildings; and in the metropolis of each province, there are Colleges, with a Hall for literary examinations, all belonging to Government: but we are not aware that any houses or school-rooms are provided by Government for Primary Education. In the country, each village, or subdivision of a village, has its own school-room. Some of the apartments of temples, especially those dedicated to ancestors, are frequently employed for school-rooms. One of this description, which stands near the residence of the Siamese tribute-bearers, is about 22 feet by 18; and, during the year, has contained thirty-two boys, between the ages of seven and seventeen. The scholars are not arranged into classes, but are seated promiscuously, the old and the young together. Each has his own table, which is about three feet long and one-and-a-half broad, furnished with a drawing and writing apparatus. The boys are seated on bamboo stools, most of them with their faces toward the Master, who occupies an elevated seat at one of the corners of the room. Close by him, on his right, is a tablet with an altar, consecrated to Confucius and the God of Letters. On the whole, the room is a very poor one; being close, dark, and low. The boys are tolerably well clad, and appear neat and cleanly. They all study aloud, raising their voices to a high key; and each recites separately in his own place, or comes forward to the Master's table.

Number and character of Pupils in the schools—In common schools the number varies from ten to forty: in private establishments, the number is smaller; often not being more than two, three, or four, under the charge of a single Master: in the higher schools, or colleges, the number sometimes rises to hundreds. As to the character of the scholars it is not easy to form any correct opinion, without much more extended observation than we have yet enjoyed: on two points, however, we feel confident that we are safe in drawing conclusions: 1st, That the natural capacities of Chinese Children are every way equal to those of Europeans; and 2dly, That the mental discipline, arising partly from the nature of the books used and partly from the method adopted in teaching, is very inferior to that enjoyed by European Children.

Character of Teachers—The business of teaching is rendered honourable, more from its own nature, than from the character of the teachers or the things taught. Not a few seem to have recourse to this occupation because they can find no other. A great majority of teachers, in common schools, are unsuccessful candidates for literary honours. Having failed at many successive examinations, and having arrived at an age which unfits them to enter on a mercantile life or any course of manual labour, they turn pedagogues; in which occupation little is expected beyond a good stock of patience and some tact at governing. Qualifications requisite for giving instruction seem to be of little consideration in the selection of teachers. Besides prompting the children in the first reading of their lessons, and afterward hearing them repeat the same, the Master has only to act the part of a sentinel, and keep good watch over his charge.

Wages of Teachers—The renumeration of teachers depends very much on the number and the wealth of their pupils. In a school of twenty boys, the average of a dollar per month from each, is regarded as a high rate: ordinarily they do not obtain more than one half, or two thirds, of that sum. In some village schools, pupils obtain tuition for two or three dollars per annum; while, in private schools, they sometimes pay one, two, three, or more hundreds. It is customary, also, for the pupils, on entering school, and at other stated periods in the year, to make their Master small presents, which consist usually of eatables.

Examinations—The examinations of Primary Schools seem to be both informal and unfrequent. The only examinations which obtain are made by the Masters themselves, and for the sole purpose of ascertaining how much the pupil has retained in his memory. We are not aware that parents or friends ever visit the schools in which their children are being educated. All trial of the boy's abilities is reserved for the examinations which take place under the direction of the Government.

Rewards—Rewards are frequently given; but seem not to be of much value, or to have much influence. They usually consist of some trifling articles of writing apparatus, such as pencils, paper, ink, ink-stones, etc. Sometimes money is given.

Punishments—Punishments are often and severely inflicted. Neglect in arriving punctually at school, or in acquiring his lesson in a given time, together with any kind of misbehaviour, renders the pupil liable to punishment, by reproof, chastisement, or expulsion. Whether the frequency and severity of the punishments depend most on the character and disposition of the master or pupil we cannot tell. Great severity is highly esteemed by parents, who seem to fear only that their boys will not receive their full due. Among the instruments of punishments the rattan, or a small bamboo, is conspicuous, and is usually hung *in terrorem* close by the master's chair. Its application is sometimes made before the whole school; but oftener in private, either in another apartment or in the school-room after the other scholars have been dismissed. When both the rod and reproof fail, expulsion is the last resort.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

This Mission is now occupied by three Missionaries; two of whom —the Rev. W. Watson, and the Rev. J. Günther—are stationed at Wellington Valley: the third, the Rev. J. C. S. Handt, is at Moreton Bay. Their Journals prove that there is a

Digitized by Google Original from HARVARD UNIVERSITY

gradual yet sure progress attending their Missionary labours among the deeply-degraded Aborigines.

Persevering Labours at Wellington Valley.

Mr. Watson describes, with considerable variety, the chief characteristic circumstances of his intercourse with the objects of his Ministerial care.

July 4, 1835—One of the girls with us says, that her heart is often very heavy when she thinks of her sins; and that she often prays as she is going about, saying, "Lord Jesus have mercy on me, a poor wicked child: change my wicked heart: have mercy on all black fellows!" And that when she lies down to sleep, she always prays, "Lord, keep me this night from sin, and save me!" She frequently sheds tears when spoken to on the subject of Religion. Another female also occasionally manifests some sensibility of her guilt and danger; but her husband, a very wicked man, will not allow her to remain with us at all times.

July 20—Our little child died this morning at ten o'clock. I doubt not that its spirit now rests with its Redeemer. It was carried to the grave by our three girls and D. Marshall. The Natives, who saw it in the coffin, expressed their admiration; saying, that it was pretty. Some remarked, that its spirit had gone to heaven, where they feared that they should not go. I spoke to them respecting the general Resurrection, to which they listened with deep attention.

July 31—One of the native females took the lead, in asking a blessing before dinner, in their own language. I was glad that she was able to do so. Who can tell what good may ultimately result from their being able thus to address the Almighty in prayer?

Sept. 20: *Lord's Day*—I read a sermon to the Natives at the camp; which they said they understood. When I was in my tent reading to-day, and only three Natives present, an old Native said, "Do not be miserable; do not be miserable: don't you want to be in the house at Wellington?" I embraced this opportunity of saying, that God was my Father, and that I had therefore no cause to be miserable;—that when I died, I should go to Him in heaven, where I should be always happy;—and that I wanted the Natives also to go there. He replied, "You will never die: Parthon (Parson) very strong: Parthon will never die." I endeavoured to convince him of his error in that respect; but I have frequently heard them make the same remarks.

I inquired of a female, to-day, where her father was. She said, "He is dead." I asked his name; and she replied, "I shall cry if I mention the name of my father when he is dead."—Goongeen wished me to play the bugle this evening. I said, "Not on the Lord's Day." He replied, "Sunday gone now: this is Monday." They reckon the day from sunset to sunset: and instead of saying three or four days, they say so many nights.

Oct. 6—Goongeen asked me, this morning, to allow him to go into the bush. I told him, that he got no good in the bush, but much evil. He said, "You will not be angry with me because I am going." They always say that our speaking to them respecting their evil conduct is being angry. Many times, when I have been endeavouring to shew them the danger of a sinful course, they have said, "Speak good! Speak good! Don't speak that way!"

Oct. 17—I rode about twenty miles into the bush to-day.

I had some conversation with the Natives this evening; and, as usual, Kabahrin was the chief speaker. He says, that a shooting-star is the departing spirit of some Native—others say that it is an omen of the death of some Native—and that the soul makes a buzzing noise when it first leaves the body. He said many curious and superstitious things, which nothing but a knowledge of the Gospel will eradicate. Goongeen is sadly out of order to-night. For several days he has been running about; and knowing that this was wrong, he has seldom come into the house for his supper: so when I was at the camp this evening, he asked, in a very improper manner, "Why don't you give me something to eat? Why are you sulky with me? You give to all black fellows but me."—I asked him, whether he had ever been refused meat, upon asking for it? and whether the Natives said that all Europeans were sulky with them if they did not offer them food? I remarked, that he was running about all the day, not doing any thing for us, nor under any instruction. He replied, in a very fiery manner—"What do you want here? What do you come here for? Why do you

Digitized by Google Original from HARVARD UNIVERSITY

not go to your own country?" I told him, that I came here to instruct him and other Natives in the way to heaven.—This Youth has been with us longer than any other, and, consequently, has experienced more kindness; but every now and then, under like circumstances, he treats us in this way.

Dec. 28, 1835—I preached to nearly forty Natives this morning, before my study-window: after which, most of them worked in the garden. I went to the camp in the evening, as usual. The men had been collecting honey, and had brought a large quantity. Their manner of finding it is rather remarkable. They search for the bees, which are generally flying about; and having found one, they stick a small feather, or a little down, to its feet, which the honey causes to adhere: they then follow it with their eye to its nest, and possess themselves of the fruit of its industry. They put the honey, with the comb, into a vessel made of bark; and having filled it with water, they take small portions of dry grass, or shells, and drink the liquor.

July 7, 1836—When speaking to Goongeen to-day respecting some of the wheat in the paddock where he is working, it being his own, he said, "What shall I do with it? Directly black fellow know I got wheat, they come up, and eat it up all at once; and then I shall have to go into the bush, like another black fellow." There was much truth in his remarks; and in them may be perceived one of the impediments that lie in the way of their becoming possessed of property.

Sept. 30—A short time ago, I was from home on the Lord's Day. Mrs. Watson, afraid that the Natives would wander about all the day, told them, in the morning, that they should have a church to themselves, in the house. Accordingly, the young men washed and dressed themselves; and at the hour of worship came into the house. Mrs. Watson read the Morning Service, the Natives regularly responding. This was all that Mrs. Watson had intended to do; but, to her great surprise, when the Prayers were finished, all the Natives sat down, apparently expecting a sermon. She felt at a loss how to proceed. However, her mind was directed to some anecdotes of pious youths and children, and some accounts of the happy deaths of several who had served the Lord in their early years. Having read several of these, and made occasional remarks—saying, how happy we should be in seeing this Native and that Native in heaven, &c.—she thought they would be tired; and inquired, "Shall I leave off now?" Kabahrin said, "Go on! go on!" Goongeen, with his face literally bathed in tears, with difficulty articulated, "No; read more; we are not tired."

Oct. 15—About fifty Natives are remaining with us at present, including some men who came to-day. Other Natives passed through, on their way to Nannima; where they expect to meet with enemies from a distance, provoked, it is said, by some of these Natives singing about them. Narrang Barthary seemed highly delighted on hearing his child—our little Fanny, four years old—reading; though he does not know a single letter of the alphabet.

Oct. 17—All the Natives came up this morning; about seventy in number. They hunted Mrs. Watson and myself from place to place, continually crying out, "Give, give, tobacco-pipes, blankets, wheat, beef, &c." So cunning are they, that, when I have supplied their wants, they will frequently take the advantage of my absence to procure more from Mrs. Watson. Our cuckoo-clock was a subject of general admiration to the Natives, who had not previously seen it.

Jan. 8, 1837—There were twelve Natives at church to-day. When I questioned those who do not live in the house with us, as to whether they had understood what they had heard, one said that he was poorly, and went to sleep: another said, that he was thinking of something else. On conversing with them, afterward, on the subject of their soul's salvation, Frederic said, "O never mind being a Christian! I shall go somewhere, I do not know where, and sit down with some other Parson. I know very well you want me to die; but I shall not die yet: I shall not die till I be old man."

Jan. 9—Several Natives have been here to-day. I read to them some accounts of the conversion of heathens in other countries; and then inquired, when it would be said of these Natives, that they were converted to God. One of the Youths very boldly replied, "Never."—I asked, "What! never? Have not these Natives souls? cannot they think?" He answered, "O yes! they got souls, they can think, they be very good (clever), you know."—I told them, that though

Digitized by Google Original from HARVARD UNIVERSITY

many of them might reject the Saviour, and die in their sins, yet God would, in His mercy, make some of them holy and happy. J. M. was much affected; but said nothing. One young man, who is well known to us, but who has never been a resident at the Mission House, though frequently here, said, "Jemmy Umby and I say prayers every night: we kneel down, and say, 'Our Father, &c." and 'Gentle Jesus.' "

Jan. 15, 1837—There were twelve Natives at church to-day. On asking them whether they understood the sermon, Frederic said, "Yes, some;" and J. M. said that I spoke too quickly, so that he could not understand much. I then endeavoured to repeat the principal parts, and afterward read some accounts from the Missionary Register; but without much apparent effect. However, this is one way of communicating knowledge; and if the happy results do not immediately appear, they may be seen after many days.

Feb. 8—We have increasing evidence of the removal, or dying away, of some of the superstitions of our Natives. On our arrival here, not a single Native would attend the funeral of a European. Now they go of their own accord. In the most tempestuous weather, they would neither enter nor go near a hut where any person had lately died. An old man died here a few days ago, under very painful circumstances; and Frederic has been wearing his coat every day since his death; and to-night, at ten o'clock, he went alone into the hut, and took an old opossum-cloak, with which the old man was covered after his death, and says that he shall sleep on it. In times past, we have found it impossible to persuade them to wear, or even to receive, any thing once belonging to a person who was dead.

We add a short passage from Mr. Günther's communications, describing his arrival, with Mrs. Günther, at the scene of his future labours, Wellington Valley:—

August 8—We this morning had about thirteen miles more to travel. When about six miles from our journey's end, it began to rain; when Mrs. Günther, in order to avoid getting very wet, had the courage to proceed by herself on horseback, riding fast forward. Had she been aware, that soon after she left us she would have to pass a place where, a fortnight ago, were some Bushrangers—one of whom was taken—she would not have ventured. At a distance of about three miles from the Mission, a beautiful valley presented itself; and I soon discovered a herd of cattle grazing, belonging to the Mission. Having proceeded another mile, I was favoured with a sight of the Mission Establishment, situated on a hill. I was quite enamoured with the surrounding scenery; partly, no doubt, because it was to be the place of my future pilgrimage and labours, and partly because it excelled all we had seen since leaving Bathurst.

Reference is made, in the preceding passage, to the perils of travelling in these savage regions. The following passage, of an earlier date, from Mr. Watson's Journal, will illustrate this subject. He thus relates the

Apprehension of a supposed Accomplice in Murder.

Dec. 1, 1835—Lieutenant Zouch, Superintendant of Police, and twelve of his men, arrived to-day, on their way home from the bush; whither they have been in search of the Natives who lately murdered Mr. Cunningham, the Colonial Botanist. They brought with them one prisoner: two others had made their escape. In the evening, I went to converse with the Native, and found that he could speak very little English: however, I was able to speak with him in the Aboriginal Language. He denied being the murderer, or having had any thing to do in the perpetration of the deed. He gave the names of the two murderers, father and son, who, he says, knocked Mr. Cunningham on the head with a club-like weapon, named *utha* by the Natives;—that when they first saw him, they could not understand him;—that he buried him, and went into the bush; and, on his return, found him disinterred, and partly eaten; and that he then interred his bones. The police say, that he did not hesitate a moment in shewing them where the bones were. The Native is a Youth of about twenty-five years of age, of a free, open, intelligent countenance; but, at this time, evidently full of fearful apprehension of losing his life. He asked me, many times over, if they would hang him; and said, "I believe you send book or letter to Governor, to tell him not to hang me." I endeavoured to direct his mind to the

Digitized by Google Original from HARVARD UNIVERSITY

concerns of his soul. He appeared somewhat surprised at my conversation; but he was so afraid that he should be hanged, that he could think on no other subject. His only inquiry was, "Will they hang me? Yes, I believe so. No, I believe not." He was constrained to believe that they would, and yet anxious to believe that they would not.—I gave him a blanket, with which he seemed pleased.

Mr. Handt thus describes his

Entrance on Labours at Moreton Bay.

He had quitted the Station of Wellington Valley, where formerly he laboured, on July 6, 1836. There appears to be some similarity in the dialects; but the characters of the Aborigines of these two Stations are somewhat different.

May 17, 1837—We arrived safely in the Settlement; and felt that we owed much gratitude to the Lord, for having favoured us with such a good and quick passage. We had scarcely arrived here, when I had an interview with some of the Aborigines, who appeared to be friendly, and wanted to know my name. We did not seem to understand each other. I observed, however, some similarity of expression in their dialect with that of the Wellington Tribe.

May 19—I obtained a considerable number of words, and thus made the beginning for a Vocabulary. I find that several words, having the same signification as those in the Wellington Dialect, are similar to those of that dialect; and a few exactly like them.

May 21—I preached at Eagle Farm, to the female prisoners, who were attentive; which is the more remarkable, as they are constrained to attend. It ought to be kept in mind, that Moreton Bay is a Penal Settlement; and that none of the convicts are sent here, except they commit a new offence in this colony. They are, on that account, as may be supposed, the worst characters. Eagle Farm is several miles from Brisbane Town, or the proper Settlement.

June 16—I had a conversation with two young men, whom I had not seen before. They were fine lads, and of a friendly behaviour. The Aborigines appear, on the whole, to be very numerous, and in some respects more ingenious than those about Wellington. Their nets, for instance, are far superior to those made by the Wellington Blacks.

June 22—I made a beginning in instructing some Aboriginal Boys in the alphabet; and I have no doubt, that, if they would stay, they would make some progress: but I had the mortification to see them going off as soon as they had received some potatoes; though, previously to that, they had promised to stay. They are not dependent on White People for food; as the large river here, and the bush, affords them great plenty. They are all fat; very different from the Aborigines about Wellington.

June 23—Several boys, who wanted some provisions, had to say their alphabet first. The task appeared to them to be a singular one: and hence I made them understand, that in this manner they would learn to read a book like White People: and thus they went on for a while; but when, at last, they burst out laughing, I thought it best to dismiss them for the present.

July 5—I am going on, as well as I can, in my Missionary work; talking to the Aborigines when I meet with them, and instructing the children as I can find an opportunity. The Aborigines here have more children than I have witnessed at any place in the colony, or ever heard of. They are, indeed, a numerous race hereabout; and, on the whole, as stout as Europeans.

The labours of Mr. Handt are directed to the Prisoners, as well as to the Aborigines. He thus writes, Sept. 13, 1837, after having been four months at this Station:—

I certainly meet with more success among the prisoners: they listen with profound attention, both Protestants and Roman Catholics; though the latter are not compelled to attend. Besides my Services on the Lord's Day, I meet the prisoners every Wednesday, from eleven till twelve o'clock: and the more I become personally acquainted with them, the more I perceive a relish and desire for heavenly things. I also superintend the Soldiers' Children's School in Brisbane Town, and the School for Convicts' Children at Eagle Farm.

West Indies.

CHURCH MISSIONARY SOCIETY.

Prosperity of Station at Knockalva.

THIS Station, which is in the parish of Hanover, is under the superinten-

Digitized by Google Original from HARVARD UNIVERSITY

dence of the Rev. C. W. Winckler, who gives the following notices.

June 26, 1837—My Evening Prayers, or rather Lectures, are, on the whole, well attended; especially when I reflect that the persons attending, after working hard all day, have two miles to walk home. On Lord's-Day Evenings, I have from 70 to 80 souls present; on other nights, from 40 to 50: on an average, I address 30 souls. These Evening Prayer-meetings are very useful: for what I cannot press upon them in the pulpit, I can bring home to them, on these occasions, in the form of kind and social addresses. To this I add, twice a week, reading Lessons after Prayers.

The Chapel, during Divine Service in the Morning, is always well filled: according to my calculation, I commonly address 350 or 400 souls. Their behaviour, on the whole, is very good. Sometimes I am compelled to admonish the children; but this is to be expected. The Sunday School is prospering under our hands, by the blessing of the Lord. The present number is 222, and the average attendance about 170 or 180.

The number of Communicants has increased to 40. The candidates for the Holy Communion are 15 in number: two, however, I am obliged to suspend for a time, till their conduct shall be more consistent. I entertain good hopes concerning the other candidates, and observe, with pleasure, that my labours among them are blessed by the Lord.

The most important work of this Station is, after the preaching of the Gospel, carrying on our Day Schools; and these, I am happy to say, are, so far as I can judge, in a prosperous state. Our Day School here at the Pen now numbers 108 children.

State and Prospects of the Normal School.

"Church Missionary Grove," is the Station of the Normal School, now under the charge of Mr. E. Corner. It is in St. Andrew's Parish. He thus states the

Course of Study.

Our daily course of study is much the same as usual; with the exception of having introduced Spelling, and the meanings of the words spelt, into the morning-tasks, instead of Geography; and for this purpose I use the Union Spelling-Book. Scripture Geography is that which forms the chief part of their geographical exercises. They are improving in their grammatical knowledge; but it is slowly. During the quarter, we have been reading the Book of Genesis in the morning; and in the evening have gone through the Second Epistle to the Corinthians, and the Epistles to the Galatians and Ephesians; questioning and explaining as I go along. They seem to love to read their Bibles more than they did; and are more frequently found reading them, when alone.

Mr. Corner thus relates, at the close of December 1837, the

Progress of Four of the Scholars.

Our number is now only eight; but would have been nine, but for the great necessity which I felt there was for the expulsion of one of the scholars. I have lately required each boy to keep a journal, which I examine every Saturday evening; and I think it has been attended with some benefit to themselves.

I will now state the progress made during the quarter; adding any other particulars, respecting each, which may be interesting.

1. A.'s progress this quarter has been greatly impeded by failure in his eyesight. He has felt a deficiency for the last two months; but during the last month his eyes have been so affected, that I have not allowed him to read, except in a large printed book; and that he is now unable to make use of. By Mr. Betts's recommendation, I will endeavour to make an arrangement with a medical man to attend the boys, in the course of a day or two. In the mean time, however, we are using such means as are in our power; but as yet with no beneficial result. In arithmetic, A. has proceeded as far as Insurance. His dimness of sight has been a hindrance to his other studies. His spirits seem to be a little broken by this affliction; and I trust that the Lord may make it a sanctified means of humbling him, and changing his very bad temper. In his journal, he dwells much upon the state of his sight, in such a way as the following:—

O Lord! as for me, I am a poor worthless sinner, for I am *shapen in iniquity: in sin did my mother conceive me.* O Lord, I beg of Thee to send my sight to me again, that I may be able to spend the rest of my days in thankfulness, praising Christ the Lord! Amen. O Lord, please to give me my sight again. Lord, another year is begun: please to give me new heart, and *create a right spirit within me.* Please let me become a new creature, as the

Digitized by Google Original from HARVARD UNIVERSITY

new year. O Lord, I am half blind; but it is Thou that cause me to be blind—all in Thine hand. Give me a patient heart to bear it. The end of all things is at hand.

2. B.—I have still reason to think and write well of this boy. He manifests the same perseverance and diligence in his studies; and when engaged in them, his whole mind seems directed wholly to them. Seldom does any thing withdraw his attention from the object of which he is in pursuit, unless he is spoken to, and addressed by name. To this feature in his character, I attribute his success in Arithmetic. During the quarter he has passed regularly through Reduction, Addition, Multiplication, Division, Single Rule of Three Direct and Inverse, and the Double Rule of Three of Vulgar Fractions, and as far as Division of Decimal Fractions. He is now working out some of the Rules between Single Interest and Vulgar Fractions, which he previously passed over.

3. C. continues to improve in writing. In Arithmetic he has made fair progress. He has gone through Practice, Tare and Tret, Commission, Brokerage, Insurance, Simple Interest, Reduction, Addition, Subtraction, and Multiplication of Vulgar Fractions. He is now in Division of Vulgar Fractions. He reads well. His general conduct is satisfactory. One good trait in his character is, that when he incurs my displeasure, he never rests till he has obtained my forgiveness. One extract from his journal I will give:—

The prayer that we had offered up for the Missionaries God has answered; and I am very glad to see they have got safe here. O Lord, send down thy strength upon them, that, wherever this Society is pleased to send them, the Lord may give them strength to teach and preach the glad tidings to the poor sinners!

4. D.—This boy gives me the utmost satisfaction. His conduct is an example to all; and it is my earnest prayer that it may be beneficial to them. He has made a little improvement in writing, and has proceeded in Arithmetic as far as the Second Rule of Practice. He is the best reader; and possesses a good understanding of what he reads. He spells well. He continues reading Burkitt on the New Testament, in his leisure hours; and has read as far as the fifteenth chapter of the Epistle to the Romans, taking notes, as usual, as he goes along.

The following extract from the Journal of D. shews his feeling on the subject of Missions:—

Dec 11: *Missionary Meeting*—Only four strangers, all the rest belonging to the house. I have heard several people say that new broom sweeps quite clean: it is just like these people that attend the Meeting. When Christ was upon the cross, he did not say that that death was too painful for him to suffer it for us, but he bore it patiently; but for three drops of rain, they think that it is too wet for them to come. It is a pity to see how the benches standing empty—nobody on them. Lord, grant thy servant grace, that his labour be not in vain, but that they may still have the love of Christ in their hearts, and be able to say, Lord help us, that we be not decreasing but increasing! Lord, give us a heart of flesh, and take away the stony!

There are other Schools connected with the Station, as will be seen from the following

Return of Scholars in various Schools.

	Male.	Female.	Total.	Av. Att.
Normal Scholars..	8	0	8	0
Sunday.....	137	69	206	63
Day.....	27	14	41	13
Evening	25	....	25	6

MICO CHARITY.

The Rev. J. M. Trew, Secretary of the Mico Charity, in a Letter to the B. F. Bible Society, gives a striking illustration of the

Zeal of the Mico Scholars in behalf of Education and Missions.

Herewith you will please to receive the sum of 2*l.* 10*s.*; being a donation to your Society from a Juvenile Missionary Society formed in the Schools of the Mico Charity, in the city of Kingston, Jamaica, somewhat more than twelve months ago.

In transmitting the first fruits of the Mico Charity in furtherance of Christian Missions, I cannot better convey to your Society the sentiments of the donors, than in the language of that truly excellent individual, Mr. E. A. Wallbridge, by whom the amount has been placed in my hands:—

A Copy of a Resolution passed at their General Meeting, held at the close of the year, will explain to you the wishes of our young friends, in reference to the amount collected, and now forwarded—25*l.* sterling. I am desired by them to request you will kindly appropriate it as the Resolution specifies.

"Resolved,

"That this Society, being formed with a view to promote the great Cause of Christian Missions in general, without reference to any portion of the Christian Church in particular, occupying the Missionary Field, the appropriation of the funds collected during the past year be as follows; viz.

Digitized by Google Original from HARVARD UNIVERSITY

	£	s.	d.
"To the Brit. and For. Bible Society,	2	10	0
Religious-Tract .....ditto,	2	10	0
Brit. and For. School ditto,	2	10	0
Sunday-School Union ditto,	2	10	0
Church Missionary ..ditto,	2	10	0
Wesleyan ditto .....ditto,	2	10	0
Baptist ditto .....ditto,	2	10	0
Moravian ditto .....ditto,	2	10	0
Scottish ditto .....ditto,	2	10	0
London ditto .....ditto,	2	10	0
	£25	0	0

"I have stated to the children, that each of the above Societies will favour them with a Copy of their Annual Report. May I trouble you to obtain the same, when published; and get them forwarded, when and by such means as may be convenient."

In fulfilling the wishes of this little Society, many of whose members are the children of Negro Apprentices, I need scarcely add with what heartfelt pleasure, when looking back upon the past history of Jamaica, I place their humble offering at your disposal; or with what cordiality I subscribe to that sentiment, which would unite in one bond of Christian Brotherhood the disciples of our Common Lord in the promotion of His own Blessed Cause.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Jews' Society—The "Operative Jewish Institution" provides employment for Inquirers and Converts; but, as the progress of the Truth among the Jews brings many cases forward in which temporary assistance is much needed, the "Abrahamic Society" was formed for the relief of such cases. From the Third Report, it appears that loans and gifts were made to 33 persons, in the year, with great advantage.—On the 1st of September, a distinguished Rabbi from Hungary was baptized at the Episcopal Jews' Chapel.

London Miss. Soc.—On the 31st of July, the Rev. W. H. Medhurst and his family, on their return to Batavia, with Mr. W. Lockhart, Medical Missionary appointed to China, and Chootihlang (see p. 383), returning to his family and country, sailed from Gravesend, in the "George the Fourth," Capt. Drayner—Aug. 18: the Rev. Henry Nott and Mrs. Nott, on their return to Tahiti, sailed from Gravesend, in the "Eweretta," Capt. Gilmore—Aug. 28: the Rev. John Lumb, appointed to Combaconum, embarked for Madras, with Mrs. Lumb, in the "Mary Anne," Capt. Tarbutt—Sept. 15: the following Missionaries sailed from Portsmouth, in the "Duke of Buccleugh," Capt. Close, for Calcutta: Rev. George Gogerly and his family, returning, in greatly improved health, to resume his labours; Rev. James Kennedy; and Rev. Dr. Ferdinand Sommer and Rev. Dr. J. H. E. Rœer, German Missionaries, and their Wives.

Wesleyan Miss. Soc.—Various Missionaries have recently returned, chiefly for the recovery of health: the Rev. Abm. Cooper, from St. Vincent's, arrived in May; but survived only a few weeks: Rev. W. Fidler and family, of Barbadoes; Rev. W. Sanders, of Sierra Leone; Rev. Mark B. Bird, of Jamaica; and also the Widow of the late Rev. J. D. Jackson, of Jamaica, and the Widow of the Rev. W. Wilkinson, of St. Mary's, Gambia, arrived in the same month: Rev. John George and family, of Ceylon; Rev. W. Wedlock and family, of Jamaica; and Rev. Thomas Richardson, of Bermuda, have arrived—On the 20th of September, the following Missionaries sailed from Gravesend, on board the "James," Capt. Todd: Rev. John Waterhouse and family, with Rev. John and Mrs. Egglestone, for Van Diemen's Land; and Rev. John H. Bumby, with Messrs. Warren, Creed, and Ironside, and all their Wives, for New Zealand.

Missionaries to the East—A late Liverpool Paper states, under this head:—

The Rev. Mr. Start, who sailed from England, in company with the Bishop of Calcutta, some years ago, for the East Indies, having spent four years in Missionary Labour at Patna, was so deeply impressed with the importance of the work, that he determined not only to consecrate himself, but his property also, to the service of his Redeemer. For this purpose, he came over to England to seek for suitable persons to be employed as Missionaries among the Heathen: not succeeding as he had hoped, he went to Germany; and, at Berlin, found several pious devoted persons ready to go, *with their lives in their hands, to preach the unsearchable riches of Christ.* There he engaged Twelve Missionaries, three of whom were accompanied by their Wives. They arrived this week in Liverpool; and Mr. Start, having paid, out of his own private resources, the expense of their outfitting, and of the passage, which alone exceeded 900*l.*, embarked with them on board the "Biorenge," and sailed on Thursday last for Calcutta.

Colonial Church Soc.—Notice of the re-organization of this Society appears at p. 301. The Committee have begun a Monthly Publication, under the title of "Colonial Church Record," which is to convey information respecting the Progress of Religion in the British Colonies, and to serve as a Record of the Society's proceedings. Lord Barham is *President* of the Society, C. E. Mangles, Esq. *Treasurer*, and C. W. Francken, Esq. *Secretary*. The Rev. W. Mitchell, who laboured long in the Church Missions in Western India, but was compelled by ill health to quit that climate, has been sent, by the Colonial Church Society, to Western Australia. The Receipts, in the First Year, were 709*l.* 12*s.* 3*d.* and the Payments 746*l.* 10*s.* 8*d.*: in the Second Year, the Receipts were 1097*l.* 16*s.* 8*d.* and the Payments 1237*l.* 15*s.* 9*d.* The Missionaries are to be Ordained Ministers, and the Catechists Laymen, of the United Church; and by one of the Regulations, the wish of the Society, in respect of Episcopal Sanction and Controul, is thus expressed:—

The selection and appointment of Missionaries and Catechists are to rest entirely with the Committee of the Society; subject, as to the Missionaries

Digitized by Google Original from HARVARD UNIVERSITY

sent from England, to the approbation of the Bishop of London; and as to those appointed in the Colonies, to that of the Bishop of the Diocese: and such Missionaries and Catechists are to be subject to the Ecclesiastical Jurisdiction of the respective Diocesans.

Negro Emancipation—On the 5th of September, a Joint Deputation from the Anti-slavery and the Central Emancipation Committees had an interview with Lord Glenelg, to present a Memorial on the unsatisfactory state of the law and the tendency of legislation in the Colonies, and to urge the necessity of prompt and decided measures for securing the real liberty of the Negroes at this critical juncture. The Stipendiary Magistrates will be continued in office, until a permanent Stipendiary Magistracy can be organized.

Church-Building Soc.—The following extract from the Annual Report, delivered on the 28th of May, will shew the present state of the Society:—

The year just ended has exceeded all that have gone before it, both in the number and in the amount of the Grants which have been made—the number of places to which assistance has been afforded being 117; the amount of sums granted, no less than 24,060*l.*—a sum exceeding two-thirds of the amount collected under the last King's Letter. The number of sittings obtained has been proportioned to the amount of money expended; viz. 44,035 in all, of which 29,973 are free and unappropriated; numbers considerably exceeding those of any former year.

Every year, since the first institution of the Society in 1818, the Committee have had the satisfaction of making a Report of regular, and generally of increasing usefulness. Every year, therefore, has afforded fresh occasion of thankfulness to the Great Head of the Church, and fresh cause for unwearied exertion in those who would approve themselves faithful in His sight.

Home and Col. Inf. Sch. Soc.—The Committee have completed their arrangements for receiving into the Institution five married couples and twenty single women. More than 100 Infant Schools having been established during the last eighteen months, the demand for Teachers has been so great, that the Society has been unable wholly to supply it. Teachers are also wanted for the West Indies: the salary for a man and his wife is about 70*l.*, and for good Female Teachers about 35*l.*, with lodgings. Pious Members of the Established Church are particularly in request. The Model School in Gray's-Inn Road has about 230 children in daily attendance—is open for inspection during school hours—and shews great improvement on the old plans.

English Monthly Tract Soc.—A Society has been formed under this title, the object of which is to present a Religious Tract every month to every family throughout England, and to give to all a copy of the same Tract. The plan has been in successful operation, for several years, in Scotland; where about 140,000 copies are distributed monthly. Branch Societies are to be formed, which shall divide their respective localities into Districts of about One Thousand Families each, and subdivide these into Sections of Fifty Families; a Superintendant to be appointed over each District, and a Distributor for each Section. A commencement was made in London, in February, by the distribution, chiefly among the Nobility and Gentry, of several thousand copies of a Tract, entitled "Christianity."

Tract Association—This Association, "for printing and distributing Tracts on Moral and Religious Subjects, chiefly such as have a tendency to elucidate and support the principles of Christianity as held by the Society of Friends," circulated, in the last year, 7450 gratuitously, 43,875 to Subscribers on their privilege, and 33,378 by sale: Total, 84,703.

CONTINENT.

Berlin Miss. Soc.—The Rev. E. Kuntze, Minister of the Orphan House, has communicated the following notices relative to this Society:—

It has 53 Branch Societies, and an Annual Income of 13,000 dollars—about 2000*l.* It has sent out Nine Missionaries to South Africa, and Eleven are in the Seminary. Some members of the Society are building a Mission House: the first building erected by Public Contributions, and attached to it is a large saloon for about 600 persons, to hold Missionary Meetings. This Society is increasing very much: and would be more so, if it should make use of Agents in the country, as the Missionary Cause is not yet everywhere known.

WESTERN AFRICA.

Wesleyan Miss. Soc.—Mrs. Freeman, wife of Rev. T. B. Freeman, died at Cape Coast on the 20th of February, about seven weeks after their arrival (see p. 224) at that scene of distressing bereavements.

SOUTH AFRICA.

Wesleyan Miss. Soc. The Rev. James Goodrick (p. 119) arrived at Cape Town on the 27th of May, after a tedious and perilous voyage of 105 days.

London Miss. Soc.—The "Camden" arrived at the Cape, on her way to the South Seas, on the 1st of July.

Native Prohibition of Spirits—Moroka, Chief of the Borolongs, has issued from Thaba Unchu, one of the Stations of the Wesleyan Missionaries, the following Decree, which has been printed in Dutch, Sichuana, and English, and extensively circulated in the country north of the Orange River:—

Whereas the introduction of Ardent Spirits into this country has, in a great measure, been subversive of the good effects both of Religion and Civil Government in every party where it has been allowed; and immediately caused disorder, immorality, and vice, and, more remotely, poverty and distress, demoralization and destruction of life, by incessant depredations upon the property and rights of the weaker tribes of these parts—Be it hereby known, that the traffic in Ardent Spirits, in every part of the country under my Government, shall, from the date hereof, be illegal; and any person or persons found transgressing this my law, shall be subject to the confiscation of all the spirits thus illegally offered for sale, with all other property of every kind belonging to the person or persons thus found transgressing who may be on the spot at the time of seizure, and in any way connected with the same. Given at the Thaba 'nchu, this eighteenth day of October, in the year of our Lord one thousand eight hundred and thirty-seven.

INDIA WITHIN THE GANGES.

Decline of the Doorga Poojah—The Calcutta "Christian Observer" for December gives the following evidence of the diminished counte-

Digitized by Google Original from HARVARD UNIVERSITY

nance given to the *abominable idolatry* of the Doorga Poojah:—

This festival, which has usually exhibited all the features of a splendid debauch to Doorga, and which has been very extensively patronised by European Gentlemen, and even Ladies, was this year, owing to the discussions in the public prints, open to such visitors at the houses of only two Hindoo Baboos; and there, even, was but indifferently attended. The Doorga will, in future, so far as Europeans are concerned, we trust, be a matter of record—a tale to be told. Thanks to the press for the exposure of its shameless doings! But a year ago, the Commander-in-chief visited it, in great state: this year, scarcely a house is opened, and but a few Half-Hindoo Europeans are willing to bear the stigma of attending to give éclât to the náchas of Doorga! And above all, thanks be to Him, who thus guides and blesses the labours of His servants to the suppression of shameless and indecent and corrupting deeds.

AUSTRALASIA.

Death of Rev. S. Marsden.—By a Letter received by the Church Missionary Society from the Rev. William Cowper, dated Sydney, May 15, 1838, we learn that one of the oldest, and most-beloved and valued of the friends and fellow-labourers of the Society, has been at length called to his eternal rest. Mr. Cowper writes—

On Saturday morning, the 12th instant, at Windsor, after a short illness, it pleased God to take unto Himself the soul of our dear and esteemed friend and brother in Christ, the Rev. Samuel Marsden. He had nearly finished his 73d year, and had been about forty-five years a Minister of that Gospel which afforded him sure comfort under every trial, while passing through the vicissitudes of a troublesome world; strong consolation in the prospect of death and eternity; and a hope full of immortality. His mortal remains were this day interred in the family vault at Parramatta. His funeral was very numerously, and most respectably attended. There were present the Chief and other Officers of the several Departments of the Colonial Government, and as many of the Colonial Chaplains as resided within a convenient distance; also Ministers of other Denominations; military officers, merchants, and private Gentlemen from Sydney, Liverpool, Windsor, Parramatta, and other places; and a large portion of the congregation assembled in the church, to hear the funeral service, and to testify their dutiful and pious regard for the memory of their deceased Pastor.

Mr. Cowper adds—

By the removal of Mr. Marsden, the Missions in general, and the Church Missionary Society in particular, have lost a sincerely attached and zealous friend. His heart was much engaged in the cause of Christian Missions; especially for the evangelization of the South-Sea Islanders. He laboured long as the Society's friend and agent, to establish the Mission in New-Zealand; and before his decease he had the delightful satisfaction to behold, at his last visit, the saving and happy effects of the Gospel among the Natives of that Island, in which the Mission was commenced, under his directions, about twenty-four years ago. He has now entered into the everlasting joy of his Redeeming Lord. May we follow him, as he followed Christ! Then, being found faithful unto death, we, also, shall receive the Crown of Life.

WEST INDIES AND GUIANA.

Close of Apprenticeship.—The First of August, the Day of full Emancipation, was appointed very generally to be held as a Day of Thanksgiving, and passed with entire tranquillity. The Negroes were in many instances returning to labour; and it is stated, that the great body are willing to labour, but that difficulties exist in the adjustment of wages. The Religious Natives have realized the best hopes respecting them: the Services in the Churches and Chapels were attended by multitudes.

Church Miss. Soc.—On Trinity Sunday, Mr. Edmund Corner was admitted, by the Bishop of Jamaica, to Deacon's Orders.

London Miss. Soc.—The Rev. Robert Jones and his companions (p. 301) arrived at Kingston, Jamaica, on the 9th of June; and the Rev. H. S. Seaborn and his companions (see also p. 301) landed at New Amsterdam, Berbice, on the 22d of that month.

Wesleyan Miss. Soc.—The Society has suffered less by the decease of the exemplary Wives of the following Missionaries: Mrs. Pearson, wife of Rev. Thomas Pearson, of Turk's Island, on the 5th of April—Mrs. Edney, wife of Rev. James Edney, of Jamaica, on the 26th of May—Mrs. Pugh, wife of Rev. Theophilus Pugh, of Bermuda, on the 1st of June—and Mrs. Satchell, wife of Rev. W. Satchell, of Dominica, on the 24th of June.

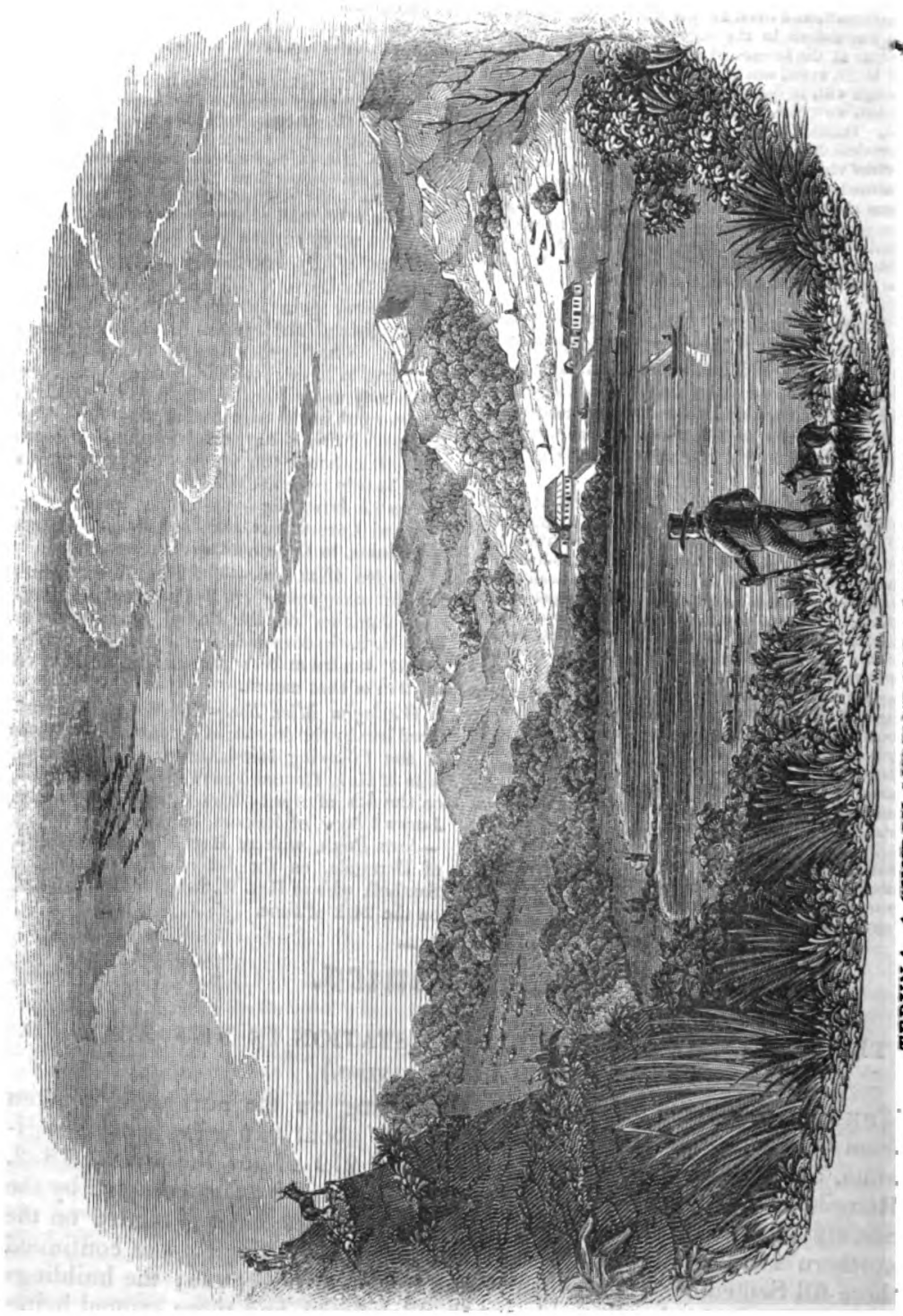
Miscellanies.

TEPUNA, A CHURCH MISSIONARY STATION IN NEW ZEALAND.

(WITH AN ENGRAVING.)

THE view of Tepuna, given in the Engraving on the next page, is taken from the south-south-east. This Station is about two miles from Rangihoua, an Engraving of which appears at p. 279 of our Volume for 1832. Rangihoua was formed in 1814; and was the first Station occupied by the Society in New Zealand, its earliest Missionaries having landed on the northern island in December of that year. The Mission was continued there till September 1832, when it was removed to Tepuna; the buildings at Rangihoua having become much dilapidated, and more ground being wanted for cultivation than that Station afforded. Mr. King, the Catechist at Tepuna, was one of the first Christian "adventurers" who entered on the arduous and hazardous undertaking of evangelizing this *barbarous people*. *Having obtained help of the Lord*, he continues to this day diligently prosecuting his labour of love, after twenty-four years of perils, privation, and toil.

Digitized by Google Original from HARVARD UNIVERSITY



TEPUNA, A CHURCH MISSIONARY STATION IN NEW ZEALAND.

Digitized by Google
Original from HARVARD UNIVERSITY

Missionary Register.

OCTOBER, 1838.

Biography.

OBITUARY NOTICE OF THE LANDGRAVE OF HESSE.

THIS Notice is extracted from a late Report of the Sleswick-Holstein Bible Society.

The usual intimation of His Majesty's gracious acceptance of the Sleswick-Holstein Bible Society's Report (being the Twentieth) was communicated by our illustrious President, the Landgrave of Hesse, to the Committee, in a Letter given at the Royal Residence in Copenhagen, and signed by the King himself, under date of April 30, 1836. It was the last time that His Serene Highness enjoyed this pleasure: for, on the 17th of August, the Venerable Prince was called away from his earthly labours; and, on the 30th of the same month, his remains were deposited in the family vault in the Cathedral of Sleswick, on the day of his marriage with his august consort, exactly seventy years before.

The age of the late Venerable Prince had greatly exceeded the general period allotted to man; and his end was peaceful, and free from pain. His whole life was marked by the most indefatigable exertion for the benefit of mankind; but the favourite object of his labours was, to promote the extension of the Kingdom of God on earth.

He confessed the Name of Jesus both privately and publicly; and never was he ashamed to own that he acknowledged Him as his Redeemer and Saviour: neither did he flinch from his testimony in behalf of the Gospel, even though he was attacked, and frequently misrepresented, by his infidel contemporaries. Thus he considered it as one of the happiest moments of his life, when, in early youth, he had an opportunity, at the Court of Frederick the Great, to declare, before a brilliant assembly, that he knew no higher happiness on earth than to be an humble believer in the Lord Jesus Christ. The King of Prussia was silenced by the animated testimony of the Young Prince, then attached to his service; and it is remarkable, that, after a life devoted to the Gospel, he was called away to see HIM face to face, on whom his soul believed, on the very day on which that monarch preceded him in death fifty years before.

To the latest period of his life, he considered it his highest privilege to labour for the glory of the Redeemer; and whenever opportunities occurred, he was not remiss in seeking to engage the co-operation of his high and influential friends. He was found, in his last moments, seated at his writing-table, with his eyes half closed, and broken in death; apparently gazing on a painting of the Saviour, which adorned his study.

What he did, and what he projected for the benefit of the country, is matter of record for History: the remembrance of his zeal, in promoting the dissemination of the Word of God, and the interests of the Sleswick-Holstein Bible Society, will ever be affectionately cherished in the hearts of all who had the privilege of being united with him in the same holy work.

OBITUARY OF REV. THOMAS HENRY BEWLEY,

WESLEYAN MISSIONARY IN JAMAICA.

THE Missionaries Ritchie and Hornby give the following particulars of Mr. Bewley's death. They write from Stewart's Town, Trelawny, on the 16th of July:—

It becomes our painful duty to communicate the mournful intelligence of the death of our excellent and esteemed fellow-labourer in the vineyard of the

Digitized by Google Original from HARVARD UNIVERSITY

Lord, the Rev. T. H. Bewley, Superintendant of all our Schools, who died at this place on Saturday Morning last, of yellow fever.

Mr. Bewley left Kingston on Thursday, the 5th instant, for the purpose of visiting our Mission Schools on the north side of the island: and, according to a previous arrangement, reached this place on Sunday the 8th, in order to preach the Annual Missionary Sermons and attend the Missionary Meeting. On Sunday Morning, the 8th, he preached from Matt. xi. 25, 26; and in the evening, from 2 Cor. vi. 1, 2: the latter part of the text, *Behold*, NOW *is the day of salvation*, he dwelt upon with peculiar feeling.

From the time of his arrival in Stewart's Town, our deceased Brother complained of fatigue; but was under no apprehension of any fatal consequences. On Tuesday Morning, the 10th, he was attacked with fever, unattended with any dangerous symptoms: a medical man was, however, immediately sent for, and prompt measures were resorted to. On Thursday morning, Messrs. Ritchie, Williams, and Foster, and Mr. Knibb, Baptist Missionary, being here, having attended the Missionary Meeting the preceding evening, were alarmed by the symptoms which appeared; and, after consultation, decided upon sending an express to his wife, requesting her immediately to come over. We also despatched a messenger to Falmouth for additional medical aid. Five medical men attended on the deceased, one or more of whom never left the house. Mrs. Hornby and ourselves were in constant attendance day and night, doing whatever was necessary in his distressing circumstances. On Friday Morning the symptoms became still more alarming, and the Doctors held out little hope of recovery. Toward the evening of Friday, Mr. Bewley became delirious; and continued so all night, and with little intermission till his death. On Saturday morning, consciousness of outward things seemed nearly to have left him. Convulsive fits came on; the black vomit indicated death's approach; and at twenty minutes before eleven he breathed his last.

While we lament the departure of one so dear to all his Brethren, and whose labours were so highly appreciated wherever he exercised his Ministry, we are relieved from overmuch sorrow by the assurance, that, in the full triumph of faith, he has entered on his reward.

About mid-day on Friday, he was asked if he was happy: his words were nearly as follows:—"Oh yes! From the age of sixteen I have never wickedly departed from the Saviour. I have been unfaithful; but I cast myself at His feet.

I the chief of sinners am,
But Jesus died for me!

I have delightful views of the heavenly world. I now give up every thing earthly: my only care was about my wife and children; but I now give all up: they are in good hands. I am ready to go." He expressed a wish that we should pray with him. We tried to read John xiv; but neither of us could proceed. He then requested to have the book; and himself read and expounded several verses, in an animated and delightful manner. We prayed with him; and referred in prayer to *the dark valley of the shadow of death*. "Oh, it is not dark! it is not dark!" said the dying saint: "all is light." Mr. Bewley, however, after this, experienced considerable exercise of mind; but his faith was unwavering, and the promises of God were his unfailing stay.

About two hours before he expired, he was asked if Jesus was precious to him, "Oh yes! Oh yes!" he replied, while a heavenly smile beamed upon his countenance. He spoke with considerable emotion of God's faithfulness to the children of the righteous; remarking, that his father and grandfather were godly persons, and that he was the child of many prayers. His strong faith and perfect resignation produced a hallowed impression on our minds.

The high estimation in which Mr. Bewley was held, and the feelings which the tidings of his death excited in the minds of the Committee, will best appear by the following record, which was ordered to be inserted in their Minutes.

The Committee have received with deep and poignant sorrow the intelligence of the sudden removal, by death, of the Rev. Thomas Henry Bewley from the scene of his useful labours, as the Superintendant of the Wesleyan Mission Schools in the Island of Jamaica. The amiable spirit and manners of the deceased—his sincere and ardent piety, superior ministerial talents, zeal, and diligence in the work of the Lord—and the success

Digitized by Google Original from HARVARD UNIVERSITY

with which it pleased the Great Head of the Church to crown his brief but honourable career, in the peculiar department of service recently assigned him—have caused his death to be mourned as a public loss in the Colony in which it has occurred; and the Committee cannot but feel, that, by this affecting event, they have been deprived of one of their most valuable Agents.

The Committee deeply sympathize with the bereaved widow and fatherless children, with the other esteemed relatives and numerous friends of the deceased, and with his surviving fellow-labourers in the foreign field, under this mysterious visitation of Divine Providence; and earnestly pray, that He, who *comforteth the distressed*, may pour into their sorrowing hearts the *strong consolations* of his Holy Spirit.

The Committee desire meekly to submit to this painful dispensation of Him who cannot err. They are relieved and consoled by the reflection, that death, although it was sudden, found their esteemed and lamented Brother blessedly prepared for his departure to a glorious immortality, and that his end was eminently peaceful and triumphant.

The Committee feel most sensibly the unavoidable sacrifice of valuable lives which occurs in the prosecution of the work of Christian Missions; but they rest in the steadfast and assured conviction, that the beneficial influence of that great enterprise on the present and eternal interests of the human race far more than counterbalances their severest bereavements; and with the facts before them, that myriads of immortal souls, bought by the blood of Jesus, are *perishing for lack of knowledge*, and that our Great Master and Lord has solemnly commanded His Ministers to preach His Gospel in all the world, whatever dangers or deaths may threaten them, the Committee regard it as their imperative duty to persevere, with unabated zeal, in conjunction with other Missionary Societies, in the endeavour to diffuse the saving knowledge of God and of His Christ among the unenlightened tribes and nations of mankind.

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(*Continued from p.* 395.)

NEW ZEALAND.

The Gospel, only, an Adequate Blessing to New Zealand.

NEW ZEALAND has lately become the scene of much excitement and interest in this country. A plan of colonization has been formed, somewhat in the spirit of chivalry and romance. It has been proposed to call the country Victoria—that persons of all ranks, almost from the peer to the peasant, should go out as settlers—that cities should be founded and ports opened—that warehouses should be built, and commerce encouraged — that the Natives should be moulded into scholars, agriculturists, and mechanics—and that New Zealand should grow into a great empire, equalling, and perhaps surpassing, the mother country!

But the system is radically defective, as had been all former systems of colonization; and, with all its plausibility and speciousness, would be found to involve the New Zealanders in utter ruin, if it did not bring down upon us the curse of injustice and oppression. Let Missionaries go to New Zealand: let the Natives have the Gospel, and it will raise their minds and soften their hearts: it will abolish their wars and feuds—teach them to *learn war no more*, and *beat their swords into ploughshares and their spears into pruning-hooks:* it will teach them to till the ground and sow the seed: it will lead them to relinquish their frightful and vulgar ornaments: it will break through their spells, and dissolve their enchantments—*frustrate the tokens of the liars, and drive their diviners mad:* it will teach them to *render to all their due, tribute to whom tribute is due, custom to whom custom, and honour to whom honour:* it will make their *wilderness a fruitful field*, and their *desert the garden of the Lord.* Only let the Gospel be preached to the Natives, *with the Holy Ghost sent down*

Digitized by Google Original from HARVARD UNIVERSITY

from heaven; and it will not only give them the Sabbath and Houses of Prayer, but it will make them new creatures in Christ Jesus, and convert them into a kingdom of priests and holy men.

New Zealand has hitherto been rather injured than benefitted by the visits of Europeans. It is estimated, that there are not less than two thousand runaway convicts in the Islands of New Zealand—men of the most depraved character—men who have been called "Satan's Missionaries"; and who, in their intercourse with the Natives, teaching them new lessons of evil, too much resemble the Arch-apostate and his angels, in works of iniquity and darkness.

Something has, it is true, been done for New Zealand. The Church Missionary Society has valuable Stations and Agents, and the Methodist Society has a few Missionaries: but *what are they among so many?* The fields are white to the harvest; but the Labourers are so scattered, that they can scarcely hear one another's voices; and they are ready to faint and be discouraged at the vastness of the work given them to do.

A preparing influence has gone forth on the minds of the people. I am aware, that, in some instances, travellers, who had gone out on scientific errands, to trace the course of a river or watch the transit of a planet, have been murdered; but the Natives of New Zealand have received the Missionaries as Heralds of peace, as Angels of God.

[*Rev. J. H. Bumby—at Wesleyan Lond. Anx. An.*

Satan's Missionaries.

While Missionaries are actively employed in labouring to promote this great cause, Satan also has his Missionaries, who are endeavouring, by every possible art, to pull down what we are building up. I am accompanied this morning by a New Zealander: I believe him to be the only New Zealander at present in this country. I will take leave to mention to you how I became acquainted with him. Some months ago, I occupied a place in an Omnibus in this metropolis, on my way to my own house. On our road, the Omnibus stopped; and this New Zealander, attired as a common sailor, and followed by a young man, an Englishman, entered the vehicle. Attracted by his tattooed face, I addressed him: "Are you a New Zealander?" His knowledge of English being imperfect, he did not quite understand me; but the young man who accompanied him answered me in the affirmative. I found that he resided in the vicinity of my own dwelling. I soon made his acquaintance; and one of the first things which I did was to open before him the Word of God. It was with considerable difficulty that I made him understand what book it was, and what were the contents and subject of the volume. At length, however, he seized my meaning. Oh what a change was in his countenance! From the friendly, open aspect which beamed on me with kindness the minute before, his brow contracted into a frown; and he turned with apparent loathing from the volume, exclaiming, "Missionary Book no good book!"—Where did that poor unenlightened man obtain that idea? From the Missionaries of the Devil—from those men mentioned by Mr. Marsden, who, having come over from Botany Bay, and other places where they have been confined for their crimes, have introduced deleterious poison, and death the most awful, even where before it so awfully prevailed. I am happy to introduce this poor man to you to-day—I cannot say as a converted Christian, in our sense of the word, but he no longer looks on the Missionary Volume as a bad book.

[*Rev. John Hawtrey—at Wesleyan Miss. Soc. An.*

TAHITI.

Seasonable Preparation of the Tahitian Scriptures.

There is only one topic more to which I will advert, before I sit down; and it is one to which reference has been already made in the Report—I mean the translating and circulating of the entire Scriptures in the Tahitian Language. That Tahitian Bible will immortalize the name of the Rev. Henry Nott, the venerable Apostle of Tahiti; as did the North-American that of the laborious and devoted Eliot.

But what I wish to draw the attention of this Meeting to, is, the providence of God in preparing this book for the Islanders of the South Seas at this particular juncture of time. We have recently received intimation, that emissaries from that Roman-Catholic Power, which is determined by every possible means to oppose this Society, have reached these Islands: not content with endeavouring to convert those to whom Christianity has been hitherto unknown, they have endeavoured to establish themselves at Tahiti, and

Digitized by Google Original from HARVARD UNIVERSITY

there to break up the operation of our Protestant Missions. What Protestant will not rejoice, that, just at this time, the whole Bible has been prepared for them; and that that devoted man, having already laboured forty years in that part of the world, is about to go forth again, to put into their hands the Blessed Book; and to point them particularly to that passage—*To the Law, and to the Testimony: if they speak not according to this word, it is because there is no light in them?* Mr. Williams, in that delightful book of his, to which reference has been made by the Right Reverend Prelate, tells us, that the Raratonga Christians call themselves "The Sons of the Word." May they be the Sons of the Word, in a sense equal with yourselves! And who will not pray, that He, who has declared *The meek will He guide in judgment, and the meek will He teach His way*, may effectually guide THEM, and preserve them from all the seductive influence which may be employed in order to break up that Mission!

[*Rev. Dr. Henderson—at B. F. Bible Soc. An.*

GUIANA.

Power of the Gospel among the Negroes.

There are in British Guiana 100,000 inhabitants, of whom 50,000 are now brought under Christian Instruction, and may be said to be habitual attendants at Places of Worship of one Denomination or other. About 18,000 are under the spiritual guidance of the Agents of the London Missionary Society. Although the Negroes who are members of churches are not all that we could wish them to be, yet they have many qualities which would be ornamental to Christians even in higher circumstances. The Missionaries meet with a degree of zeal, and a desire to co-operate with them in the work of the Lord, which is peculiarly encouraging, while it renders efficient assistance.

At one period, the Missionaries were not allowed to visit the houses of the people; but now, thanks be to God! they can go to the huts, to the prisons, and to the houses of the dying! There is a Young Man who has gone from village to village preaching the Word of God: there are, in one estate, about 74 individuals, of whose conversion I entertain no doubt, and whose conversion I believe attributable, under God, in a great measure to the labours of that Young Man. Numbers of the adult population are able to read; and the love of prayer is remarkably manifested among them. The Negroes at one Station have, in the last year, contributed 325*l.* toward its support; and another Station is entirely self-supported: the other Stations are making similar efforts; and my own people, during the past year, subscribed to the Society nearly 200*l.* If I should have the privilege to return, I believe the time will not be long before they will have the honour of supporting their own pastor. The most kindly spirit exists in the Colony, among Ministers and People of all Denominations.

[*Rev. James Scott—at Lond. Miss. Soc. An.*

NORTH-AMERICAN INDIANS.

Power of the Gospel among the Indians.

I feel thankful to the Great Spirit, who is now looking down upon us, that I am enabled to tell you, as the friends of Missions, that the labours of your Missionaries in my country have been owned and blessed of God, to the conversion of many of my countrymen. That Gospel, which you sent into my country, produces very good effects: it has already saved more than a thousand, as you have been told this day. It has saved them from their former idolatries and superstitions; and now, instead of worshipping the moon, and the stars, and other imaginary gods, they worship your God, and that Saviour who died for Englishmen, and Indians, and all the Nations of the earth. They have become new creatures: their hearts are changed: their practices are changed; and instead of offering sacrifices to those gods which they worshipped before, they delight to bow the knee before the Great Spirit, and pray as you do.

Since Missionaries have been labouring in my country, a great many Christian Indians have already died happy in the Lord. I went once to visit a poor Indian Woman. She was very faithful; and I said to her, as she was on her dying bed, "Do you feel, my Sister, that Jesus is now precious to your soul in this your dying hour? Do you feel you will go to heaven?" She replied, "Oh yes! I feel that Jesus is round about my bed all the time: I feel He is ready to take my soul to Himself in glory: I am not afraid to die." In this happy frame of mind she left the world, and went home to glory.

I believe the object of your Society is, to get souls safely landed in heaven; and

Digitized by Google Original from HARVARD UNIVERSITY

you make them comfortable in this world: if you give them the religion of the Gospel, it makes them happy. The converted people in my country are advancing in religious knowledge: their minds are growing and expanding more and more. They are doing a great deal better in their worldly circumstances: the converted Indians are settled in villages, and cultivate the earth: they are now much better off than they were: before, they used to wander about in the woods, and had no fixed habitation.

I am happy to tell you, now we have schools: the Missionary Society supports schools at the Indian Settlements, and the Indian Children are learning to read. We now have translations made into our language: before the Gospel came to us, we had not such a thing as a book: the language was not written. [Mr. Jones here exhibited the Gospel of St. Matthew, the Book of Genesis, the Gospel of St. John, and some Wesleyan Hymns, printed in the Chippewa Language.] Now, let me tell you, all these books of Holy Scripture — these translations — have been printed and given to the Christian Indians at the expense of the Bible Society. I am glad you shake hands with that Bible Society.

I see great many Ladies here this day. Now, I wish to tell the Ladies of this assembly, that the Gospel of God has done much for the Indian Women. Before the Gospel was preached to us, the Indian Women had to do all the hard work, and the Indian Men considered the women as inferior beings: so, when the Indian Men used to go visiting in other wigwams, the man would go great way a-head, and the woman great way behind: they never walk arm in arm: I don't think the Ladies here would agree to that. But now, since the Gospel has been introduced among us, the poor Indian Woman has been much better treated. [The Speaker produced some specimens of the needle-work of the Indian Women.]

But I want to tell you, your work in our country is not completed: you must not think, when you see me and John Sunday come over to this country, that you have done your work. There are great many thousands of our native brethren in the west, who have not heard one single word of the Gospel; and if we had great many more Missionaries, they might all be employed. Last summer, a Chief, who came from Lake Superior, told me his son visited a tribe on the north shore of that lake; and they told him that they had heard what had been done for their brethren toward the east; and they said, "We wish some one would come and tell us these things; but we have sat, and sat, and they have not come: we do not know what evil we have done, that Missionaries do not come." I hope you will send Missionaries there soon. There are great many tribes on the Mississippi, Red River, Red Lake, and other parts of the interior of America, which are still in darkness. I believe, if you send Missionaries, they will meet with success wherever they go.

The inland Indians, between Lake Huron and Hudson's Bay, I want to bring before your notice: they are most disgraceful and miserable objects: they are perfect children. I will tell you one thing, which will shew how dark their minds are. I was told, the first time these Indians came with their furs to the trader to purchase articles, they were struck with wonder to see great many curious things which they never saw before. One of the Indians took a fancy to a large kettle for cooking: he purchased it, and was very proud of it: he put it on his head, and exhibited it to his brethren. One of the Indians said to him, "O my friend, you very great fool! What will you do with that great big thing in a few years? It will grow so big, you wont be able to handle it. I'll go, and buy one."—Well, this man went, and he bought one that would hold about a quart. "Here," he said, "I've got one just proper size: I shall keep it good many years, and then it will grow proper size." They thought, you see, the kettle grew, just like trees in the fields.

The hearts of Christian Indians will rejoice to hear of what was told in the Report. I left my country, to bring the subject of our Indian Lands before the Queen and the British Government. Our people have been very afraid they would be driven away from their land, and it had great effect upon the people. But when they hear your Queen has ordered their lands to be secured to them, their hearts will jump for joy. I do shake hands with your young Queen in my heart; and I return thanks to your Committee and Officers for the trouble which they have taken on this important subject.

I hope, my friends, that we shall all worship one God, go on the road together, and all meet in our Father's House above.

[*Kahkewaquonaby* (Rev. Peter Jones) — *at Wesleyan Miss. Soc. An.*

Digitized by Google Original from HARVARD UNIVERSITY

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Twenty-fifth Report of the Tunbridge and Tunbridge-Wells Auxiliary thus notices the

Supply of the Scriptures to Irish Hop-pickers.

Your Committee would advert to one other interesting field of labour—that connected with the hop-pickers from Ireland; of whom many thousands are employed in the County of Kent: one hop-planter alone engages the services of three or four thousand. Of these fellow-subjects from the Sister Island, fifteen persons have been formerly known to die in a day on one plantation, *no man caring for their souls*. It is gratifying, however, to find, that, since the year 1829, 700 copies of the New Testament have been gratuitously distributed by your Committee to these destitute Irish Brethren: and it is still more gratifying to be assured, that some have carefully preserved the gift, and have from year to year made it their companion, in leaving and returning to their native home: copies thus bestowed have been actually shewn to our friends for six successive years, by the poor persons to whom they had been given. A few, indeed, have been known to sell these gifts, and for a price greater than that which our Auxiliary had originally paid for them; but although such an abuse of Christian bounty must be regretted, it yet affords convincing proof of the value which the buyers attached to the Sacred Volume.

One affecting incident, as related by a respected neighbouring Minister, must not be omitted. A poor Irish Woman from St. Giles's, who was picking hops last year in Kent, had a wicked son, of whom she had heard nothing for many years; when the sad tidings reached her, of his being on board a convict-ship at Portsmouth, under sentence of transportation for life, to a distant colony. Not having a penny in the world, but possessing a New Testament, she begged her way to Portsmouth, in order to give into his own hands that Blessed Book, as the last token of her motherly love. The interview was most affecting. The unhappy convict solemnly assured her, that he would not only read it, with humble prayer to God, during the voyage, but would continue to peruse it when arrived at the place of his destination; declaring, that he would never part with it but with his life. This very Testament had been given to his poor mother during the previous hop-picking, by your Society.

Activity of Associations in Staffordshire and Worcestershire.

Mr. Dudley gives the following details of a late Journey, in which he attended Thirty-five Public Meetings, eleven of which were for the formation of New Societies:—

Of the Meetings attended, Nine were held in the district usually denominated "the Potteries," including a population of at least 60,000. Six years only have elapsed since the introduction of the system of Bible Associations in this part of the County; within which time, no fewer than 11,000 Bibles and Testaments have been distributed, being very nearly an average supply of one copy to every family—a fact which sufficiently attests the previously destitute state of the people, and their readiness to avail themselves of the means provided for remedying the evil; for I could not ascertain that a single copy had been delivered to a subscriber UNDER COST PRICE. It was truly cheering to my heart, to learn, that, during the recent and heavy depression of trade in this district, and the long-continued differences between the workmen and their employers, the quiet and respectful deportment of the numerous class of operatives was matter of general observation, and formed a striking contrast to the effects produced by similar causes on former occasions. In the midst of severe privations, no insulting, or even disrespectful language, was heard, nor the slightest breach of the peace witnessed. Every one, with whom I conversed on the subject, ascribed this good conduct, under the blessing of God, to the general possession and study of the Scriptures, and the visits of the Collectors of the Bible Associations. I rejoice to add, that all the differences have now ceased, and that perfect harmony and returning prosperity appear to characterize the Potteries.

In the extensive district embraced by the Leek and Moorlands' Auxiliary Society, five Meetings were held. This Society has already distributed nearly 10,000 Bibles and Testaments; and is surrounded by Twelve Bible Associations, over which a salutary encouraging superintendence appears to be exercised by the

Digitized by Google Original from HARVARD UNIVERSITY

Auxiliary Committee. But there is a widely-extended population scattered over the Moors, which it has been found impossible to include within the beneficial operations of those Institutions; and I was gratified in finding that the Colporteur System had been adopted by the Committee, with a view to the regular supply of those distant and hitherto-neglected cottagers. They had engaged, on very economical terms, a pious and active man, whose interesting Report I had the privilege of reading: he had already visited 355 families; of which, 65 were totally destitute of the Scriptures, and 28 possessed only mutilated copies; and his errand of mercy appears to have been everywhere welcomed with gratitude. An extraordinary and gratifying increase of interest and zeal has characterized the Cheadle Association; the average receipts of which, during the preceding five years, had not exceeded 24*l.*; but, in the last year, amounted to 71*l.*, of which 25*l.* were voted in aid of the Parent Society. If every Association in England emulated Cheadle, we should have more reason to rejoice in the increasing claims of India and of the World.

At the Annual Meeting of the Barton-under-Needwood Association, I had the pleasure of meeting our valued and long-attached friends, Prebendary Gisborne and Archdeacon Hodson. The former, on taking the chair, called the attention of his crowded auditory to the past and present states of his own village, as illustrating the beneficial effects of the Society: in 1812, out of 150 families, 52 were found totally destitute of the Scriptures; whereas, in 1838, every family, and nearly every child capable of reading, possesses a copy. Exclusive of 1220 Bibles and Testaments distributed by this interesting Association, it has contributed upward of 500*l.* toward the supply of the world.

In what may be termed the Iron District of Staffordshire, including a section of Worcestershire, Fourteen Public Meetings were held. The population of this district, on the lowest computation, is 120,000; and is rapidly increasing, in consequence of the erection of new Iron Works. It is composed of persons from all parts of the kingdom; and, as might have been expected, every investigation proved more clearly the deplorable scarcity of the Holy Scriptures and ignorance of their value. I wish I could say that there was a proportionate degree of zeal manifested, to make these poor people acquainted with the inestimable worth of the Bible, and to put them in possession of the Sacred Treasure. But, alas! too many of those, who should be leaders and encouragers in such a work, stand aloof, and refuse to co-operate in this design of mercy. It is for them to scrutinize their own reasons and motives in the light of the Word itself. To me, all their objections are as feathers in the scale, when the grand question is the salvation of immortal souls. It is possible, very possible, to believe that we are acting conscientiously, when we are indulging a prejudice, or following a delusion.

Mr. Dudley states that this Journey has confirmed and deepened his convictions "of the absolute necessity for the means which the Society employs to furnish our domestic population with the Scriptures."

He adds an encouraging

Instance of Respect for the Sabbath.

It was indeed a consolation—in the midst of much to mourn over, if not to discourage—to find, in one of the Wolverhampton Newspapers, a delightful evidence of a regard to the sacred obligations of Christianity, even where no inconsiderable pecuniary sacrifice was involved. At a large Meeting of that very respectable body of Gentlemen, the Iron Masters of Staffordshire, held on the 2d of July, the following Resolutions were adopted; viz.

1. That no works of repairs, &c. shall be done on the Sabbath, in any forge or mill; but that they shall be shut up from Saturday Night until Monday Morning, to give the workmen an opportunity of attending some Place of Worship.

2. That all blast-furnaces shall stop on the Sunday, from six o'clock in the morning until about the same hour in the evening, as far as it can be made practicable.

May this happy example be followed throughout the kingdom, and masters and men alike experience the promised blessing—*Them, that honour Me, I will honour!*

The following account is given in the "Monthly Extracts" of the

Eager Reception of the Scriptures in the Highlands and Islands.

A supply of 4000 Bibles and Testaments was granted, in the course of the last year, to a Gentleman in Scotland, for distribution among the Destitute Poor in the Highlands and Islands. From that

Digitized by Google Original from HARVARD UNIVERSITY

Gentleman the fullest returns of the distribution have been received. The returns give the name of the parish—the names of the heads of the family—the number of persons in the family—the number that can read—the number of Bibles and Testaments already in their possession—and the number now supplied. In two returns, one relating to 159 families and the other to 160, not a single Bible or Testament appears to have been found in their possession: the other returns, between twenty and thirty in number, exhibit an almost equal destitution of the Sacred Volume. The following is a Letter from one of the distributors employed:—

I have seen hundreds of houses which had not one Bible! and, more astonishing, two or three persons, at the most, in those houses, who are able to read the Scriptures in their native language! If a reason be required for this, I will state one, as I have it from their own confession:—Although God was pleased to provide for them Teachers to teach their children gratis, the utmost they could do was, to purchase one Bible for as many as they sent to school: and when two or three from a family would be using that book between them, the said book was either blotted or torne into pieces. Poverty was such a severe restraint over them, together with the inconvenience of getting the sacred copy for their children after being taught to read, that the destitution of the Scriptures has been over our forgotten deserts, till the "I AM," who heard the groans of the Israelites in Egypt, was pleased to provide ways and means for them; and I hope will continue to do so, till the Book of God shall be in each house among us. I cannot express my consolation, at having had the pleasure of delivering such a treasure to so many thirsty and needy people—overwhelmed with floods of tenderness, and struck with shame and admiration, when they saw such an unspeakable boon sent within their reach. I am not aware of any thing which ever came in my way, that had such effect on the feelings of the people, as this wonderful supply of the Holy Scriptures, coming so unexpectedly to their possession; although, there are still many in want. I have been in a town which had not one Bible within the bounds of it; and yet certain people are able to read the Scriptures, who borrow a book from each of their well-wishers till such time as they are called upon to restore it. I met with nothing disagreeable on my round; but when my whole stock came to an an end, I was under the necessity of leaving some of them with tears in their eyes; saying, with modesty, "I will get a Bible when next supply comes to hand."

JEWS' SOCIETY.

THIRTIETH REPORT.

Publications.

During the past year, the Committee have sent out from the Depository—

Of the Hebrew Old Testament Scriptures,	3532
Of which, accompanied by a German Translation	95
Copies of the entire Scriptures in Hebrew and other Languages	350
New Testaments	127
Pentateuchs, Prophets, and other portions of the Word of God	1517
Copies of the Hebrew Liturgy	485
Hebrew and other Tracts, and smaller Publications	9787

At the last Anniversary, the Committee were induced to make a strong appeal in behalf of a more extended circulation of the Word of God among the Jews; and it was announced that they had already engaged to purchase the stereotype plates of an octavo edition of the Hebrew Scriptures, at a cost of *750l.*, exclusive of the labour of correction, which has been undertaken by your Missionary, the Rev. J. C. Reichardt: the plates are now finished; and, having undergone a most careful correction, are ready for immediate use.

The Society now possesses the stereotype plates of two valuable editions of the Hebrew Scriptures; and, consequently, the means of producing, at the simple cost of paper and print, any number of copies which may be required for distribution among the Jews. The Committee cannot but regard this as a most important means put into their hands, to be faithfully and liberally employed. They are quite aware that their friends expect that decisive measures should immediately be taken to supply the pressing demand for the Word of God among the Jews.

Your Committee have not been disappointed in the result of their former appeal. Considerable sums have been raised toward the actual payment of the cost of the stereotype plates; and additional contributions have flowed into the general fund of the Society, for the express purpose of encouraging the circulation of the Scriptures. It may be necessary to explain to many of the Society's friends, that it is important to print off a very large impression of Bibles, of both editions, at once; as they require to remain at least twelve months in sheets before they are bound. The increase in the Society's funds will already justify this, to a considerable extent: but other important claims must not be forgotten; therefore your Committee must look for a further increase of support. Twenty thousand copies of the Hebrew Scriptures—that is, ten thousand copies of each of

Digitized by Google Original from HARVARD UNIVERSITY

the Society's editions—will cost, for paper and print, the sum of 3500*l.*, according to an estimate just laid before them: a less number is utterly inadequate to the frequent demands and prospects of the work among the Jews throughout the world.

The Hebrew New-Testament has now undergone a careful revision; and is actually in print, as far as the end of the Four Gospels. A very considerable expense will be incurred in this important work, now so requisite, in order that the New Testament may be sent out to meet that spirit of earnest inquiry which the diligent perusal of the Old Testament excites.

The Committee will now venture to express their earnest hope that the printing of the Judæo-Polish Translation of the Old-Testament Scriptures may be immediately proceeded with. The importance of it among the Jews in Poland is very great. The translation has been completed for several years, but want of funds prevented the Committee from printing more of it than the Pentateuch and the Prophecy of Isaiah.

The Committee have now enumerated several most important undertakings, which they hope may be speedily carried into effect: these alone will more than absorb the whole of the increase of the funds placed at their disposal, but they feel confident that the work will no longer languish for want of pecuniary means. There still remains a large uncultivated field in the preparation of a Version of the Scriptures in Judæo-Spanish, on which the Committee are ready to enter, as soon as encouragement is afforded them: the Mission at Constantinople affords an opportunity for obtaining a suitable translation, and the Committee have already directed steps to be taken with this view.

Episcopal Chapel.

During the past year, seven Jewish Converts were baptized at the Chapel, and three children; making a total of 246 baptisms from the commencement, of which 85 were adults. The Hebrew Service has been continued regularly every Sunday Afternoon; when prayers have been read in Hebrew usually by the Rev. M. S. Alexander, and a Sermon has been preached in English by the Rev. Dr. M'Caul on subjects selected from the Old Testament. These Services are attended by a respectable and gradually-increasing congregation of Jews and Gentiles. The result has been, on the whole, greatly encouraging. The Hebrew Service forms a strong point of union among the Christian Israelites of the immediate neighbourhood, of whom many attend regularly; and it affords them a course of important instruction, explanatory of the connection of the Old and New Testaments. The attendance of Unconverted Jews is, at present, but small: at the same time, the Service is a point of attraction for Foreign Jews visiting this country; and there can be no doubt that it excites considerable attention, although many are for the present deterred from attending, through fear of their brethren. It has been made the subject of comment in a Jewish Periodical in Germany.

Progress of the "Operative Jewish Converts' Institution."

The Committee must not omit to notice the advantage which has resulted from the labours of the "Operative Jewish Converts' Institution," in immediate contiguity to the Chapel. They consider the position of the Rev. J. C. Reichardt, as resident Superintendant of that Institution, to be one of the most favourable openings which can be presented for the Missionary Work among the Jews in London.

The recent Report of this Institution gives the following statement:—

In the year 1836, fourteen individuals enjoyed the benefits afforded by the Institution; and in 1837 the number was the same, though most of the individuals were different. Of this number, the Committee hope that the great majority have profited both temporally and spiritually. There are only three in whom they have had reason to doubt this; and only one in whom they have been entirely disappointed. Seven have been baptized at the Episcopal Jews' Chapel; and five at other places, as Liverpool and Cheltenham, whither they went to procure a livelihood; and most of them continue steady in the walk and profession of Christianity. Some of them now hold respectable situations, and others are gaining an honest livelihood by their industry.

The following observations refer to the present state of the Institution:—

The Committee would conclude this Report by stating, that there are now nine individuals partaking the benefits of the Institution; most of whom give good promise of adorning the doctrine of God, their Saviour. They were lately examined before the Committee, and specimens of their work exhibited. The Committee were much gratified by the progress which they had made in all those things in which they had been instructed. It is also with much pleasure that the Committee can state, that the Institution is useful, not only to the

Digitized by Google Original from HARVARD UNIVERSITY

inmates, but as a sort of gathering-place for Believers of the House of Israel. On Sunday Afternoon, between the Hebrew and Evening Services at the Chapel, a considerable number of Converts and Inquirers are received by the Superintendant, and thus have an opportunity of kindly and friendly intercourse.

Schools.

The Committee are thankful to be able to report favourably of the state of both the Schools for Hebrew Children, in connection with the Chapel.

Ten Boys have been admitted during the past year, and four have left the school; of whom, one is apprenticed at Liverpool—another is gone back to his parents in Germany, at their own request, they being Converts to Christianity—and two have been taken away from the school by their father.

Two Girls have been admitted during the past year, and four have quitted the School—two for respectable service—one to return with her brother, as mentioned above, to her parents in Germany. The fourth was taken away by her parents.

Proceedings at Liverpool.

The increasing number of Jews resident in Liverpool, and the interesting results which have followed the appointment of the Rev. H. S. Joseph to a church in that town, have led the Society's friends there to urge the necessity of taking measures for carrying on the work there in a more efficient manner: after some correspondence, and a personal visit of the senior Secretary to Liverpool, plans have been adopted.

It was mentioned in the last Report, that Mr. Joseph had commenced a Hebrew Service in his church, with the approbation of the Bishop of Chester. This was, at first, only once a-month. The Committee have, however, requested Mr. Joseph to have a Weekly Service; and, in consideration of this and his diligent labours among his Brethren, they have assigned him a small annual salary, his church being situated in a very poor and populous district, and yielding a very small and insufficient income. Mr. Joseph was ordained Priest by the Bishop of Chester in the beginning of the present year.

He has given an account of 28 Jewish Converts baptized during the last few years at Liverpool; of whom 10 have been admitted to that holy ordinance during the present year. He has from 12 to 20 regular communicants.

The Committee have also established a Depository for Scriptures and Tracts for circulation among the Jews of Liverpool, under the care of Mr. Lazarus, a Christian Israelite; subject to the direction and superintendence of the Secretaries of the Liverpool Auxiliary. These arrangements have been entered into for one year, with a view of ascertaining their probable efficiency.

It is one of the many testimonies increasing around us to the progress of Christianity among the Jews, that the friends of the Jews at Liverpool have felt themselves under the necessity of establishing an Institution for the temporary admission of inquiring and converted Jews.

Four distinct Fields of Labour—among English, German, Polish, and Mediterranean Jews.

The Committee would divide the Missionary Field, at present open to the Society, into FOUR distinct and important parts; differing, in many respects, as to the general aspect of the work, the character of the Jews, and the nature of the qualifications requisite in the Missionary Labourers.

1. The Committee would first mention the MISSION TO THE JEWS IN ENGLAND, as affording a most important field of labour.

Although the number of Jews is small compared to that in other countries, not being estimated to amount to 30,000, of whom about two-thirds reside in London, yet it must be remembered that the transactions of this country in general, and of this metropolis in particular, attract the observation of the world at large; and the efforts made in behalf of the Jews, the works published, the discussions held, and the interest excited here, are also well known and made the topic of conversation among the Jews throughout Europe. The number of Foreign Jews, likewise, who annually visit London, is very considerable; and they carry back the account of our transactions to their respective countries. It is also in London only, that, under the immediate direction of the Committee, and with the valuable assistance which they are able to command, revised editions and translations of the Scriptures can be satisfactorily carried through the press—that Tracts and larger Publications can be prepared—and that preparation can be made, on an extended scale, for carrying

Digitized by Google Original from HARVARD UNIVERSITY

on the Missionary Work with efficiency in any part of the world.

The present arrangement of the Home Mission was the unpremeditated results of a chain of providential circumstances: and the Committee consider, that it has produced a most important influence on the future general prospects of your work among the Jews, and that it has also tended greatly to recommend the labours of the Society to more general and permanent support among Christians. When the Committee consider, that, within the last four or five years, two valuable editions of the Hebrew Scriptures have been carefully revised—that an amended translation of the New Testament into Hebrew has been prepared—that the Scriptural Liturgy of our Church has been translated and published in Hebrew—that an edition of the Syriac New Testament has been printed—that such works as "The Old Paths" have been written, not to mention others, which lay open the real and unscriptural character of Modern Judaism, and meet the Jewish Disputant on his own ground: when the Committee recollect, that the great want of many of these works was, in former years, deeply felt and frequently deplored, and that the efficiency of Missionary Labour has more or less been impaired by the want of them—they cannot but feel thankful to God for the means by which such pressing demands have been supplied; and go on in the confidence that the labours of the Home Mission will still continue, not only to bear testimony to the Jews in England, but also to exert a beneficial influence on the operations of every other Mission.

2. The next grand division of the Missionary Field is the MISSION TO THE GERMAN JEWS. This sphere of labour extends over a large portion of Europe; comprising the whole of Germany, France, Holland, and countries contiguous to them on the north.

The Jews are scattered over this important district; the smaller towns sometimes containing only a few families, while in the large commercial cities the Jewish Population amounts to many thousands. The German Jews are rapidly abandoning their avowed adherence to the Talmud, although submitting unwillingly to its bondage to an extent which they are not ready to allow. They have adopted, to a great extent, the Liberalism of their age and country: they are attempting to form a new literature of their own, and exercise considerable influence through the press: a new mode of worship has been established in some principal cities: scepticism and infidelity prevail to a great extent among them; and it seems to be a grand aim of many of their most distinguished leaders in religion and literature to blot out from the national mind the expectation of a Promised Saviour and Messiah, by a forced and figurative application of those parts of Scripture which foretell His coming and the blessings connected therewith, to the political changes and to the civil and educational measures in which the Jews are more or less involved in most of the countries of Northern Europe. The work of a Missionary among Jews of this class is necessarily peculiar, and the means of access difficult.

In all the various Stations, the seed sown springs up; and, from time to time, during the year, Believers from among the Jews are added to the Church in the ordinance of Baptism.

The Committee have recently made an arrangement, with a view to the concentration of Missionary Effort in this extensive and very important field of labour. They have requested the Rev. W. Ayerst (who has for some years been labouring at Berlin, and in whose Missionary zeal and qualifications, matured by experience, they have great confidence) to spend a great part of the year in visiting the Missionary Stations in France, Germany, and Prussian Poland annually, or at such intervals as the Committee may from time to time direct. They are led to hope that he may thus render most valuable services in the promotion of the work before you; and that he may afford assistance and encouragement to his Brother Missionaries, by co-operation in their work, and mutual conference on their respective plans and engagements. He will be enabled to collect much valuable information respecting the present state of the Jews, as to religion and literature; and to transmit to the Committee, from time to time, the important publications now issuing from the Jewish Press, and which afford an index to the changes taking place in the Jewish Mind; and he will likewise superintend the publications of "The Old Paths," and such other works in German as may hereafter appear desirable. The Committee have included Prussian Poland in his sphere of

Digitized by Google Original from HARVARD UNIVERSITY

duty, as it is so intimately connected with Germany, and within the dominions of that revered monarch, the King of Prussia, under whose kind permission and protection your Missions in Germany are carried on.

3. The MISSION TO THE POLISH JEWS constitutes another important division; which includes the countries constituting the ancient kingdom of Poland, now under the dominion of Russia, Austria, and Prussia.

The Jews here are much more numerous than in the former division, constituting a large and ostensible portion of the population of the country in every town and village. The Polish Jews are, for the most part, devotedly attached to Rabbinical Customs and the study of the Talmud, and shrink from the modern usages of their German Brethren. The Missionary finds easy access among them; and can often declare the truths of the Gospel before large assemblies, provided he goes well supplied with copies of the Word of God. The Mission in the kingdom of Poland, under the Russian Government, is under the general superintendence of the Rev. F. W. Becker; but your Committee have to regret that the work in this important and interesting sphere is too feebly and inefficiently carried on, solely for want of additional Labourers.

4. The MISSION TO THE MEDITERRANEAN JEWS is the last division of the Jewish Missionary Field to which the Committee would refer.

This comprises the Jews residing on the shores of the Mediterranean, whether in Europe, Asia, or Africa. They constitute a distinct class among the Jews; and have for their common vernacular language the Jewish-Spanish, a dialect originally Spanish, but greatly modified by the introduction of Hebrew phrases and idioms. In Palestine, the Hebrew Language, itself, is often used in conversation.

On this important sphere the Society has hitherto entered but very inadequately. The Committee trust that the Jerusalem Church and Mission will, ere long, form the prominent and influential Station among the Jews in this part of the world. Tunis and Constantinople are the only other Stations at present occupied; and that most inadequately, as to numbers. There is here a pressing demand for more Labourers to be sent into the vineyard.

In this most important sphere of labour, journeys have been undertaken, and the Word of Life dispensed to the Jews so far as the limited number of Missionary Labourers permitted.

Increase of an Intelligent Regard to the Jewish Cause.

It is highly satisfactory to the Committee, to know that the decided increase, which your funds exhibit, has been effected, not by any exciting appeal, called forth by a pressing emergency; but under the influence of a deep and growing sense of the Scriptural importance of the claims of the Jewish People, and of a more serious attention to the prophetic declarations of the Word of God respecting them.

While the Jews themselves were regarded with the coldest feelings of indifference and neglect—while the promises of their future restoration were totally passed over, or systematically misapplied—while their share in the present mercies of the Gospel was either denied or at best parsimoniously admitted, there could be no wonder that a Society exclusively devoted to the promotion of their welfare found but a very limited support, or that the real character of its operations and the extent of its success were but little known. Different views are now gradually gaining ground: the interest of the Jewish Nation in the promises of God is more generally acknowledged: their important aspect on the future destinies of the world is more clearly seen: their urgent claims on our sympathy and exertions are more deeply felt; and hence, more frequent inquiry is turned to the plans and operations of our Society. Those, who have learned to take an interest in the objects which it has in view, are easily brought to approve and unite in the means which it employs. They begin to discover that our labours are exerted in a glorious cause; that our expectations, so far from being wild or visionary, are founded on the sure Word of Prophecy; and that our means are such as God has blessed, and will bless. It is thus that the Society has engaged the attention of so many who had previously disregarded its appeals; and, on the same grounds, the Committee venture to anticipate, under the blessing of Almighty God, a still larger accession to the ranks of our supporters.

Encouraging Success of Efforts in behalf of the Jews.

In concluding these statements, the

Digitized by Google Original from HARVARD UNIVERSITY

Committee would seriously remind you, that your responsibilities are vastly increased, and that your work is but in its commencement.

It is true, that, amidst all past discouragements, the Committee can rejoice to see such abundant fruit springing up under their labours. They have in various ways received information of at least Three Thousand Jews added to the Church of Christ; and they hope to obtain more correct and general statements of this kind from the Consistorial Authorities on the Continent, as well as other sources. Though such statements contain a mere register of baptisms, without reference to the individuals, of the majority of whom your Committee know nothing; yet the fact, in itself, is most important. In numberless instances, the individuals are known to your Missionaries and friends as adorning their Christian profession.

At the period when the Society commenced its labours, scarcely more than a solitary individual of the House of Israel could be pointed out, who was engaged in making known the Gospel of Christ, either to his Brethren or to others; but at this time, it can be no exaggeration to say that forty Christian Israelites are so engaged. Of the 47 Missionaries, or Agents, connected with our own Society, 23 are of the House of Israel.

At the Episcopal Chapel, more than 20 communicants are frequently seen at the Lord's Table; and at least 12 at St. Simon's Church, in Liverpool, where Mr. Joseph, himself a convert, occupies an important station. At Warsaw, a similar statement might be made; not to allude to other places, of which your Committee have not such accurate information.

Notwithstanding the feebleness of the means, by God's blessing, great things, far exceeding expectation, have been accomplished. The Missionary Exertions of the Society are only of 16 years' standing; for it was not until the year 1822 that the journeys among the great Jewish Population of Poland, Prussia, and Russia, commenced. Our elder Missionaries can look back to the time when a believing Israelite was a curiosity: they can now behold companies of converts, some more and some less numerous, dotted over the whole Continent of Europe: they can point to Professors at Universities—Pastors of Lutheran and Reformed Congregations — physicians, jurists, mechanics, tradesmen, eminent in the path of life to which God has called them, and adorning the doctrine of their Saviour in all things —and can thank God for this exhibition of His grace and power in the midst of Israel. To His Great Name be the glory and the praise!—The Committee would not boast, nor lead you to a false conclusion. If they entertain one conviction more firmly than another, it is, that the work has only been begun. They have stood for years knocking at gates which seemed barred with brass and adamant: the power of God has now thrown them wide open. The Jews of Europe, of Asia, and Africa, are willing to receive the Bible, and to hear the Word of the Gospel.

Urgent Call for enlarged Exertions.

God's time is come: of that there can be no doubt. The only question, therefore, is, whether the Church of England will obey the call mercifully vouchsafed to her, and occupy the post of honour offered in the Providence of God—whether she will send forth her sons with the Bible in one hand and her Liturgy in the other, *to say unto Israel, Thy God reigneth*—whether she will erect her altars, not in Jerusalem only, but in the regions of Asia, the plains of Poland, and the shores of Africa—whether she will extend the cords of her tabernacle, until she can offer a city of refuge to the Children of Abraham in all the lands of their captivity.

The great work remains to be done. The testimony of God's Word, and of the Gospel of Jesus Christ, must be brought before the whole Nation of the Jews. The great stumbling-blocks must be removed: the way for the people must be prepared: we must let them see what pure Scriptural Christianity is: we must largely supply them with their own Scriptures, that they may see whether our Gospel testimony accords therewith.

In short, the Committee would urge you to remember, that opportunities are continually passing away: the time is short, and the end draws near. God is displeased with the Heathen that are at ease, and that help forward the affliction of His people. It is one great source of encouragement, that the Church of England is growing in the conviction of this truth. The Committee believe, that a sincere Scriptural love for the Jews, and a desire to seek their welfare, will ensure a blessing to the Church which they love: when they thus see the Servants of the Lord beginning to take pleasure in the

Digitized by Google Original from HARVARD UNIVERSITY

stones of Zion and it pitieth them to see her in the dust, they rejoice to recognise an evident token of God's returning mercy to His people—yea, a sure, a most encouraging pledge, that God will arise and have mercy upon Zion.

South Africa.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS IN THE ZOOLAH COUNTRY.

In the preceding Number we gave, from the Journals of the Rev. F. Owen, the report of the circumstances attending his commencement of the Mission among the Zoolahs. From the latter part of his Journal, and from some parts of the communications of his Fellow-labourer, Mr. Wallace Hewetson, we shall now present the painful narrative of the closing of that door, which had appeared to be opened. The contrast between the peaceful Messengers of the Gospel, and the Barbarians among whom they were for a season placed, must constrain every Christian Reader to admire the goodness of God, who has prepared, by the Revelation of His Word, the remedy so greatly needed for all the sins and miseries of our fallen race: and it should impel Missionary Societies, and all connected with them, to press forward with more earnest perseverance, and to pray with more constancy and faith, assured that their labours and supplications *shall not be in vain in the Lord.*

The trials of Missionaries, in attempting to establish the Gospel among a barbarous people, are here so fully displayed, that we occupy the greater part of the present Number with the narrative.

Interview with Dingarn's Counsellors on the Object of the Mission.

Oct. 21, 1837—In the afternoon, I walked down to the town; and sent a messenger to Umthlella, to say that I wanted to speak to him. He sent word, that I was to go and sit in the shade, and he would come to us. Accordingly, having taken my seat under a tree, Umthlella shortly made his appearance; and began to say, he was very glad to see me; but at the same time, I had been very ungenerous, in not having given him any thing, after I had been here so long. I asked him if he had received the cloak I had sent him. He said, he had heard it was come, but he had not seen it; adding, "If it stretches from this tree to that," pointing to a tree about thirty yards off, "I shall think something of it." I told him it was only large enough to cover his body. He then asked divers questions, about its quality, colour, &c.; and at length said, "Now, then, no more of begging; let me hear what you have to say." He then listened attentively, whilst I told him, that I had come, from the other side of the sea, to teach the people God's Word—that this was my only object—and that the Word of God commanded people to be obedient to kings and Indunas—and that it would make people, who heard it, good subjects, good children, and good in every respect. He here interrupted me; and asked me whether God has said that Kings and Indunas ought to learn His Word, as he knew I had begun to teach the children. I said, "Certainly, both small and great;" and that there was once a nation whose king God commanded to have his Word constantly by him, and to read and meditate on it every day. He asked me to tell him what God's Word said. I told him, in a a few words, that it told us, first, that we must all die, but afterward live again; and that we must go either into a place of happiness or of misery; and that it shewed us the way to obtain everlasting happiness. He asked where that place was. I said, "With God, in heaven."

Mapēti, another great Induna, whom Umthlella had sent for, now arrived; to whom Umthlella related the former part of this conversation. I then said, that I had asked the king's permission to teach God's Word to his people, and that he was willing; but said, that I must ask them. Umthlella then said, that as the king had sent me to him, his word was this:—I must go on teaching the children; and when they had learned, I might teach the men. I made him understand, that what I required of the men was, not to learn to read, as the children, but only to hear what I had to say. He repeated, however, what he had said; only adding, that, as Tambooza was sick at home, nothing could be said till he came. I thought it proper not to press the matter at this time.

Digitized by Google Original from HARVARD UNIVERSITY

Umthlella is of slight stature; but, though inferior in rank, took the lead in the conversation. It terminated quite as favourably as I had anticipated. Though the Word of God is for the present bound, I do not feel discouraged; as I strongly hope that in a little time, after prejudices and suspicions have worne away, liberty will be given to preach it. Meanwhile, the people cannot fail to inquire what is the nature of that which they are debarred from hearing; and their minds will be better prepared to listen to it, when the time for its proclamation arrives.

The Heads of the Zoolah Nation.

Umthlella then took pains to inform me, that the heads of the nation were, 1. The king, Dingarn; 2. Māpēti; 3. Umthlella; 4. Tambooza: and that the king could do nothing without them; for whatever the king might appoint, it would not stand without their consent. I told him, I knew this, as the king himself had told me; at which he seemed highly pleased. Māpēti, who for the first time I learned was superior in rank to Umthlella, is the king's own brother; whom he very much resembles in countenance and in person, being very stout: he is heir apparent of the government.

Oct. 22, 1837: *Lord's Day*—Only four children attended in the morning, to whom I gave a short and simple account of our Saviour's Birth. They did not come in the afternoon, owing to rain. English Service, with the Lord's Supper, in the hut; my own family, with my Interpreter, composing our little congregation.

Captain Gardiner's Book on the Zoolah Country, brought to the King.

Oct. 23—Dingarn sent for me, to open a parcel which had been brought to him. It appeared, however, that the parcel was directed to me; as there were several letters of mine in it. There was, besides, Capt. Gardiner's narrative of his journey to this country. I began to be a little frightened, lest Dingarn should open the book, and see his own likeness; and gave it therefore to my Interpreter, telling him not to give it him, unless he asked for it. First, he desired me to tell him the news that was in my letters. It was on this occasion that I first heard of the death of our late gracious Sovereign, which fact I communicated to Dingarn. He then asked to see the great book, referring to Capt. Gardiner's Journal; and wanted to know what it was about. I took it into my hands, carefully keeping the pictures out of his sight; and told him that it was a description Capt. Gardiner had given of his people, from his last visit. He asked me to read it. I read the first page, wherein the author states his design in visiting the Zoolah Country, to gain access for Ministers of the Gospel; and proceeded to tell Dingarn, that now both he and his people were well known in England, though previously they had scarcely been heard of; and that my people felt much interested in his welfare, and had sent me across the sea, to teach him God's Word. I told him, that I was happy in my own country—that I had a comfortable home, and had left it on purpose to teach his people;—but, I said, if I had not men to teach, I might as well have remained where I was;—that I had spoken to his Indunas, but they were not willing that his people should come and be taught; but I looked to him, and to them, to send them by-and-bye. He asked, why should I look to him: had he not done all he could: had he not said that for his part he was willing that his people should learn? I told him, that I knew *he* was favourable to the teaching of God's Word; and I looked to his Indunas to be favourable also, in a little time. Dingarn said, that if his Indunas would consent, he should thank them. I then repeated my opinion, that he himself was favourable to God's Word.—When this conversation was over, Dingarn put forth his hand, to take the book. I gave it to him, and he opened it at the picture of his capital, with which he was much amused. He then turned over the leaves one by one, with his nails, with the utmost care, and examined all the pictures, which highly amused him; his servants also gathering around, and manifesting equal delight. When he had at length arrived at the very last page, he turned to the frontispiece, where he himself is pictured in his ordinary and dancing dresses. He said, that in the latter dresses Capt. Gardiner had just hit him, but he could not be persuaded that the middle picture was at all like him.

Letter from the Dutch Farmers to Dingarn.

In the following passage, Mr. Owen adverts for the first time to the application made by a party deputed from a body of Dutch Boors, who had left the Colony, to the

Digitized by Google Original from HARVARD UNIVERSITY

number of five or six thousand, with the hope of settling in the Zoolah Country.

Oct. 26, 1837—I read a Letter to Dingarn, which he had received from the Dutch Boors who have lately left the Colony, expressing their desire for peace and a good understanding with the Zoolah Nation: to effect which, it was their wish to have, by means of their Chief Head, a personal interview with Dingarn; who would at the same time also arrange with Dingarn the place of their future residence, which is to be in some part of the uninhabited country adjoining the Zoolah territories. The Letter was dated from Port Natal, and signed by the Chief of the Boors. Their party were at present dispersed in various parts of the country. The Letter also stated the cause of their rupture with Umselekaz, Dingarn's great foe, who, by means of the Boors and Zoolahs, is now said to be utterly vanquished.

Dingarn's Eagerness to learn to write and draw.

Oct. 27 — Dingarn sent for me in the morning, to read the Letter from the Boors to Umthlella, who was seated at his feet. Neither of them made any observations on the Letter, in my presence; but Dingarn seemed more than ever to admire the mystery of writing, and, by the action of his fingers, as if holding a pen, intimated his great anxiety to be able to write. As he held the Letter in his hand, gazing at it with astonishment, I offered to explain to him the antiquity of writing; in doing which, I was led to remark, that God had written His Commandments on two tables of stone, which He had given to His people, that they might observe them. I was in hopes that he would ask me what those Commandments were; but he made no reply; and took up his card, which was lying on the ground, and began to read. He had so far practised it by himself, that he was now able to read every word without a mistake; though doubtless, as all other beginners, in a great measure by rote. He then called for some pictures, and wished me to shew him how they were drawn. As, however, I had no pencil by me, I could not satisfy him. He was particularly anxious to know how the eyes and other parts of the human body were delineated.

In the evening, Dingarn sent for me again; and as I guessed his object was, that I might explain to him the art of drawing, I took with me a volume of the Encyclopædia, containing that article; shewing him prints of the eyes, ears, &c. of the human body, which I thought would satisfy him: but he asked if I had drawn them all to-day; and hearing they were not my doing, he wished me to exhibit my proficiency in this art. I shewed him some prints in the Encyclopædia, particularly of the diving-bell, and explained to him its principle and use. With this he was much pleased; and told me to explain it to his women, for we were in the inside of the Isigorthlo. These poor creatures then gathered round; but being as destitute of sense as they are without God, instead of giving me an opportunity of administering to them any sort of intellectual pleasure, they did nothing but gaze on me and my dress; and whilst I was talking, one of them succeeded in capturing a ribband that was tied round my hat. Beyond their beads and ornaments, they seem not to have a thought. Dingarn naturally thought that the bottom of the bell was covered; and asked whether there was a door in it, to enable the workmen to get out. He also inquired whether the water did not come in.

Acceptableness of English Clothing.

Oct. 28—Dingarn sent, to-day, to ask me to send him some English garments, to clothe his people with. He had, no doubt, been informed of the check pinafore which we had given our female servant. I took him half-a-dozen of them; and a few kilts of dingareen, intended as clothing for men. I never saw him more pleased. He thanked me three times; and said they were beautiful, and that his people would love to wear them. I then told him that my boy-servant had refused the kilt from fear (for when I offered it him, he shrunk back, and said that he should be killed if he wore it); but Dingarn said, that now he was to wear it, and not to be afraid. I stayed but a very short time. In order to meet with him, I had to pass through the Isigorthlo, which is divided into numberless compartments, each containing about three huts. These the king's women inhabit; but the king's hut, which is the largest of all, is a compartment by itself. Neatness and cleanliness are observable everywhere.

Progress in Teaching.

The children continue to attend regularly once or twice a-day. To-day, I put the eldest and most forward over the rest, as

Digitized by Google Original from HARVARD UNIVERSITY

Monitor; an office which he sustained to my satisfaction.

Oct. 29, 1837: *Lord's Day*—The children attended in the morning; to whom I explained, as I did last Sunday, the institution of the Sabbath. I then asked them several questions arising out of the hymn which I had been teaching them. In particular, I inquired whether they thought that they were sinners. To which question the eldest boy replied, "We shall be sinners so long as we continue to do wrong." As this answer implied a conviction of sin, it was the more encouraging, as I had not yet *told* them that they were sinners. It was either an inference from my previous instructions, or the genuine response of his own mind. I then asked if they knew what would become of persons who continued to sin. As they gave me no answer, I said that God would cast them into a pit of fire. The boy in question seemed impressed.

Dingarn, not knowing that it was the Lord's Day, sent to have some knives ground. I was glad of this opportunity of exemplifying to him the precept of observing the Lord's Day. Some of his servants also came to offer goats in sale.—Dingarn never sends for me on Sunday, when he recollects the day; though it is my earnest wish, as soon as his ear shall be opened to attend to such a petition, to go regularly on the Sabbath Day into his Isigorthlo, to teach him the Word of God.—English Service in the hut.

Notions concerning Witchcraft.

Oct. 31 — Dingarn sent for me soon after five o'clock; with directions to bring pen, ink, and paper. As soon as I arrived, he commanded one of his servants to make haste and bring all Umselekaz's sheep which had been captured in the war. In the mean time, I asked Dingarn whether the man whom I saw the other day told him his secret. He laughed; and said, "No; not this time: nevertheless, he was a great secret-teller: if any thing was hid, he could tell where it was. If any person, also, had, by witchcraft, caused sickness, this man could *smell* the witch out."—Dingarn, in answer to a question of mine, expressed his faith in the supernatural powers of the man in question; which faith seems to have been confirmed by the following circumstance:—When the army did not return from Umselekaz's country as soon as was expected, Dingarn called this man to him, and asked the reason. He said, that only one regiment had had hard fight; that Umselekaz had been conquered, and put to flight; that the Zoolahs had taken a vast number of cattle, and that the trouble of driving them caused them to be so long on the road.—Dingarn then said, he took particular notice of every thing the man said, and found that it was all true. Having related to me this wonderful story, he asked me, with an air of triumph, what I could say to this. I replied, that if he had asked me the same question, I might have given the same answer; for I should think it very likely that he would overpower Umselekaz: it was very probable that Umselekaz would fly; that the Zoolahs would take a great many cattle; and this would, of course, delay them on their journey homeward. He laughed at my persuasion of the prowess of his arms; but said, the thing that most astonished him was the specification of a particular regiment which had to fight hard. I asked, "If the man was a real secret-teller, why could he not tell secrets always? for it appeared he was at a loss the other day." He said, they often asked the same sort of question, viz. "If they could find out witches, why did they not find them *all* out? Many were still in the country, who were as yet undiscovered." He then told me the way in which the witches went to work. He said, that they went out in the dead of the night, carrying a cat under their arms; that when they got to the house of the person whom they intended to bewitch, they sent this cat, who was a sort of little messenger, into the house; that the cat brought out either a bit of the hair, or a bit of the cloak, or something else belonging to the unhappy victim, which the witch deposited in some secret place under the floor of her house; and that, in consequence, the object of her malice, in due time, became sick. Persons had often been detected, with the cat under their arms, going on this unmerciful errand. There were five animals which the witch employed in her service—the cat, the wolf, the panther, the jackal, and the owl. I asked if the wolf did not eat her up; but he gravely replied, "No: for he follows her as a dog; and at break of day, the witch and the wolf have been seen going about their business." All these lies Dingarn seemed firmly to believe.—I asked him whether a white man could be bewitched; and told him I would defy all the witches in his

Digitized by Google Original from HARVARD UNIVERSITY

kingdom to do me any harm. He said, that they could bewitch me, if they chose; but they did not dare, as I was the king's friend: for the same reason, they did not dare to bewitch any of his great Indunas. I said, I hoped, that now Missionaries were come into his country, there would be an end of witchcraft. He said, "Why, they will not be afraid of you; for they are not even afraid of the smellers-out."

Notices of the Dutch Farmers.

Nov. 3, 1837—Dingarn sent for me in the morning, to write a Letter to Captain Gardiner. Before he told me the subject, he dismissed his Indunas and servants, and we were left alone. The Letter was to request Captain Gardiner to come and advise with the king respecting the territory to be assigned to the Dutch.

The Letter being written, Dingarn, having taken it into his hand, began more than ever to admire the art of writing; and asked, as he had done a thousand times, whether he should ever be able to learn it. On telling him, that if he tried he might, he said, that if the difficulty did overpower him, it should not be for want of trial. He then began to read, and confessed that he had not "thirsted" after his reading so much lately as before; but said, if he thirsted more, he supposed he should make quicker progress. I have still reason to be encouraged in the children, particularly in some of the elder boys. One of these, a lad about fifteen or sixteen years old, who has changed his residence to a neighbouring village, received, on removing, an express command from the king to attend the Station daily. He is a very intelligent and well-behaved youth, and has attended me from the beginning.

Nov. 4 — Intense cold to-day prevented the children from assembling. In the evening, the king sent for me, to read a Letter which he had received from the Dutch. He was seated in his hut, on a chair: his Indunas were also present. On his presenting me with the Letter, I was sorry to find it was written in Dutch, a language I do not understand. Dingarn, however, did not manifest the least sign of disappointment, but requested me to shew him how paper was made. On my observing that I thought the Dutch would be here the day after to-morrow, he asked if the obstacle to their coming to-morrow was Sunday; and asked if I intended to keep Sunday to-morrow. I said, "Yes;" and that I was sure, as it was Sunday, he would not send for me on any common business: but if he would send for me to read to him God's Book, I should be very glad to come. He asked if I meant to read in the same way I had done at Nobamba: and hearing that this was my wish, he said I might come.

Dingarn's hut was very warm; a fire having been kindled in it, the smoke of which had rendered his face doubly black. His house does great honour to native architecture. It is very spacious, lofty, and exquisitely neat; the floor as bright as polished marble; a fire-place very tastily devised; and the roof formed of sticks closely compacted together. It is far superior to the common huts, but the door is as low as any. It is supported by twenty-one pillars or posts, which are covered, from top to bottom, with beads of various colours.

Nov. 5: *Lord's Day* — Dingarn sent early, to say, that, as it was so cold, I had better not come to-day, as they would not be able to attend for the cold. At this I could not be much surprised, as the Natives always feel the cold severely. He added, that I was to come some other Sunday instead. In the afternoon, the Dutch arrived. Dingarn sent for me, to come and see them. Of course, I went. Dingarn asked if I was keeping Worship when he sent for me. I said, "No;" but I had come, as he had sent for me, to shake hands with the Dutch. He then shewed me where they were. I told Dingarn that I hoped next Sunday to come and teach him. He said, "Yes." The Dutch expressed their disappointment that they did not arrive in time for Service. The Deputation consisted of four persons. When I got home, I saw that Dingarn was making an exhibition of his cattle. He has lately been collecting an immense herd of oxen, from distant parts of his country, for no other conceivable motive than to display his wealth to the Dutch. This herd consists of the white-back oxen only, but it was without number.

The children attended to-day. Kukumala, the eldest, professed to have a knowledge of sin. To convince him, I assured him that swearing and lying, the two most common sins, were both forbidden by Jesus Christ. (The usual oath is, "By Dingarn.") He seemed surprised, and told me I had confounded him: whereupon I explained to him how God had noted his sins, and would bring him to judgment, if he did not repent; but he might obtain forgiveness through Jesus Christ.

Digitized by Google Original from HARVARD UNIVERSITY

Display of Military Exercises.

Nov. 6, 1837—Dingarn afforded amusement to the Dutch, by collecting a large body of men, from different parts, to dance. The Governor, Mr. Retief, dined with us. Dingarn told him, that pleasure must take precedence of business. The Indunas, he said, had been asking the king to go once more against Umselekaz, to bring his head; but the king said, that if they had done as they ought, they would have brought it the last time. We were much pleased with the frank and open manners of our guest.

Nov. 7—Dingarn sent for me to witness the festivities in honour of the Dutch. One whole regiment of the young men, who have not a ring on their head, were summoned to exhibit their skill and energy in military exercises. So anxious was the king that I might have the full enjoyment of this sight, that he sent a second messenger to hurry me; and would not allow me to sit, as at other times, but said that I must stand and admire. He was at great pains to assure us all, that this was the *smallest* of all his regiments: nor were ever ears quicker than his, except perhaps those of his Indunas, when I gave the very slightest intimation that I wanted to be informed concerning any part of the solemnity. The first act was a representation of the manner in which the Zoolahs commence a battle. The regiment divided into companies—each soldier having a stick in each hand; or, in lieu of a stick, the horn or some bone of a beast; for very few had their shields, and no one his spear—with a sort of double quick march, and performed various evolutions; exciting themselves to the supposed combat by some note of their voice, which could not be called a song, and by raising their sticks aloft in the air. Very soon, though it was not warm, the sweat ran down their bodies. On a sudden, they gave a whistle; and forming into one large company, they rushed furiously, as if to a charge down the open area of the town, whistling as they ran. Some who had shields, after this first essay, leaping aloft and kicking their shields, cried out, "We are as hard as stones: nothing shall hurt us!" Presently the military divided into two parts; and each dancing round the area on opposite quarters, they at last came within twenty yards of each other, when they made a tremendous rush, as if engaging each other in close conflict. The Zoolahs do not throw their spears as other tribes do, but come to close quarters. —After the sham-fight had continued for some minutes, one party gave a particular sort of cry, which is usual after they have gained a victory. After this, they formed a large semicircle, in which they stood very thick and deep, their numbers beyond count; and began to sing and dance, the king himself sometimes setting the tune. Dingarn was clothed with a splendid robe of various colours—black, white, and red—in broad stripes from the top to the bottom. When the review was over, another party of men began to assemble; and fearing I might be still detained some hours under the almost vertical sun, which was now very hot, I pleaded for my dismission.

The following days were occasionally occupied in matters relating to the requests of the Dutch Boors to obtain a settlement in the neighbouring country. Mr. Owen then proceeds in the description of various

Difficulties in regard to the Lord's Day.

Nov. 12: *Lord's Day*—Dingarn sent a boy with his telescope, for my Interpreter to mend. I desired him to return it, saying it was Sunday; and also, that I was coming, by the king's desire, to read to him God's Book. We were directed to wait outside of the Isigorthlo. A man stood near us, shouting, or rather brawling, with great vehemence for many minutes, though no one was near but ourselves. When he had finished, he came to us; and I asked to whom he was speaking. He said, "To the king"; that he was praising his shield, because he had given him one.—I have sometimes heard the king's praises sounded forth in this manner in the dead of night, to the disturbance of my repose. The voice of the praiser has reached the Station, a distance of more than a mile.—Presently, notice was given to the king that a buffalo was in sight. This at once defeated my expectation of preaching to him the Word of God. The men were immediately ordered forthwith, with their dogs and spears, to hunt. Dingarn himself ran about with his telescope, to get a sight of the animal; and one of his servants brought out a gun, with which my Interpreter was asked to go and shoot it. He properly replied, "It is Sunday." Though at the distance of half-a-mile, or more, Dingarn asked him if he could not shoot it from the place where he stood. The king then climbed up to the top of a hut; from whence, with

Digitized by Google Original from HARVARD UNIVERSITY

his glass, he kept the animal and huntsmen in sight: and, just as we were going, he sent another message, with a hornful of powder, to go and shoot it, as it was now under a bank. But my Interpreter still refused, saying, that we feared the Chief in the Sky. We left word, that we were going now to keep Sunday at home; and that if he wished me to keep Sunday with him, he might send for me. Subsequently, he sent a messenger to tell us that the buffalo was killed.

Discussions with the Scholars on Swearing.

Nov. 16, 1837—I had a long argument with the boys this morning, on the subject of swearing; and never did children more pertinaciously adhere to their point: not that they argued for the lawfulness of swearing, but they maintained the utter impossibility of breaking it off. In the course of their instruction, the frequent repetition of the word "Dingarn," "Dingarn," "Dingarn," intimated to me that they were swearing. When, therefore, my Interpreter came, I told them that I must never hear them swear again; as Jesus Christ had said we were to *swear not at all*. They asked, "Are we not to swear when we are at home? How are we to confirm our words, without an oath? Who will believe us? We shall be beaten all day, if we do not swear: we were 'created' unto this practice: our fathers swore before us: the king himself swears: he swears by Charka: and Charka used to swear by the Chief who was before him. If the king were even to tell us not to swear, we could not help swearing, for we have no command over our mouths. What will God do to us, if we swear? Will He kill us? If He does, we cannot help it, for we cannot but swear. Would you draw us away from our king—for it is by him we swear." Such was the style of argument which my refractory pupils most energetically indulged in; though they confessed they were not pleading in favour of the practice, but only shewing me how it was they could not leave it off. They said I was not 'created' to it, but they were. I spoke to them on the efficacy of truth; how, if they always spoke the truth, they would be believed, though they did not swear; that lying and swearing always went together; that they must therefore only say Yes or No; that they must not mind being beaten by man, but should rather fear punishment from God; that they were to tell their parents and friends all I had said, and that I myself should tell the king. I told them that Jesus Christ would give them power to leave off swearing, if they asked it of Him;—that they were to obey their king in all things; but they were not to swear, because God had forbidden them.—They said they would try not to swear, but never expected to succeed. The chief speaker, Gushlupeka, was an interesting boy about fourteen years of age, and servant to Māpēti, the king's brother. Gangitoli, my own servant, a sharp lad about eleven years old, snapped his fingers, and suited the action to the word, with all the eloquence of a native orator. The debate, as it shewed the vivacity, energy, freedom, and ingenuousness of the boys, so it is a sort of anticipation of the character of the discussions which I may hereafter have to hold with men.

Observance of the Lord's Day.

Nov. 19: *Lord's Day*—Having erected a high pole yesterday, near the Station, at sun-rise this morning I hoisted a white flag, to give notice that it was Sunday: but the wind blew so strong and cold from the south, that I did not think it advisable to go down to the king, to ask permission to preach to him, as I intended. Shortly before our usual Service in the hut, Dingarn sent a message, to say, that some said it was Sunday, and some it was not; that he had not seen me for a long time (since Wednesday); and that he should be glad to see me to-day, if I pleased. Accordingly, after Service, I went down, hoping I might have an opportunity of reading to him the Blessed Word of God; but though I took my Bible on purpose, no opportunity presented itself of reading to him. He asked me if I had been keeping Sunday: and on my telling him that I purposed keeping it again in the afternoon, he laughed at what he seemed to think such a profusion of Worship.

Commencement of Scripture Translations into Zoolah.

Nov. 20—Commenced this morning, with the aid of my Hebrew Lexicon &c., turning Psalm xix. into Zoolah. In the evening, commenced the translation, from the Greek Testament, of the Gospel of St. John. These exercises will, I trust, contribute to my improvement in the language, and will accustom me to the important work of translation; at the same

Digitized by Google Original from HARVARD UNIVERSITY

time that they bring me to a closer acquaintance with the sacred volume itself. I record this humble commencement of my labours in this branch: notwithstanding, I am fully aware that not only every sentence, but perhaps every word of my new exercise, will hereafter not bear criticism.

Painful Discovery of Dingarn's Enmity against the Gospel.

"*Nov.* 26, 1837: *Lord's Day*—The most memorable, at the same time most painful day, since the commencement of the Mission. About eight o'clock, when I was preparing to go down to the town, in order to preach the Word of God (as I hoped) before the king, he sent a messenger, to tell me—"that he was much displeased; that he expected the Teachers would instruct him in all things; however, they chose to select certain things which they would teach him, but would not instruct him in that which he most wanted to know—alluding to fire-arms: therefore I might indeed come down this once, and preach God's words in the town, but this should be the last time: the children might come to me on Sundays, but this was all he would grant." I thought this message strange; but made no reply to it, as I was myself ready to wait on the king. Dr. Wilson accompanied me. —When we arrived, he was sitting, as usual, in the open area, outside the fence of his Isigorthlo; a number of his servants sitting by him on the ground; and the rest of the men of the town at some distance, ready to commence their breakfast, consisting of bowls of native beer, which the women bring every morning, from a great distance. It was the first time I had seen the men partake of the beer; though I had constantly met the women carrying it on their heads; who, as they proceed one after another through the town to the Isigorthlo, where it is deposited, make a practice of singing. Instead of the Christian practice of giving thanks to the Father of all Mercies before meals, these men praise their king for his bounty, shaking their fingers in the air, making a hissing noise with their teeth, and shouting out, "Bayet!" Our Father! — Dingarn having in vain endeavoured to extract from my Interpreter what my sentiments were on his message this morning, called me to him, and told me he was very sore. The White People, he said, were not one with him. They granted him some things, but other things they withheld: yet he was ready to do all the White People asked him. First, one Teacher asked to instruct his people; then another; and he granted all: yet he could not have his wants supplied in return. He said, moreover, that I was like the rest; that was one with the White People: for when he asked me only to lend him a bullet-mould, I refused: this shewed that I was like them. I told him, that I was ready to do him every service in my power, consistently with my duty to my God, my king, and my country. He said it was no use for me to twist myself out of the charge that he brought against the White People; for it was evident that I opposed his having fire-arms, as much as they did. I told him, I did not mean to twist myself out of this charge;—that I desired his good, chiefly the good of his soul, which I had come in the first place to promote; and that I was ready to teach him any thing else besides God's Word, consistently with my duty to my country. He said, it was in vain for me to shelter myself under the pretence that I desired his good, because I did not lend him the bullet-mould. He repeated over and over again the substance of what he had said; addressing himself to his servants, all of whom acknowledged it: and then he said he would tell me plainly that he was offended. When I asked if he was offended at *me*, he told me not to ask that question; I must infer it, from what he had said.

At length, I told him it was Sunday; whereupon he bade me address his people, and teach them the Word of God. At the same time, he sent Masipulu, his head-servant, to tell the Indunas that they were all to be quiet, and listen attentively to me. A dead pause immediately ensued. I went forward, feeling in my heart that I was called to testify Christ publicly, in this place, for the last and the only time. Having advanced within a convenient distance from the men, the king sitting a good way behind, I commenced by telling them that they all knew that there was a Great Chief above the sky. Dingarn now sent a message to us, to tell us to speak up, as we did at Nobamba. Raising our voices, I proceeded to say—that this King was greater than all kings, greater than my king, greater than their king; that they ought to fear their parents; they ought to fear their king; but much more ought they to fear the Great God: they ought

Digitized by Google Original from HARVARD UNIVERSITY

to do what their parents bade them, what their king bade them, and also what God bade them. We have none of us, however, done what God has told us to do: we are all sinners before Him; He is displeased at us: each of us has a soul that must live for ever, when the body is dead; but that our souls, by reason of sin, are filthy; and that they must be washed.—Until this moment the greatest stillness and attention prevailed; but now the contradiction began; and such a cavilling and stormy audience never did I before address. It is impossible to give an adequate idea of the dispute, which lasted for nearly two hours: one cavil succeeded another, or was repeated ten times; whilst no reply was made to my answers. The Indunas and the king were the chief objectors: the latter, sitting at some distance behind, and speaking low, his servant, Masipulu, shouted out to my Interpreter all his remarks. First, I had to turn to the Indunas, then to the king, as they successively opposed me. When I had begun to speak of the need of spiritual washing in order to introduce the Gospel, the subject was treated with scorn. One asked, if we were to be washed in the river. I said, "Not with water, but with blood."—"Whose blood," was the natural reply. "The blood," I answered, "of the Son of God, who was Jesus Christ."—"Where is He?" they asked. "In heaven," I said; "but once He came down to earth, and"—"Whom did He leave behind, to wash us?" "He washes us himself, with His own blood. It is not our bodies that He washes, but our souls. He washes all who come to him by faith."—"Away! it is all a lie!"—I persisted in crying, "that Jesus Christ shed His blood; and if they believed in Him, that He came down from heaven, that He died for them, their souls would be saved."—They asked me how this person was killed; and who killed him. I said, "Wicked men nailed him to a tree."—Dingarn then asked, if it was God that died. I said, "The Son of God."—"Did not God die?" he asked. I said, "God cannot die."—"If God does not die," he replied, "why has He said that people must die?" I told him, "it was because all people were sinners, and death was the punishment of sin; but He would raise us all again from the grave."—This gave rise to innumerable cavils. They wanted me to tell them the day and the hour when we should rise again; who would be witnesses of the Resurrection; who would be alive at that day. They said, if any generation had been seen to rise from their graves, they would believe. I told them that Jesus Christ rose again, the third day; and that He was seen by His twelve servants, and afterwards by 500 persons at once; and that His servants raised a great many other people.—Dingarn asked me how many days Jesus Christ had been dead. "If only three days," said he, "it is very likely that he was not dead in reality, but only supposed to be so." I said, that "when He was on the tree, a soldier pierced his side, from which came forth blood; and that blood," I said, "if believed in, washes away sin."—After a great deal more combat, they told me I need not speak any thing more about the Resurrection, for they would not believe it. They had no objection to God's Word, but they did not believe in the Resurrection.—Previous to this, however, I asked them, "Why should it be thought a thing incredible with you that God should raise the dead? Could not He, who formed us at first, bring us into being again?" At length, they told me "to say no more about the dead;—leave them where they are;—go to the sick, and keep them from dying, for this is easier than to raise the dead."—It is impossible to relate all that I said, and all that they said. Whether all this contradiction was designed or not, I cannot tell. Dingarn at length told me, that the sun was hot, and that I must tell him when I had done. I said, I had only one question to ask: "Did they not believe that the spirits of their ancestors survived their bodies?" He said, "All they believed about them was this, that when a person was sick, the doctor was consulted, who sometimes said that the spirit of the sick man's father had caused the sickness; whereupon he advised the sick man to appease his father's spirit with a bullock; and after this, he sometimes got better." I said, "It would be much wiser for the sick man to pray to God that his sins might be forgiven."—Notwithstanding the contradiction, I felt encouraged to think that God had enabled me to bring the Truth before them: and though they did not understand it, and would not believe, yet they could not avoid remembering—perhaps for ever—that it was by blood sin was to be cleansed; and that He who shed this blood was now in heaven, and ready to wash all who believed in Him. This doctrine, indeed, now appeared to

Digitized by Google Original from HARVARD UNIVERSITY

be foolishness to them; and, as such, utterly rejected; but I was encouraged to hope that the Spirit Himself would hereafter unfold it to them, shewing them its true import and necessity. It might, I hoped, be a foundation on which to build at a future time; and doubtless they would remember more than if my discourse had proceeded in a natural strain. I many times broke away from their cavillings; and exhorted them to believe, instead of objecting. The king once asked, if all men would go to heaven. I told them plainly, "If you believe the words which I now speak, you will go to heaven; but if you believe them not, you will all go to hell." They wanted me to give a proof that Christ was now in heaven; as, who had seen him there — what the persons, who took him up into heaven, said when they came back again. Umthlella remarked, that if he saw a bird fly ever so high in the air, and he looked at it stedfastly, it always came down again. I told them He went up by His own power, in the sight of his Disciples; and that He would surely come again, when every eye should see him.

English Service in the afternoon, in the hut.—In the evening, I had a conversation with Shlay-kay-la, the king's servant, who ordinarily comes on messages to me. He seemed to have a clearer notion of some points of Religion than any Zoolah I have met with, having been accustomed to hear Mr. Champion at Ginani. He knew that he had a soul, which after death would go up to God, who was the Great Chief of all; and would be his subject. He felt, when he did wrong, he sinned against God; and he had heard of Jesus Christ. He said he loved God exceedingly, and he loved me too; and therefore it was that he now asked me for a cloak; though he confessed this was not so necessary for him as the forgiveness of his sins, and he did not mean to turn the discourse away from God. Such were his answers or remarks to my questions. I told him he ought not to deceive himself by fancying he loved God, since he was a sinner, and God was displeased with him; but he should seek His favour, confessing his sins. He granted, he said, all this, dwelling particularly on the importance of confessing his sins; and said, of his own accord, he would think of this when he was alone. I told him he must not suppose that his confessing his sins was of itself capable of procuring his forgiveness. The true ground of his hope was, that he had a friend in heaven—Jesus Christ—who would take his part before God. He granted this, and thanked me for it. I told him he must not only thank me for telling him this truth, but, above all, thank Jesus Christ, who died and now lives for him.

The Conclusions of Faith and Hope.

On the whole, however discouraging the day was, before I closed my eyes in sleep, I felt, by the grace of God, more disposed to remain at this place than ever. I realized the Almighty power of Divine Grace, which is able to introduce the kingdom of the Redeemer, notwithstanding all the contempt and opposition of the Rulers. The despotic Dingarn himself, who has so much controul over his subjects, and holds them fast in bonds of the most servile obedience, cannot hinder them from embracing the Truth, if God will;—and the cause is His. Though I despair of being able for a long time to minister public instruction to the people, yet I conceived that the indirect methods of conveying truth by private conversation with the Natives are various; and I felt strongly disposed to seek and avail myself of opportunities for this purpose, waiting still to see the salvation of the Lord, and in what an unexpected way He will accomplish the purposes of His grace.

Servile Fear of Superiors in the Natives.

Nov. 27, 1837—Dingarn sent for me in the morning, to read a Letter which he had received from Captain Gardiner. What was my joy at finding Letters from England! No one can conceive the pleasure which the sight of the handwriting of my friends, and the seal of the Society, afforded me, but those who have been eleven months, either on the wide sea or in a foreign land, without once hearing of or from those most dear to them; but now Letters poured in upon me in abundance. I was detained some time explaining the nature and use of some presents sent for Dingarn by a friend at Sheffield; after which, I had occasion to visit, with Dr. Wilson, Umthlella, the Induna. I had hoped to have an opportunity, when with Umthlella, to refer to the controversy yesterday, and thus to introduce religious conversation; but when I arrived, he and many others about him, who were standing without the enclosure of his huts, abruptly asked me what was the use of giving all that

Digitized by Google Original from HARVARD UNIVERSITY

'ingoobu' to the children—alluding to the kilts of dingareen with which I have clothed the boys. Dr. Wilson then introduced the much-wished-for conversation, by saying, that all the words which I said yesterday were true. They all shrunk back, and said, "We will say nothing on this subject, except before the king." This seemed to take away the remaining hope which I had, arising from private conversation. It may not be from any express order from the king that they so positively refused to open their mouths to speak of their Maker; but they are so afraid of doing wrong, or of displeasing Dingarn, that they dare not venture on any new course without his express permission. This servile fear pervades all classes, and operates in matters unconnected with Religion. For instance: I had some Indian-corn which I wanted to be ground, but no one dared to grind it on my premises, even though it was a gift from the king. The persons whom we asked to do us this service must needs take it to their own village. Then, they could not perform the operation without sending to the Induna, who was a long way off in the mountain; and when he was not at home to give his advice and consent, they returned the corn unground. This is a little thing; but it shews the spirit of the people: and this fear of doing amiss will, it is probable, operate disadvantageously in things of greater importance. The man whom the king appointed to milk our cows being on the premises one night, at the time of our Evening Worship, I called him in; but immediately recollecting himself. he said that he was afraid; for though the king had told him to milk for us, he had not told him to come into the house. He therefore sat outside. Some young women whom we had procured last week from the Isigorthlo—servants of some of the women there—to grind our corn, came in one morning, at my desire, to prayers. The next morning, however, when I sent for them to come in, they all scampered off in haste, expecting that I should use force; and, on their return, they said, that they should be beaten by their mistresses, who had ordered them not to come in.

Visit to the American Station at the Umthlatoosi.

Nov. 28, 1837—Having determined to accompany Dr. Wilson to his Station, for the sake of that Christian intercourse and advice which are almost necessary in a country like this, I yesterday procured a guide from the king, who, notwithstanding what had passed, readily furnished me with one; and this morning, about ten o'clock, we set off on horseback for the Umthlatoosi, where Dr. Wilson and his coadjutor, Mr. Venables, have located themselves—a distance from the capital of about fifty miles. We had scarcely got out of sight of my residence, when rain compelled us to put up at a small miserable-looking village, the last with which we should meet for many miles. We were accommodated with a hut, which was supported by only one prop. Our host, more out of kindness, I believe, to himself, than to us, lighted a fire; to avoid the smoke of which, I was obliged to lay my head on the floor. We were detained here all day, and had several visitors, to whom we endeavoured to speak a few words in their own tongue. At night, I spread my cloak on a mat, which served me for my bed, and slept soundly.

Nov. 29—We rode forward to the next village. Though the season is so far advanced, yet so cold was the wind, that I felt the comfort of a cloak. We dismounted, and sat on the ground on the outside of the fence, where a group of Natives surrounded us, bringing us a bowl of sour milk. While we were drinking, Dr. Wilson spoke a few words to them, in their own tongue, on the Creation. They were exceedingly interested, and eagerly endeavoured to catch his meaning. One man having understood the words, repeated them more fluently to the audience. After this *day of small things*, we proceeded on our journey, and slept at a village seventeen miles distant from our friend's home.

Nov. 30—We arrived at the American Missionary Station, on the banks of the Umthlatoosi, about noon. Mr. Venables was not at home on our arrival at the Station, having gone to procure wood for the erection of a Schoolroom. They have built two small reed-houses, are conveniently situated near excellent water, and possess facilities for the irrigation of an extensive garden. They are within sight and walking distance of a great many villages. The nearest military town, Shlangazwa, is about five or six miles distant: we passed it on the road.

Dec. 1—We ascended a mountain, covered with mimosa, commanding, on one

Digitized by Google Original from HARVARD UNIVERSITY

side, a fine view of the valley of the Umthlatoosi, and, on the other, the mouth of the river, distant about ten miles; and which is supposed, by some who have examined it, to contain a better harbour for shipping than Port Natal itself. The spacious prospect of African scenery on all sides of me, gave rise to many reflections on the scene of labour which I have chosen, as I tremblingly hope, for life. I felt as if, for the first time, I was now in Africa. Mr. Venables returned home to-day. In the afternoon, the male portion of the Natives about the house, who, I had observed, yesterday and this morning, came from curiosity, suddenly withdrew, and no one dared to approach the premises. The reason was, that the king had sent a servant-girl to Mrs. Venables, at her request, who is in some way or other connected with the "great house." To approach this young woman, or to pass her, without special command, is death. Hence were the male Natives—for the exclusion only applies to them—driven at once from the Station. Other marks of distinction were also heaped upon her. She was not allowed to have her food from any of the meaner villages; but it was brought to her from the military town, six miles distant, by an appointed servant, who sat at a respectful distance from her.

Dec. 2, 1837 — I walked, with Mr. Venables, to Shlangazwa, to see the Induna of that town. We spent some time in his hut. Like all the other great people in the country, he was an arrant beggar. After some preliminary conversation, I asked who made the mountains, the sun, &c. The reply given was, "They came of themselves;" but being shewn the absurdity of this, they said that we could tell them.

Dec. 3: *Lord's Day*—A smaller congregation than usual assembled early in front of the house. About thirty adults took their seats on the ground, four of whom were men. These had been expressly ordered by the servant to come, as they lived at the nearest village. No other man dared, for fear of his life, to attend the Service. After singing a hymn composed by the Caffre Missionaries, but altered to suit the Zoolah dialect, Dr. Wilson offered a short extempore prayer in Zoolah. He then catechized his congregation on what they had been taught on previous Lord's Days, from the beginning of Genesis, through which book, in connexion with the New Testament, they are proceeding in order. Proceeding in the catechetical way, he came, presently, to the two grand points of faith —the wrath of God against sin, and His favour through Christ. His method appeared to me to be admirably suited to his audience, whose attention was kept up from beginning to end. Notwithstanding that one old woman, who answered for the rest, replied satisfactorily to his questions of fact, which shewed attention and comprehension of historical matters, yet the human heart here, as everywhere else, evinced its ignorance, deceitfulness, and self-righteousness. The above old woman said that their hearts were white, because they came to hear God's Word; while others said that they were without sin, and that they loved God. This catechetical discourse was given by an Interpreter. After singing another hymn, the assembly dispersed. In the afternoon, we visited three villages, and discoursed with the Natives on Religion. The same spirit, the same ignorance of their own heart, prevailed among them. They declared, that, if they now came to the Station, the king would put them to death. The day was closed with social prayer.

Dec. 4—I set off, about nine o'clock, on my return home. I rode as far as Shlangazwa; after which I determined to walk, for the sake of freer intercourse with the Natives, and enjoying the country. My guide went before with my horses. Arriving at a village, I sat down under a tree. The Natives gathered about me, whom I first asked for some milk. The production of a few beads made them instantly run off for that refreshment, which, just before, they had said they had not got. When I spoke to them of God and the Creation, and such other subjects as I could find words for, they repeated after me every sentence. On arriving at another village, I sat down to rest under a tree, not thinking that I should be discovered; but presently, it becoming known that a white man was there, the whole village, men, women, and children, came around me, and, as I did not speak, sat still. I then spoke stammeringly to them, as to the former assembly. I pursued my journey on foot till about four o'clock, when I halted at a village, where I was very civilly received. Though it was very hot, my host was so

Digitized by Google Original from HARVARD UNIVERSITY

pressing, that I crawled into my hut, which was immediately crowded with visitors. What light and air might still enter by the door was stopped by women and children, who sat on the outside. As they were silent, I began to speak to them, as well as I could, on religious topics: they seemed pleased at my efforts, and repeated my words. I soon gained the heart of my host, by paying him, in beads, for his milk, as soon as I received it; and by holding out to him the hope that, in the morning, I would pay him some more for his house. Before he retired, I made my first effort to pray extempore, in the native language, with my host: perhaps my prayer did not consist of more than three or four short sentences; but it is singular, that though he had probably never heard a prayer before in his life, he responded to my petitions with great propriety.

Dec. 5, 1837—Being fatigued by yesterday's walk, and having a long day's journey before me, I hastened to reach home, on horseback, before dark. I arrived at dusk; and not only had the happiness of finding all well, but of receiving other Letters from England, besides Missionary Records, Papers, &c. During my absence, another of the king's women has been put to death. She ran away, about two years ago, in order to get married: this was her crime.

Mr. Retief's (Dutch Farmer) Religious Advice to Dingarn.

Dec. 7—Dingarn sent early for me, to read some Letters which he had received from Mr. Retief. One of these contained some excellent reflections and advice on the conduct of wicked kings. In allusion to the ruin of the Chief Umselekaz, the common enemy of the Boors and Dingarn, Mr. Retief observed, that his punishment had been brought upon him by the righteous providence of God, because he had not kept God's Word, but had made war when he ought not. He referred him to the Missionaries, to tell him what God had said in His Word respecting kings who did not favour or obey His Word. Dingarn here said, "Let's finish this first" —meaning, Read all the Letters—"and then I will ask you questions. His attention was certainly awakened at the religious part of the Letter; but the *convenient season*, for consulting me on the important subject, did not arrive.

Barbarous Customs of the Zoolahs.

Dec. 10: *Lord's Day*—Just as we were commencing our usual English Service this morning, another execution took place on the hill opposite our hut. We, however, did not witness it; but my Interpreter, happening to go out, beheld the scene. The bodies of the unhappy persons thus slain are left to be devoured by the birds by day, and the wild beasts by night. The Zoolahs have no term for "bury." When a Chief is buried, as the "Great Chief," whose grave, covered with boughs of trees, is immediately in front of the town, he is said, as in other cases, to be "thrown away." We have, from the beginning, determined to build a permanent habitation somewhere out of sight of the above-mentioned Golgotha. In the afternoon, having given some religious instruction to the boys, I accompanied my Interpreter to two neighbouring villages, with a view of making acquaintance with the Natives, and of talking to them on religious subjects, if an opportunity were given. At one of them, we inquired about a young man for whose safety we have had a great deal of concern. About sixty of the king's women came one morning with thatch for our hut. It is death for any male to come near them, or to pass them on the road. The young man who used to bring my milk, and with whom I had a long and interesting conversation, as related Oct. 21 —see page 419—happened to be in the tent at the time; and not being able to get out without being seen, retired, through fear, to the back of the tent; where, however, he was discovered by the women, and, soon after their departure, by one of the king's servants, who came on some message, and, seeing him, asked him what he was doing there while the king's women were present. We saw him the following morning, and then missed him: the result of our inquiries from time to time, is, that he has gone from home. I have since ascertained that he is safe.

Dingarn's Ridicule of the Care of the Soul.

Dec. 13—Dingarn sent in the evening, to inform me, that a white man who resides in the country, and is now at a wood about twenty-five miles distant, was very ill. I know the man well: he has brought himself into some very great difficulties; and the state of his soul is yet more calamitous than his outward circumstances. I told the messenger, that I should go and see him to-morrow, and

Digitized by Google Original from HARVARD UNIVERSITY

take some medicine with me. Dingarn sent word again, that he was going to send some of his physic, and that that must be tried first. I, however, determined to go; but, not to give offence, went down to Dingarn, to tell him of my principal reason for going—that I might speak to him about his soul, as he might die. It was now night; and the king was at his food. The messenger told us not to cough, as the king was eating; it not being allowed either to spit or cough at such seasons. We were admitted into his hut, which was lighted by a solitary tallow candle, which had not been snuffed, and cast a dungeon-like hue on the spacious apartment of the Great Chief, around which some of his women were seated. One of them was giving him his food, as he reclined on his mat. He asked me what I had come for. I told him, that I was very sorry to hear of the illness of the white man; and that, as he might die, I wished to go and speak to him before he died; and begged that I might accompany the man who was going with the physic. The king said, that he would not die, for his physic would cure him: he had once cured a white man at Congella. On my assuring him that it was impossible for him to save any man's life by his medicine, without the blessing of God—that our lives are in His hand—and that He saves and destroys whom He will—he said, "Unamanga," You lie. His women also said that I lied, and my Interpreter too. I told them, that in their hearts they did not believe so. I then informed Dingarn what my principal object was in wanting to speak to the white man—to shew him how his soul might be saved. I said, in illustration, that a man came to inform me, the other day, that one of my oxen was dying, yet I did not go to see it; but now, as man had a soul which was to live for ever, it was my duty to go and see him. Dingarn ridiculed the idea of saving the soul; and even made light of the Name of God, which he went so far as to laugh at. At length, he told me that the man would set off with the physic before daylight. I said, that I should follow the track of my waggon, with which my Interpreter had just gone to the same wood for poles.

Wildness of Dingarn's Women.

My Interpreter, this evening, was an English Boy, now in my service, who has been bred among the Natives, and knows the language as his own tongue.—In the mean time, the rest of the king's women came in, and all immediately commenced a song. Their noise was almost stunning: I have sometimes heard it at the Station, when I have not been able to conceive whence it proceeded. The king would not allow me to depart till all was over. He himself called for every new song; and joined them in the action of their arms, which was extremely vehement. At length, they all rose from their seats, or rather moved on their knees from their original positions, as in a phrensy, and surrounded me, pointing with their fingers. As this is the only sort of exercise which they have, it doubtless has its use, however uncongenial to European taste. The women never stand or walk in the hut when the king is present: they always crawl on their knees.

In the course of his narrative, Mr. Owen proceeds to relate how circumstances gradually brought forward that fearful storm, which issued in the total dispersion of all the labours both of English and American Missionaries.

Commencement of Troubles in the Mission.

Dec. 14, 1837—At sunrise, Dingarn sent for me, to write a Letter to Capt. Gardiner. The purport of it was altogether new. It was to inform him, that Isiguabana, the Induna of Congella, the second capital, had deserted, but under a false impression. He imagined that the king had sent an army to apprehend him; but the persons whom he saw were only witches, stealing out in the night. He, Dingarn, wished Capt. Gardiner to inform Isiguabana, that he had no intention of apprehending him. Subsequently, however, Dingarn said that the Letter should not go; his messengers should speak with their mouths. William, my Interpreter, heard the king tell the messengers to be sure not to tell Isiguabana that he was angry; but to say, that he himself should have run away, if he had been similarly situated. At night, two messengers arrived from Capt. Gardiner, who brought us very painful and perplexing tidings. He had sent them to inform us of some secret machinations of Dingarn, that had just been brought to light; and in which the safety of ourselves, the American Missionaries, and of all the White People, was concerned. Under these circumstances, Capt. Gardiner wrote instantly to the

Digitized by Google Original from HARVARD UNIVERSITY

American Missionaries, and to me, offering his own Settlement as an asylum to all, if we should think it prudent to leave the Zoolah Country for a time. Upon a due consideration of circumstances, we deemed it most prudent quietly to remain, trusting in our Heavenly Protector, and patiently awaiting the result. I am not without fears for our safety; but desire to have my soul in readiness for death. These are the dangers that friends in England anticipated: they are now in some measure realized; yet do I not regret my undertaking, but pray that my faith may be strengthened; that as our days, so may our strength be.

Dec. 19, 1837—During the last few days nothing has transpired: at least, we have received no intelligence of any sort, from any quarter. We have observed that the Unkunkinglove Regiment is collecting, in order to celebrate the Feast of First-fruits, at the end of the present moon; and the town is now becoming full of men.

After weighing the possibility of a rupture with Port Natal, and the influence which this might have on our own safety, prudence seemed to dictate, under the divine guidance, that we should avoid the storm, by leaving the Zoolah Country for a time, and going to Capt. Gardiner's Settlement; which, whatever attack was meditated on Port Natal, we hoped might be preserved. The plan suggested to us was, that we should leave most of our stores, furniture, &c., behind us; and that we should undertake the journey with Dingarn's knowledge. In the event of peace, we should return as soon as convenient. This plan, however, could not be put into execution till the return of my Interpreter, who is the only person that can drive a waggon; and there is no other mode of conveyance for a family in this country. On account of the leanness of our oxen, through want of grass, and the want of another driver, one waggon, with our tents, must have sufficed for our whole party, consisting of twelve souls, most of them females or children—I do not include native servants. The inconvenience and fatigue of the journey were, however, the very least objections to the plan; and I thought it best to wait till I heard further tidings from Capt. Gardiner, which, if he had the means of sending, I should no doubt receive. An interview with Dingarn, however, this morning, quite upset the plan; for I cannot now inform him of my intention to go, without exciting in him suspicions. The fords of all the rivers have been blockaded, in order to prevent the escape of the remnant of Isiguabani's men; all of whom that may be found are certain of being put to the spear.

Dec. 20—The white man, mentioned on the 13th instant, is better; and is now here. I have spoken to him of his sins and troubles. He was recovering before he received the king's physic. The messenger who brought it, said, that if he did not take it, he would report to the king that he considered it to be poison. He also said, that if a Native refused to take the king's physic he was put to death. In the present instance, the man was much affected for the worse by the dose, which was a sort of porridge.

Cruelties inflicted on the Natives.

Dec. 21 — Messengers arrived this morning from Capt. Gardiner, bringing me Letters from him and Mr. Champion, the American Missionary at the Tugala, which removed our fears. Many of Isiguabani's people lived near Mr. Champion's Station, and attended his ministry. These have now all fled, and his congregation is, of course, much diminished; but even before this event, the neighbouring Indunas had exerted too successful an influence to prevent the people from hearing the Word of Life. He and Mrs. Champion give distressing accounts of the misery of that portion of Isiguabani's people who had not effected their escape. The messengers of death were abroad, searching for the unhappy victims, and causing them to suffer the dreadful punishment, which the cruel system of punishing the innocent with the guilty, if at all connected with the offending party, invariably requires—at least, where the accused is a Chief. Many of these devoted victims of jealous tyranny have sought, with heart-piercing cries, an asylum in the house of Mr. Champion, and have been followed by an executioner at their heels. Some have fled to him in the night; and who can describe the pain which must accompany the necessary refusal of succour? yet the native servants in the house can even mock the cries of those who flee thither for safety.

Flatteries addressed to Dingarn by his People.

As Capt. Gardiner requested me, if any allusion were made by Dingarn to Isiguabani's flight, to inform him that he was

Digitized by Google Original from HARVARD UNIVERSITY

not at his Settlement, I went down about noon. Dingarn was at his food, and could not then be seen. Some men, sitting about thirty yards from the Isigorthlo, were severely reprimanded, by one of the king's servants, for coughing at this season. As I was on my way home, the king sent for me to return. He was standing on an eminence of earth behind the fence of his Isigorthlo, a large concourse of men being seated, in a half circle, on the ground outside. He then ordered his people to sing; and gave out the words himself—"Inkosi abangani aniyasabana?"—Friends, are ye not afraid of the king? The women within the fence, who could not be seen, took part in the song. To shelter myself from the vertical sun, on this the longest day of the year in this hemisphere, but more for the sake of privacy, I got into a small covered cart belonging to Dingarn, where I waited quietly till the singing, and the dancing which ensued, were over. An immense quantity of beef was then distributed among the men; who departed, raising up a loud shout, praising their king the giver, pointing their fingers upward, and shaking them after the native manner, in returning thanks or expressing approbation; and as they retired, with their fingers thus pointed, cried, "Waynā, ingāgazoolu!"—Thou that art as great as the heavens!—The "Idol" then called us to him, and began to interrogate Capt. Gardiner's messengers as to Isiguabani's arrival among them. Their answers were plain, and positive, to the contrary.—I now begin to hope that he will be satisfied with Capt. Gardiner's positive declarations to himself, in answer to his Letter; but as I have a growing conviction that no dependence is to be placed on a barbarian and a tyrant, I hope I shall have my faith more and more fixed upon God.

Dec. 22, 1837—Dingarn sent for me very early, to witness a dance. Many hundreds of men, in different companies, all in their war-dresses, with shields and spears, had assembled to sing and caper; while other regiments stood on the neighbouring hills, waiting to be called forth. The songs, as yesterday, were all in praise of the king. Individuals, who had either received some special favour, or had lately arrived at the town, praised him with loud voices; some of them running to and fro, and all using the greatest vehemence of gesture. One of them said, "Who can fight with thee? no king can fight with thee: they that carry fire cannot fight with thee!" This, and similar expressions, were repeated by the same person, for ten minutes or a quarter of an hour.

Renewed Visits of the Young.

Dec. 24: *Lord's Day*—The boys have for more than a week neglected to attend. To-day, however, they came in a large body, to the number of ninety-six, singing what I took to be a war-song. As soon as they reached the waggon where I was sitting, they ceased, and saluted me in the usual way, "Sākabona Umfundis,"—We see you, Teacher.—It appeared, that the king's servants having been engaged lately in the dancing, and other employments, there had been no one to call the boys out. Nine-tenths of those now present had never been here before. The cause of this sudden accession to my school is the influx of people to the capital, on occasion of the approaching festival. I have little hope of the boys continuing to attend regularly during the dancing-season. It was, however, a gratifying and encouraging sight to see so many as were assembled at this time. I addressed them on the Creation and Fall of Man; but, alas! their minds are so ignorant, they are so unaccustomed to hear of these matters, or to entertain a single religious idea, that I fear I spoke to the wind. But God in His time will work.

Christian & Heathen Festivals contrasted.

Dec. 25: *Christmas Day*—This day, which has been celebrated by friends in England, and ourselves here, as a commemoration of our Lord's Nativity, has also been a great day with the Zoolahs. The grand dance usual at the commencement of harvest has been taking place in the town. Many thousands of people were there assembled; but I did not go down, it being usual for the king to invite me at similar scenes, which he did not on this occasion. The absolute want of any sort of acknowledgment to the Author and Giver of all good things, in these poor blind heathens, reminded me of that great sin of the Gentile World specified by St. Paul—*Neither were thankful;* and of their total deafness to that witness which God has given of His existence, power, and goodness, *in that He does good, and sends rain from heaven, and fruitful seasons, filling our hearts with gladness.* They are, while I write, still continuing their

Digitized by Google Original from HARVARD UNIVERSITY

songs; but there is no voice uplifted in His praise who has given them those bounties, the first-fruits of which they are now about to gather. In the morning, we celebrated the Lord's Supper in the hut; when I spoke to my little English Flock on the words, *To us a Child is born, to us a Son is given.*

Cruelty of Native Executions.

Dec. 26, 1837—In the evening, Mr. Venables arrived from the Umthlatoosi. He was at Ginani, Mr. Champion's Station, at the time of Isiguabani's desertion. It appears that Mapopuma, the Induna of Intontella, brother to Isiguabani, in order to save himself, sent out a party of men in pursuit of him: they overtook him at the Tugala, and had an engagement at the river, when three of Isiguabani's men were wounded. They all, however, contrived to fly, and were not further pursued: some women were taken prisoners, and were suffered to go at large till Dingarn's pleasure was known; the fords of the rivers being guarded, to prevent escape. The king sent a message, that it was his pleasure to spare them; but a subsequent message ordered their immediate execution. They fled to a house that Mr. Champion is building, without his knowledge, where they were found by the executioners.

Dec. 29—Mr. Champion arrived this morning from Ginani, having heard various reports, from the people, of Dingarn's intention to kill him;—to which reports, however, he did not attach the slightest credit. He came to tell the king what he had heard; whose manner was such as to confirm his previous belief that the reports were unfounded.—When I was at the king's this morning, for the purpose already related, a large body of men were drawn up on the ground, as if for some particular object. I afterward learned that a poor woman, who was brought up while I was reading Capt. Gardiner's Letter, was examined before them on the charge of having been somewhat saucy to an Induna, and for this offence she was deemed worthy of death. The king pronounced sentence in the following terms: "Take her away: we will kill thee." Four executioners then hurried her away to the place where she was doomed to fall another victim to barbarous severity. When will the mild reign of the Prince of Peace put an end to these cruelties!

Dec. 31: *Lord's Day*—Hope catches at every thing that may afford encouragement. I was pleased this morning to find that two of the elder boys from an adjacent town came to our English Service; the signal of the flag having doubtless been the means of drawing them, as they were not invited Umthlella, the great Induna, meeting my Interpreter, and having observed the same signal, asked if it were Sunday, and what we did on that day: also, whether we might lawfully pray one part of the day, and work the other. My Interpreter then entered with him a little into the nature of God's Word; assuring him, that if he were acquainted with *all* its contents, he would not feel prejudiced against it. Umthlella then asked what were its doctrines. My Interpreter told him, that, among other things, it bade people to be obedient to their Kings and Indunas, which the Induna said was very good. I was pleased at this conversation, to which the mere observation of the Lord's Day privately at home had given rise. Umthlella, in his manner, is affable and entertaining; though a great beggar.

Capriciousness of Dingarn.

Jan. 1, 1838—Thus we enter on a new year! If we be permitted to reach its close, may we be able to review the period which we are now commencing with thankfulness and praise! May the Lord be with us all this time! Owing to the illness of my English Servant, it being desirable that she should consult Dr. Wilson, the waggon set off this afternoon. Mrs. Owen and myself accompanied it. Kukumala, one of the boys, who has met with an accident, also joined the waggon, to get Dr. Wilson's advice; —the king's permission, which was absolutely necessary, having been first obtained; for the poor boy could not have stirred without royal authority. Another thing illustrating Dingarn's character occurred to-day. The unhappy white man, of whom mention has been made before, having expressed a desire to leave Dingarn and his service, the despot positively refused, though he yesterday sent to ask my opinion on the subject. Of course, I said, "Let him go;" but this morning Dingarn said that he objected to my advice, nor would all my arguments prevail. Though a white man, he seemed resolved to keep him a prisoner, for the purpose of mending his guns; but in the afternoon, he thought better of the subject, and sent

Digitized by Google Original from HARVARD UNIVERSITY

him to accompany the waggon. We spanned out at the first military town; about two or three miles from Unkunkinglove. Having, with some difficulty, obtained a hut, and supped on sour milk, I was preparing to go to bed, when Dingarn sent two messengers to call me immediately, to read a Letter which he had received from the Dutch. I walked back to the town, in the sultry air; but when I arrived, the king had fallen asleep; and as no one dared to awake him from his slumbers, I had my walk for nothing, except as it proved a little trial of my forbearance. I determined not to be vexed.

Execution of an Induna.

When in the town this morning, I was a spectator of the trial of an Induna, who had been charged with slaughtering some of the king's cattle for his own use. The Amapagati, or Council, sat on the ground, in a semi-circle; the offender being in the centre. Dingarn sat on a chair, as judge in his own cause; a man holding his shield standing at his side, to protect him from the sun. From the confusion which prevailed, and the almost total silence of the accused, it was evident which way the case was going. He had no counsellor, or friend, to speak a word on his behalf. Presently, a large body of executioners, forty or fifty, arrived, and sat behind. Dingarn sent a message to me, to retire into a hut. Presently, the word was given to take him from his feet; and he was instantly hurried away. On my return home, the ravens were devouring his carcase.

Proceedings of the Dutch Farmers.

Jan. 2, 1838—After a sleepless night, through excessive heat, almost at daybreak, I was summoned to go back again to the town, to read the Letter. It informed Dingarn, that the Boors had sent another Commando out against Umselekaz, who it appears was not altogether ruined; and had slain 500 of his men, and captured 3000 head of cattle, while not one of the Boors had perished. It informed him, also, that the Commando was going out the day the Letter was written, Dec. 24th, to retake Dingarn's cattle from the Busootoos, according to the agreement. At this Letter, Dingarn seemed to be satisfied: he had been informed, by his own people, of the Boors' victory over Umselekaz, and related to us the manner in which it was achieved. They were completely surrounded by Umselekaz's men, who were just preparing to rush on them from every direction; when the Boors, standing back to back, in a kind of square, fired their guns, and put the enemy to the rout. It is not without apprehension, and a lively interest, that we trace the course of the Dutch, and wonder how it will terminate; especially in what way the Zoolahs themselves, if they be not extremely cautious of offending or giving just provocation to this powerful body, may be affected by them.

Forms of Justice set aside.

The reading of the Letter was once or twice interrupted by some men bringing complaints to the king. About six men, from a distant part of the country, brought an accusation against an individual for being attached to his brother's wife, and for his having, through jealousy of his brother, given him something to eat which had made him blind. They had brought this case before Umthlella, who had said that the man should be put to death; but what said the king? Dingarn immediately ordered, that not only the man, but the woman also, should be killed. The men then retired, with a shout. In the proceedings of yesterday, there was some show of justice; but in this instance, all forms of justice were set aside. The accused was condemned without a hearing, without any examination; and thus may the lives of the poor Zoolahs be sacrificed at any moment, not only at the dictate of royal jealousy, but also of private malice. An Induna at the same time brought a charge against an absent individual for some mischief which he had inflicted on some cattle: this man, also, without a hearing, was sentenced to death.

Deplorable Ignorance of the Zoolahs.

Jan. 8—In the afternoon, I walked to Inzamazana, a military town at no great distance. Most of the inhabitants were absent at the out-places or villages; but when I took my seat under a tree opposite the gate, all who were in the town, men, women, and children, came and sat down with me. I had an interesting conversation with them, by the help of William; interesting it was, though it presented a mixture of attention, good humour, laughter, and opposition. The truths which I told them were as incomprehensible, in their view, as the absurdities which they told me; for of a

Digitized by Google Original from HARVARD UNIVERSITY

God—His greatness, power, and spiritual being—they appeared not to have the faintest notion. I took occasion, from the backwardness of their corn, and the want of rain in these parts, to ask them from whence the rain came. They pointed upward. I said, "But who made the clouds?" They replied, "Our doctors." I told them that this was not true. One man said, "You, then, that speak the truth, tell us who made them." I spoke to them of the Creation; and of the formation of the first man and woman, from whom we had all sprung. They said one to another, "How could God make man out of the dust!"—I spoke to them, also, of Christ, the Resurrection, the Day of Judgment, Heaven, and Hell; but all very briefly. When I said that God would cast wicked men into a fire, they asked who were wicked men. I said, liars; this being the prevailing universal sin of the people. They repeated every sentence as it was spoken, though they did not seem at all prepared to receive the truth on my testimony. Nevertheless, my heart, I confess, was delighted that God had given me this opportunity to speak unexpectedly for half-an-hour, to a considerable congregation; and I hailed this event as a pledge of many other opportunities, which I hope He will hereafter give me, especially when my mouth is opened, to speak His Word to the people. I endeavoured to realize my principal object in coming here, and to be contented with nothing less than aiming at the conversion of the people, however impracticable this may seem to be, and indeed is, by human efforts.

State of the Schools.

Jan. 9, 1838—The boys who attended to-day are quite a different set from those who came at first. Those have gradually ceased to attend. Some had grown tired; but the greater part have gone to the villages, and others have come in their places. The consequence is, that the whole work of tuition has now to be begun again. The numbers which now attend are generally much greater than at first, there being more children in the town; but they do not come so regularly.

Outrage by Dingarn's Servants.

Jan. 10 — Dingarn has been very troublesome, in sending almost every day to inquire of the progress of the jackets; and has directed his servants to inspect the work. This, however, in *him*, was excusable; but to-day he subjected me to an insult, for which no excuse can be offered. William Wood, a young English boy whom I have with me, acquainted with the Port-Natal dialect, had told his servants that there would be thirty jackets or more. To-day, however, it appeared that there would be just thirty-five, when all were finished. The servants of Dingarn had told their master that William had said the number would be forty. Accordingly, this morning, just after I had been studying a passage in Titus—*A Bishop must be blamelcss—not self-willed—not soo nangry—no striker*—I had a little occasion for the exercise of that spirit of forbearance which the Apostle here advocates; for three powerful and rude men abruptly entered the hut, and, having demanded all the cloth, peremptorily required of me to shew them all my things, that they might know that I had not secreted any of it. In vain I expostulated at this measure, as exceedingly unbecoming: the men were violent; and after I had first refused to have my house searched, till I had myself spoken to the king, they deputed one of their number to inform him that I would not submit to have my things examined. I myself should have gone instantly to the king; but they violently seized hold of William, to prevent his going with me to interpret. Dingarn sent word that all my things must be searched. As it was in vain to oppose this rude step, the operation was begun; and was carried on with insult, as it had commenced with injustice. The men said that they were the king's dogs; but they were kings to us. They added, "And who are you? you are only the king's dogs." On my Interpreter's wife, her husband being away with the waggon, they lavished every opprobrious name. At length, they came to a box containing Mrs. Owen's wearing apparel, of which she had the key. It was in vain to say that, she being absent, it could not be opened. They obstinately contended that the secreted cloth was there, and said that they would not go away till it was opened. Having broken it open, all her wearing apparel was strewed on the ground. They then went into Miss Owen's tent, examined her bed, boxes, bundles, &c. Next they went to my Interpreter's waggon, which is his house; and to a bell-tent. In the mean time, they endeavoured to enrich them-

Digitized by Google Original from HARVARD UNIVERSITY

selves with the spoils which they saw; but in vain. Being satisfied, at length, that I had not stolen the cloth, I desired them to inform the king that I was exceedingly displeased, and that I should not suffer any more of his cloth to be sewed till I had spoken personally to him. However much Christian meekness required that I should forbear and forgive on this occasion, I thought it prudent to express strongly my displeasure, to prevent a recurrence of such insults, and to establish my character with him.

Reconciliation with Dingarn.

Jan. 11, 1838—Dingarn this morning, in order to reconcile me, sent a cow for slaughter; and promised, that when Mrs. Owen returned he would send another; but that I must eat that one to-day, for which purpose he had sent men to kill it. I replied, that I thanked him; but that it did not take away my soreness of heart. In the evening, I took a ride with William up the stream which runs by the town, with a view to see whether the water could be drawn off to irrigate any part of the country. Dingarn, who saw us, sent a large body of people to bring us back, alleging that there were lions up that river; at the same time sending a man to the Station, to inquire whither I was going. It seemed as if he thought that I was going away. He called me to him on my return, and was much pleased when I told him of my object; saying, that I must go by day, and not by night. I said that this river, I thought, lay too low; but that I would examine some other rivers. He asked whether corn would then grow in the dry season. He then asked me if the cow was killed; and on my repeating what I said this morning, he began to question William and his servants. Toward the former he was very civil; but with the latter, somewhat violent. At length he said, that William had mastered them; and then told me that he was sorry at what had happened, but his servants had put him out of temper. I am glad that he is brought in some degree to his senses, though it seems that he will cast the blame on any one but himself.

Jan. 12—Dingarn, having perceived that I was determined to stand by William, saw that the most likely way to propitiate me was to acquit *him:* he therefore easily turned the scales in his favour last night. This morning he sent me a present of four cows with their calves, and an ox, in order "to wash," as he said, "my heart." He also asked my forgiveness. I replied, that I was ready to forgive, because the Word of God told us to forgive those who injured us. I thanked him for his cows; but said that I should have been equally ready to forgive him if he had not sent them, but had only expressed himself sorry and asked pardon. Thinking that I had now gone far enough, I sent Dingarn a present of a few pinafores, as a token that I had forgiven him.

Various incidents occurred, indicative of the suspicious and cruel temper of Dingarn in his negociations with Mr. Retief, the Governor of the Dutch Farmers, the minute details of which it is not necessary to relate. Previously to the last unexpected catastrophe, we find that the Missionary was engaged in his proper duties of seeking to make known Christ to the Heathen. We add the following passages, descriptive of his

Further Religious Intercourse with the Natives.

Jan. 24—The day being cloudy and cool, we determined on taking a long walk, to visit some Natives at a distance, chiefly for the purpose of gaining new words and phrases, and were out seven hours: we did not take an Interpreter. At every place at which we stopped, the villagers came out and sat about us, behaving with very great civility and propriety. At Nobamba, a large town, we were completely environed by a dense mass of the inhabitants. When the Induna came forward to salute us, an avenue was made for him to approach our seat. The first question which he asked was, whether we wanted food; and, at my request, he sent for the common beverage "amas," or sour milk, a great refreshment in these warm climates. He refused payment, saying that he was an Induna; but presently asked me to make him a present of some beads. It is impossible that the inhabitants of any English village could have behaved with more modesty and decorum than the multitude of half-naked savages which now surrounded us. I spoke, as well as I could, on common topics.

Jan. 25—We were invited by the coolness of the weather to take another

Digitized by Google Original from HARVARD UNIVERSITY

long walk to see the Natives, and were out four hours. We took William with us, to interpret. At Ebaiakunina—the town at which I spent a Lord's Day on my journey hither, and preached the Word of God, but which town, with the inhabitants, has been since removed near the capital—we sat, as usual, under the shade of the nearest tree, which happened to be at some distance from the gate. Nevertheless, the Natives, after eyeing us for a while, came and sat round us, to the number, perhaps, of 150, in the form of a semicircle. One man being rather loquacious, was rebuked by his neighbour; who said, "Be still, that we may hear:" and indeed I spent here a most interesting visit of about an hour. The text which, in my own mind, formed the groundwork of my discourse, was, *He gave them rain from heaven*, &c. I asked who made the rain. They said that they did not know. I then explained to them how God made both the wind and the clouds, and that the clouds poured down the rain. I spoke to them further on the Creation of the World; but they confessed that they did not understand; so new to them were all ideas of this nature. A great many now withdrew; but those that were sitting nearest to me said, "We will stay and hear;" while the others who remained drew near, and sat as close as their numbers would allow. There was more than a willingness—there was an eagerness to hear. At length they said that they heard; and one man in particular, who answered some questions right, seemed to be much pleased and encouraged when I told him that he had spoken the truth. They said that they had not heard these words, but that I had; and therefore they would not object to them. One man asked me whether I had been with God, or had seen Him; not disputing, but wondering. I said that He spoke to my heart. I had not seen Him; but every thing that I saw convinced me that He existed. Another asked, "How can the world be destroyed?" for I had been speaking of the general resurrection at the end of the world. I wished to shew him, that if he could tell me how the world came into being, I would tell him how it would perish: the same Power which made could also destroy. When I told them that God, for my sins, had threatened to throw me into a fire, but that His Word pointed out to me the way in which I might escape that fire, they understood; and I then said, that God had sent His Son Jesus Christ from heaven, who had taught, and died, and risen again; and that, through Him, we might all escape this punishment. To all this they hearkened. Oh may the Word take root! At a small village which we also visited, the Natives were equally ignorant of God. When I asked them if they knew the Chief above, they asked, "Is there one? Can he see us, if he be in the air? He must be a good climber." But it appeared that they did not know that I was speaking of God: they thought I was talking to them of King George. Of God, they said, they had heard from some white man; but had forgotten his name, till I mentioned it. I returned home with a joyful heart; and, amidst many depressions, I saw that there was every encouragement to persevere in the study of the language; as not only an abundant access is given to the people at their own towns or villages, but their ears are already opened to attend to the Gospel.

Jan. 26, 1838—Two women were executed to-day for the alleged crime of witchcraft.

Jan. 29—I spent the forenoon in visiting some distant places. At one town, as the sun was hot, and there was no tree, I entered within the gate, and sat under a shield-house; a small building supported by props, in which the shields of the regiment are deposited. As soon as I had sat down, I was completely hemmed in by a host of Natives; whose first question was, what I wanted. Some loquacious persons among them for some time made a little confusion. At length, in allusion to the want of rain which had destroyed their crops, I said it was God who either gave rain, or withheld it, as He pleased. As William was interpreting these words, a dead silence prevailed; and I observed that every eye in the whole multitude was fixed upon him. There were persons of both sexes, and of all ages—between one and two hundred grown people. As soon, however, as the name of God was mentioned, a man sitting next me, who, I believe, was the Induna, abruptly rose, and went away. I then had a long conversation with my benighted audience; to whom it was necessary that I should explain the omniscience of the Great Creator, as they were entirely ignorant of Him. In illustrating the latter point, I said that He

Digitized by Google Original from HARVARD UNIVERSITY

might strike us all dead here in a moment, if He pleased, and, with the same ease, raise us again from our graves. With reference to His power to kill them, they asked, "Why, what have we done?" In speaking of Hell, a little boy asked, "Will not the fire kill the people?" I said, "No: it will burn for ever, and they will never die." At length I spoke of Jesus Christ. They asked how long ago it was since He came, and whether He had told me to come to them. I said that He had spoken inwardly to my heart. One man said that I lied; on which I asked whether they all said so; but some who were sitting nearest to me replied, "Why should you tell us lies?" Some, indeed, seemed disposed to mock; but by far the greater part were quiet, attentive, and, I hope, interested. At length, having, as I thought, spoken to them as much as they could bear, I took my departure; though I was grieved and disappointed afterward that I left them so soon. On the one hand, they had no reason for supposing that I would tell them lies; on the other, what I did tell them seemed in itself incredible; so contrary was it to the experience of the outward senses. The incredibility of my assertions frequently caused them to laugh. Oh that, some day, a statement of the love of Christ may powerfully touch the hearts of some who heard me!

The time, however, was now fast approaching, which was to put a period to these deeply-interesting and important labours of Mr. Owen. We cannot, by any comments, add to the force of his simple, yet painful narrative; and therefore present it nearly entire.

Dingarn's Plot against the Dutch Farmers.

Feb. 2, 1838—Dingarn sent for me, at sun-rise, to write a Letter to Mr. Retief, who, with a party of Boors, is now on his way to the Zoolah Capital. The Letter was characteristic of the Chief. He said that his heart was now content, because he had got his cattle again. He requested that the Chief of the Boors would send to all his people, and order them to come up to the capital with him, but without their horses. He promised to gather all his army, to sing and dance in the presence of the Dutch; who, he desired, would also dance. He said he would give orders that cattle should be slain for them in every place through which they passed on the road; and he promised to give them a country. I asked how they could come without their horses? He said, "Tell them, then, that they must bring their horses, and dance upon them in the middle of the town, that it may be known who can dance best, the Zoolahs, or the Abalongo" —the general name for white people. Nothing was said about the guns or horses taken from Sinkoyella.

Arrival and Reception of the Farmers.

Feb. 3—Large parties of Zoolahs, in their war-dress, yesterday evening entered the town. This morning, when we were at Family Prayer, the unusual sound of muskets was heard from the west. This proved to be the arrival of the Boors, who presently entered the town on horseback, with their guns in their hands. An immense concourse of Zoolahs were present to receive them. The deputation, in number about sixty, brought with them the cattle which they had recovered from Sinkoyella. The Boors immediately shewed Dingarn the way in which they "danced on horseback," by making a sham charge at one another, making the air resound with their guns. This was something which the Zoolah Chief had never witnessed. In their turn, the Zoolahs exhibited their agility in dancing. About noon, I paid a visit to Mr. Retief; who, with his party, after the amusement was over, were seated under the trees fronting the gate of the town. The answer which he gave to Dingarn, when he demanded the guns and horses, was, to shew the messenger his grey hairs, and bid him tell his master that he was not dealing with a child.

Feb. 4: *Lord's Day*—With the sun, the singing and dancing commenced in the town, in order to afford amusement to the Dutch. It was their intention, yesterday, to attend Divine Worship here to-day; but it does not appear that they considered it well to disappoint the Zoolah Chief by postponing the amusement for a single day. I felt grieved; because it would have had an amazing influence on Dingarn's mind, if they had not only resisted, on this occasion, his desires to entertain them, saying that it was Sunday, but had also come in a body to the Station. Our Lord's-Day Services as usual: English Service in the hut, both morning and evening. Our congregation was composed of only two families, my

Digitized by Google Original from HARVARD UNIVERSITY

own and my Interpreter's; but of three nations, English, Dutch, and Zoolah; part of my Interpreter's family speaking Dutch. In the afternoon, I instructed my native servants—two girls and a boy. I commenced with the beginning of the Bible, and have explained to them a few of the first chapters. Narratives they soon comprehend, and easily remember; but to impress them with a sense of sin is, at present, most difficult. As they do not yet know God's Law, the transgression of which is sin, they cannot say that they are *not* sinners. So far only can I hope, at present, to carry their consciences with me. They seem now to have a fixed idea of the origin of man, of which they knew nothing before. When I ask them to repeat any narrative—as of the Fall—which I have told them, they will, one after another, give a very good compendium of what they have heard. There is no difficulty arising from want of talents. No fewer than one hundred boys from the town attended to learn their letters and syllables. The number which generally attends varies from twenty to forty—many more than used to come; but they do not attend every day, and only at uncertain intervals. Two or three of the boys, who are Dingarn's servants, are making some little progress; and, what encourages me most, they always seem to be interested. These boys have attended from the beginning; but all the rest are new comers, and know scarcely any thing. The attendance of the children depends entirely on these servants of the king. They call them out whenever they have opportunity or inclination; but in case of non-attendance, they always plead the king's business, to which I can say nothing. But the circumstance of their progress, apparent interest in what they learn, and their great influence over the other boys, is so far encouraging. The orthography of the language is not yet settled; so that only some syllables can be taught, without the fear of disappointment in having to change the mode of writing in certain cases. By the time that we can produce a book, or get it printed, I hope that some few will be able to read. At present, either some easy Zoolah words are written with a pen on a card, or we are kindly furnished with an elementary book by the American Missionaries, from their own press at Port Natal. Gangetoli, my own servant, is the most forward, as well as the quickest boy; but he had previously been some time at one of the American Stations.

Treacherous Massacre of the Farmers.

Feb. 6, 1838—A dreadful day in the annals of the Mission! I shudder to give an account of it. This morning, as I was sitting in the shade of my waggon, reading the Testament, the usual messenger came, with hurry and anxiety depicted in his looks. I was sure that he was about to pronounce something serious:—and what was his commission? While it shewed consideration and kindness in the Zoolah Monarch toward me, it disclosed a horrid instance of perfidy—too horrid to be described—toward the unhappy men who have for these few days been his guests, but are now no more. He sent to tell me not to be frightened, as he was going to kill the Boors. This news came like a thunder-stroke to myself, and to every successive member of my family as they heard it. The reason assigned for this treacherous conduct was, that they were going to kill him: that they had come here, and he had now learned all their plans. The messenger was anxious for my reply; but what could I say? I was fearful, on the one hand, of seeming to justify the treachery; and, on the other, of exposing myself and family to probable danger, if I appeared to take their part? Moreover, I could not but feel that it was my duty to apprise the Boors of the intended massacre; while certain death would have ensued, I apprehended, if I had been detected in giving them this information. However, I was released from this dilemma, by beholding an awful spectacle. My attention was directed to the blood-stained hill, nearly opposite my hut, and on the other side of my waggon which hides it from my view, where all the executions at this fearful spot take place, and which was now destined to add sixty more bleeding carcasses to the number of those which have already cried to Heaven for vengeance. "There," said some one, "they are killing the Boors now." I turned my eyes, and, behold! an immense multitude on the hill. About nine or ten Zoolahs to each Boor were dragging their helpless, unarmed victim to the fatal spot, where those eyes, which awaked this morning to see the cheerful light of day for the last time, are now closed in death. I laid myself down on the ground. Mrs. and Miss Owen were not more thunderstruck than myself. We

Digitized by Google Original from HARVARD UNIVERSITY

each comforted the other. Presently, the deed of blood being accomplished, the whole multitude returned to the town to meet their sovereign; and, as they drew near to him, set up a shout which reached the Station, and continued for some time. Meanwhile, I myself had been kept from all fear for our personal safety; for I considered the message of Dingarn to me as an indication that he had no ill designs against the Missionary, especially as the messenger informed me that the Boors' Interpreter, an Englishman from Port Natal, was to be preserved. Nevertheless, fears afterward obtruded themselves on me, when I saw half-a-dozen men with shields sitting near our hut, and I began to tremble lest we were to fall the next victims. At this crisis, I called all my family in, and read Psalm xci., so singularly and literally applicable to our present condition, that I could with difficulty proceed in it. I endeavoured to realize all its statements; and though I did not receive it as an absolute provision against sudden and violent death, I was led to Him who is our refuge from the guilt and fear of sin, which alone make death terrible. We then knelt down, and I prayed; really not knowing but that, in this position, we might be called into another world. Such was the effect of the first gust of fear on my mind. I remembered the words, *Call upon me in the day of trouble, and I will hear thee.* But of the Boors—Dingarn—the Mission—the providence of God—I had other thoughts. Dingarn's conduct was worthy of a savage, as he is. It was base and treacherous, to say the least of it; the offspring of cowardice and fear. Suspicious of his warlike neighbours, jealous of their power, dreading the neighbourhood of their arms, he felt, as every savage would have done in like circumstances, that these men were his enemies; and being unable to attack them openly, he massacred them clandestinely. Two of the Boors paid me a visit this morning, and breakfasted, only an hour or two before they were called into eternity. When I asked them what they thought of Dingarn, they said that he was good; so unsuspicious were they of his intentions. He had promised to assign over to them the whole country between the Tugala and the Umzimoubu rivers; and this day the paper of transfer was to have been signed. My mind has always been filled with the notion, that however friendly the two powers have heretofore seemed to be, war, in the nature of things, was inevitable between them; but I dreamed of the ultimate conquest of the Boors, who would not indeed be the first to provoke, but who would be the sure defenders of their own property, and the dreadful antagonists of the Zoolah Nation, who could hardly be kept from affronting them: not to mention, that real or imaginary causes of quarrel could not fail to exist between two such powerful bodies. The hand of God is in this affair; but how it will turn out favourably to the Mission, it is impossible to shew. The Lord direct our course! I have seen, by my glass, that Dingarn has been sitting most of the morning, since this dreadful affair, in the centre of his town; an army, in several divisions, collected before him. About noon, the whole body ran in the direction from which the Boors came. They are, I cannot allow myself to doubt, sent to fall, or to join others who have been ordered to fall unawares on the main body of the Boors, who are encamped at the head of the Tugala: for to suppose that Dingarn should murder this handful, and not make himself sure of the whole number, with their guns, horses, and cattle, would be to conceive him capable of egregious folly; as he must know that the other Boors will avenge the death of their countrymen. Certain it is, as far as human foresight can judge, that we shall speedily hear either of the massacre of the whole company of Boors; or, what is scarcely less terrible, of wars and bloodshed, of which there will be no end, till either the Boors or the Zoolah Nation cease to be.

Petrifying Effect of this Massacre on the Missionaries.

To Dingarn's message this morning I sent as guarded a reply as I could; knowing that it would be both foolish and dangerous to accuse him, at such a season, of perfidy and cruelty. Moreover, as his message to me was kind and well intended, shewing a regard to my feelings as well as my safety, however criminal his conduct to others, I judged it prudent and proper, as well as reasonable, to thank him for letting me know. Sorrow prevailed on every countenance in our little circle: my Interpreter's wife wept; to whom the messenger spake kindly, saying, "Toola, toola; musuku" Be still, be still; don't weep.—As her husband is away, her case is peculiarly trying, for he will not know what

Digitized by Google Original from HARVARD UNIVERSITY

is become of her. We have no means, at any time, except through Dingarn, of communicating either with our American Brethren, Capt. Gardiner, Port Natal, or the Colony, except when Capt. Gardiner has sent any of his own people here. Under present circumstances, all communication is stopped, and the Tugala is moreover said to be now full. I cannot have any more communication with Dingarn at present; and even if he sends for me, I know not how I shall go. In my hurry this morning, and under the sudden impression of my feelings, I forgot, to my great grief, the American Missionaries; and omitted to ask Dingarn to acquaint them, by his messenger, with the transaction, as he had done me. When the messenger was gone it was too late, as even my native servants were afraid to go down. I was quite ready to go myself; but William Wood, my young Interpreter, was too much petrified for me to ask him to accompany me. All is still as death: it is really the stillness of death; for it has palsied every tongue in our little assembly.

Seasonable Visit of Mr. Venables, American Missionary.

In the course of the day, however, Mr. Venables, American Missionary, arrived from Temba, his Station on the Umthlatoosi. His coming was unexpected, as it was peculiarly seasonable, for his presence administered comfort; and mutual conference, under present circumstances, was much to be desired. The occasion of his coming to the king was, however, very painful. Mungo, the principal Induna of Congella, had called about half-a-dozen of his men, and inquired of them the reason why they had attended the teaching of the Missionaries. He then gave an order, that no one in future, neither man nor woman, should go to be taught, and that the children should not go and learn to sew. On Mr. Venables' arrival, he was surprised to see the Boors' guns under the trees, and the Natives handling them freely; but they themselves not to be found, but described as having gone hunting, &c. At length, Umthlella, the Induna, told him that the Boors were killed. Mr. Venables made no reply; and the savage, remorseless Induna asked him if he did not thank the king for having killed them. Before this conversation, Mr. Venables had told him for what purpose he had come to see the king; and Umthlella asked him what they wanted to teach. Being told "the Book;" he asked, "Cannot you teach us to shoot, or to ride?" At length our friend left, and came to the Station; where, as he saw no one about as usual, he expected to find us also gone. Our conversation has been partly on the wisest course to be adopted in the present exigency. We agree that we have no security for life. The man who brings our milk informs us that the army went out to-day against the Boors. We tremble for the result. In the evening, the king sent to me for some medicine to heal a man who had been wounded by a spear in a quarrel with another Zoolah.

Re-assurance of the Missionaries.

Feb. 7, 1838—In the morning, two Indunas, with an attendant, called. One of them patted his breast, a common gesticulation of friendship. No Induna had ever been to the Station before, and they asked to see the hut, waggon, &c. They were remarkably civil. They had been sent by the king, to inform me that it was not his intention to kill me or the other Missionaries, for we had come into his country by few and few: he could live in peace with us, for we were his people. All George's people—meaning the British—were his, *i. e.* he liked them; but the Amaboro were not his people, nor were they George's. He said that all the armies that came into his country should be killed: that the Amaboro (Boors) were going to kill the king: they had come like an army, and had fallen into a passion with him. Many other causes were then assigned for their slaughter; as, that they had not brought Sinkoyella and his people prisoners. Some of the other reasons I could not well understand; nor did I trouble myself about them, as there was but one true reason—the dread of their power. That the whole was a premeditated plan of Dingarn's, who was anxious to see them, in order that he might butcher them all at once, I cannot now have a reasonable doubt, though I could not previously imagine that his designs were so treacherous. The thought had frequently entered my mind; but I rejected it. I said little in reply to the king. I remarked, that I had come into his country only to teach the Book: that I was not a fighting person; as those who taught the Book in my country did not handle the gun.

I did not give an adequate description

Digitized by Google Original from HARVARD UNIVERSITY

of the dreadful carnage yesterday. I omitted to state, that many of the Boors had children with them, some under eleven years of age, as I am informed, and these were all butchered. They also had their Hottentot servants, and these were likewise slaughtered, besides their Interpreter and his servant. The number of slain must have been nearer a hundred than sixty; but if there had been ten hundred, it would have been all the same. Dingarn afterward sent for Mr. Venables and his Interpreter. He set the latter to unhalter some of his newly-acquired horses, which were knee-haltered. As he never possessed a horse before, none of his own people were as yet adequate to this office. The usual messenger who comes to the Station was thrown yesterday, and seriously injured; nevertheless, he was obliged to come this morning, though apparently in great pain. When the above task was performed, the sun was too hot: the king went into his hut, and there was no conversation. The thermometer to-day, in our hut, is at 101°, which is higher than it has ever been. In the evening, Mr. Venables went down again to the king. He said that he should never send us away, or drive us out; but if at any time the Teachers should wish to go and see their own people, and would come and say, "Shlāla gooshle"—Farewell, or Rest quietly—he would not stop them.

Feb. 8, 1838—Troops of warriors have been seen going to-day, to join the army which has gone out against the Boors. Mr. Venables left us to-day, after having conferred together on the wisest course to be pursued.

Feb. 9—My Interpreter returned to-day, to the great joy of all. The Natives, on his journey, had industriously concealed from him the massacre of the Boors; though, by their whispering and reserve, he feared that something was amiss: and as the angel of death has been lately crying with a loud voice to all the fowls that fly in the midst of heaven, *Come, and gather yourselves together*, he judged, from the numerous birds of prey flying over the hill whitened with the bones of men, and the saddles piled one upon another at the gate of the town, that the deed had been done. Our appearance, at his arrival, alone silenced his fears on our account. The king sent for my Interpreter soon after his arrival, and gave him a very plausible account of the late unhappy affair. He said, that if he had not dispatched the Boors, they would have fired at him and his people before they left; and that when their guns were examined, they were all found to be loaded with ball. The perfidious tyrant gave the following account of the manner in which they were seized. He invited them all into the cattle-fold, to take leave of him. His people were then ordered to dance; and forming themselves, as usual, into a half-moon, they came nearer and nearer to the Boors, till he gave the command to lay hold of the unsuspecting victims of his jealousy.

Mr. Owen having, on the same day, carefully surveyed his present circumstances, he determined on requesting an interview with the king: he describes, on this trying occasion, the

Violent Language of Dingarn.

Having duly reflected on our present situation, and the proper course to be pursued, I determined this afternoon to inform Dingarn of my intentions. I have considered, that, as war is inevitable, and my situation at the capital peculiarly dangerous, as, in case of actual danger, flight is impossible—and, whatever may be Dingarn's indifference, we should hardly escape the fury of his subjects—we are not secure at this place. We see a storm coming; and it seems prudent to hide ourselves while we can. Had I any charge here—a flock to tend, or encouraging hearers to whom to preach the Gospel of Salvation—I should, I trust, be ready to stay; and I hope we had made up our minds, that, should Dingarn offer any hindrance to our going, we should receive this as the voice of Providence, and be contented and happy to remain, in the assurance that work of some kind or other was appointed us. If, on the other hand, the way should be opened for a safe and honourable retreat from the country, prudence would point out to us the importance of taking the opportunity, and waiting to see what further openings Providence may hereafter make into the Zoolah country. Accordingly, I took a handsome present of red cloth to the Chief, with which he was much pleased, calling me his friend. I then said that I wanted to have some talk with him; and then acquainted him with my resolution of going, on account of the troubles which were coming. He told me to tell

Digitized by Google Original from HARVARD UNIVERSITY

him what was in my heart. "Was I leaving," he asked, "on account of the Boors?" I said, "that that was my reason, for I feared that there would be war." He asked, "What war?" I said, "Between his nation and the Amaboro." He was grave; but said that he would wish me a pleasant journey. I then told him that I should leave in his charge the cattle which he had given me; and certain goods, for which I should not have room in my waggons; and that I hoped at a future time to return. He was remarkably smooth; and, indeed, I fancy that he anticipated my departure, after his sad and wicked conduct the other day. He told me that I must see him again before I went, and he would speak to me; "for," said he, "as you are going, I must speak too:" as if he had something behind, which he could not at present disclose.

Feb. 10, 1838—The smoothness of Dingarn yesterday, instead of satisfying me, only excited my apprehensions, and I slept under a painful foreboding of something evil to follow.—God be praised, who has taken away my fears! Early this morning the Chief sent for me, to tell me the words which I was to speak at Port Natal. On my arrival, he called several of his great Indunas about him; and having, with my Interpreter, taken my seat in the midst of them, he began to acquaint them with my determination of leaving; saying, that he did not know the reason, whether it was that I was fretting for the Boors, or for some other cause: however, he said that he had no objection to my going, and he would wish me a pleasant journey.—His tone and manner, more than his words, gave me reason to apprehend that something was still in his mind; and as he went on speaking, his manner became more vehement, so that I knew not whereunto it would lead.

Perfidy of Mr. Owen's Native Servants.

He referred to our native servants, who, he said, reported that I spoke evil of him: that we praised God, but, when we did so, always had him in our hearts. We praised God, he said, but reviled him: and to shew me that this was the case, he would send for the girls who were at my house, that they might speak, in my presence, all that they had heard us say against him; for this charge did not apply to me only, but to my wife and sister also, and to every member of my establishment, except my Interpreter, who, he said, was the only one of us that had not told lies of him Accordingly, he despatched two messengers for the servants. It was in vain for me to tell him that they could not understand the language which I spoke: he would not hear reason; nor would he have credited my testimony, if I had told him that they spoke lies. Ever since the late tragic affair, we have had, as might naturally be expected, seasons for prayer and reading, out of the usual course. Our native servants could not but observe this; and they put their own construction on the nature and object of these meetings. It was impossible for those about us not to see that the slaughter of the Boors had made a deep impression on us: every thing that we said and did was therefore interpreted as a denunciation of that crime. Dingarn said, that whenever, of late, he had sent up messengers with beer—who seem now only to have been spies—they saw us all fretting. This, however, was a tale. That both myself and Interpreter had great fears secretly operating in our hearts, cannot be denied; but, like a prisoner awaiting the sentence of his judge, I was in a measure pacified when I heard the despot declare that he had sworn he would never kill his Missionaries. However, my confidence was not placed either on the word or oath of the Zoolah Monarch; but on Him, who has said, *Lo! I am with you always.* At the same time, as I had no absolute provision in the Word of God against violent death, I composed my mind, while the Chief was speaking, to think of another world, to which I hoped that my spirit would fly.

Presently the messengers returned, with the two girls and the boy. One of the former had attached herself to us by her good conduct, good humour, and the hope of doing good to her soul. Faultless hitherto, she now openly declared, with special reference to Mrs. and Miss Owen, that the king was the subject of our discourse all the day long: that she did not hear half what we said; but only when we mentioned "his name" she knew the purport of our observations: she said that they called him an evil-doer, a murderer, and a rogue; and that when the king had sent to say he would not kill us, Mrs. Owen had said he was deceiving us: that when I received a kind message from the king, I did not believe him, but took my book, and walked about: that I did not trust the king's word, when he sent to say he should spare us; but that I prayed

Digitized by Google Original from HARVARD UNIVERSITY

to God to deliver us from him; and that I prayed to God to condemn the king. She said that I looked through a telescope when they were dragging away the Boors, and that thereupon I fainted with horror. The boy, and the other girl, corroborated her evidence. The king then said to his Indunas, "You hear what they say." It pleased God, however, to restrain their passions, and they said nothing.

The account of the subsequent circumstances attending the departure of the Missionary Family from this scene of crime and horror, and their endeavours, on the Coast, to renew their labours, previously to their finally quitting the country, will be given in a future Number.

A notice of the proceedings of the Zoolahs and the Farmers, subsequent to those here related, appears at p. 384 of our last Number; and a further notice is also given at p. 478 of the present Number.

Mr. Owen and his companions (see p. 384) arrived at Port Elizabeth on the 22d of June.

WESLEYAN MISSIONARY SOCIETY.

A LETTER, dated in April, from the Rev. John Edwards, labouring among the Natives in these parts, furnishes

Further Particulars relative to the Dutch Farmers.

This communication will throw light on some parts of Mr. Owen's narrative, and will occasion deeper regret for the murder of Mr. Retief and his companions.

About three months since, Sekonyela, the Chief of the Mantatees, made an attack upon some of the outposts of Dingarn's cattle near Port Natal, and took a considerable number of them. An army of Dingarn's started off on the track of the cattle, which they followed until they came to the camp of the Dutch Farmers emigrating to Port Natal, one Mr. Peter Retief being at their head. As soon as Dingarn's army saw that the number of the Farmers was great, and believing that they were THE men who had stolen the cattle, they returned for a reinforcement of their army, intending to attack them in the night—the Kaffer mode of attack. In the meanwhile, Mr. Retief, having heard of Dingarn's design, despatched a man to inform him that Sekonyela had stolen the cattle, and had driven them near his camp. A Letter was sent by Dingarn to Mr. Retief (for Dingarn has Englishmen living with him) stating, that, as the cattle were tracked to his camp, he held him accused, until he could convince him of the contrary, by bringing him the cattle, and the thief who stole them. The Letter, and the answer, I have seen; for Mr. Retief answered the Letter, and then had an interview with Dingarn. At the interview, it was agreed that Retief should try to get the cattle from Sekonyela; and that Dingarn should supply him with four of his head men, with men to identify the cattle, and others to drive them. A tremendous army of Dingarn's was also ready; but Retief would not allow it to come, saying, "My intention is not to shed blood."

Jan. 1, 1838—A report was brought to Sekonyela, that some white people were flying from Dingarn, and were near the Station. He, with Mr. Allison (the Catechist on the 'Mparane Station), went to see who they were, and that, if they were in distress, they might afford relief. They had not gone far before they were unexpectedly surrounded by about fifty Farmers, well armed, with Mr. Retief at the head of the party. They appeared to have come without any evil intentions whatever, merely to get back the stolen cattle in the most peaceable way. That night they slept at the Station. The next morning, when Sekonyela came to greet them, and to talk about the purchase of some land, they deliberately put him in irons, and threatened to keep him in custody until he would bring out the stolen cattle. The four head men of Dingarn were then brought before him, one of whom had his assagai in his hand ready to stab. As a disguise, they had their heads covered with a handkerchief; for, according to the custom of the Zoolahs, they wear a ring on the crown of their heads, about four inches in diameter. As soon as they were brought before Sekonyela, their handkerchiefs were taken off, and the question asked, "Do you know these men?" "Yes," said he, "they are Dingarn's men."

Jan. 6—On hearing this affair, I started very early this morning; as I had to return the evening of the same day for my duties on the following day, being Sunday, though I had to ride the distance of 60 miles. On my arrival at 'Mparane, I found all going on well: Sekonyela's men

Digitized by Google Original from HARVARD UNIVERSITY

were bringing out the stolen cattle; and the Farmers were peaceably inclined. After 500 head of cattle, 50 horses, and 9 guns were brought out, Sekonyela was let loose; and the Farmers started to Dingarn with what they had, rejoicing that no blood was shed.

No one knows the difficulty of managing Heathen Chiefs, living in heathenish ignorance and depraved by sin, but those who live with them. No persuasion will turn them from their avaricious and bloody designs, when once bent on their accomplishment.

In this event, we see the overruling hand of Providence. Had Dingarn's army come, or had the Farmers come with hostile Intentions, very, very much blood would have been shed. The manner in which the affair has been settled has surpassed our most sanguine expectations. The manner in which Sekonyela has been treated has done more to humble him than if the assagai or the ball had been used upon his tribe. The peaceable conduct of Mr. Retief was most praiseworthy, very different from the conduct of some of those who went to Mosolekatsi; who, when the Kaffers threw down their shields, and submitted themselves to be servants, were shot dead on the spot by them; and others, climbing up trees to escape, were shot like birds by the fowler. In many instances, the humane conduct of Mr. Retief was seen. He would not allow Dingarn's army to accompany him. He came with only 50 armed men—a very small company for so large a tribe, if his intentions were warlike. He would not allow a shot to be fired; "for," said he, "if one drop of blood is shed in this affair, it will destroy all my comfort." He ordered that the oxen chiefly should be taken; and that as many of the milch cows as possible should be left, to give food for the people. He said, "Now, Sekonyela, I forgive you: but I am but a man, and, like yourself, must die: you must ask forgiveness from God. You have your Missionaries with you, and they can tell you how to get that: and now I will stand your friend; and, so long as you conduct yourself properly, should any tribe molest you, send for me, and I will immediately come to your assistance."

Australasia.

New South-Wales.

CHURCH MISSIONARY SOCIETY.

In Mr. Watson's Journal, the following passage vividly describes the danger which the Missionaries may incur in this vast natural and moral wilderness:—

Alarming Invasion of the Station at Wellington Valley by distant Tribes.

Nov. 16, 1836—I was told this morning, that Natives from a short distance were coming to fight with those of Wellington Valley; but as the number of those who were said to be coming was very small, and as they are generally on friendly terms with ours, I did not think much of it. What, then, was my astonishment, on coming from the bush about six o'clock this evening, to see about 200 near the Mission House, standing in battle array, with all their weapons of war; their spears pointed, and ready for an attack. The number of our Natives present was very small. I told them, that this ground was sacred, and that no fighting could be permitted here; but they appeared to be deaf to all I said. One, apparently full of self-importance, had much to say respecting his having been at Bathurst—how Englishmen did when men were brought before a Magistrate—how the land "all about" belonged to the Natives, and that I was not to mind. I had already learnt that many of these were wild Natives, and had come from a distance of 100 miles: I was therefore the more determined to let them know that I was a peacemaker. I had to ride up and down the ranks of the enemy, and occasionally to knock down a spear already pointed; while our own Natives were continually calling out, "Mr. Watson, keep at outside! the spears will hit you — the bargans will hit you!" However, I hazarded the danger, and succeeded in preventing any fighting at that time; but not before I was so hoarse with shouting, that I could scarcely speak. I was able to say all that was necessary on the occasion of their fighting, in their own language. They promised to be at peace, and to encamp together. In about two hours afterward, I rode to the camp: there were about 100 different fires. I was surprised to hear so many strangers accost me with "Well Parson, Well Parson," as they had never before seen me. I spoke to them respecting Religion. Some listened, and asked questions: others laughed: some said they did "not understand about soul," but they "understand about tobacco and pipes." Some of them observed: "Mr. Watson, black fellow all about very much

Digitized by Google Original from HARVARD UNIVERSITY

frightened of you: they be all pikkeninnies to you; very soon you make give over fighting: horse belonging to you very much angry to; very much he kick backwards." They all promised that there should be no fighting.

Nov. 17, 1836—The Natives came up this morning, promising to be peaceable. I endeavoured to impress upon their minds the truths of Religion; but they had no ears for these things: they were hungry, and wanted food. In the afternoon, seeing some Natives running up from the river—and, from that, inferring that all was not right—I immediately mounted my horse and rode up, when I found them engaged in hot war: their poisoned spears were flying in all directions, and their tremendous clubs were in full play. One of our Natives, Dr. Charley, had his scull fractured; part of his brain appeared on the hair: his ribs were also much bruised. However, I instantly rushed in among them, and, after much trouble, succeeded in stopping the engagement, I never saw men more determined for any thing, than these newly-come Natives were to-day. I could compare them to nothing but madmen. Several of our Natives were wounded, and I desired them to come and have their wounds dressed: they said they would come when it was dark. Our Natives begged of me several times not to go away, as they knew that the others would not keep their promise of being peaceable. However, they all seeemed to be reconciled, and encamped together as last night. It appears, that, in the heat of the contest, Darby—a Native six feet high, and stout in proportion—one of those to be slain, escaped from the field of battle, and made the best of his way to the Mission House. Our native females, on seeing him approach, his face and body painted all over, carrying his weapons, and running with all possible speed—not recognising him—ran to Mrs. Watson, crying out, "Black fellow coming! Black fellow coming! running very fast." Mrs. Watson told them to go into an inner room, while she went to see what was the matter; for she apprehended that the wild Natives were coming to attack the Mission House, and take away the girls. Having put them in safety, Mrs. Watson was going to the door to look out, when what should present itself to her notice but the painted face of a Native, between the partly-opened door and the door-post; and a number of spears and other weapons half way in. Mrs. Watson did not at first recognise him; and felt some alarm, when he, panting, exclaimed, "Black fellow come up! Black fellow come up! plant! plant! Where is Mr. Watson?" He was then put into a private room; but he could not rest: he kept continually rising, and saying, "Where is Mr. Watson? You go fetch him. No, no; you sit down by me: don't let Black fellow come!"—What a scene was this! a stout able savage seeking for safety, and reposing his confidence for protection in a nervous European female. When I arrived at home, he was very anxious for me to accompany him to the camp; but I refused, and endeavoured to dissuade him. When it was dark, he went by himself.

Two days afterward, these hostile Natives dispersed, without having done any injury to the Mission Establishment.

North-American States.

BOARD OF MISSIONS.

Appeal on the continued Depression of the Funds of the Board.

PAINFUL details on the depression of the Funds appeared in those parts of our last Volume referred to at p. 10 of the Survey for the present year. The Board have recently put forth the following Circular:—

Shall the Board be at once enabled to send out the waiting Missionaries, and to revive the Schools?

The time has come to propose this inquiry. The season promises an abundant harvest to the husbandman. Commerce is again spreading her sails. Industry is beginning to find its reward. Prosperity appears to be returning to the country. God has also, in some measure, sanctified to His people the late painful visitation. The spirit of benevolence is believed to have gained in strength, more than it has lost in means. There is now far more of a willing mind in the Christian Community, than there was two years ago.

Moreover, upward of Thirty Missionaries have waited a full year after they were ready to go forth to the Heathen. Seven of these, indeed, have recently gone; but there are twenty-five remaining. These have all completed their preparatory studies, and become Preachers of the Gospel; and plead that their plans were laid to enter on their work a year

Digitized by Google Original from HARVARD UNIVERSITY

ago—that they scarcely know what to do with themselves—that life is wearing away—and that the great harvest-field, to which God has called them, is suffering for want of Labourers. And all this, and much more, is true. Why, then, should these servants of Jesus Christ be detained another year? Why, any longer? Why not all be sent at once? A small—a very small—additional effort, to give or to collect the necessary funds, if made by many, would suffice.

How painful has been the intelligence from many of the Missions, within the last few months, as a consequence of the reduced remittances mentioned in the appeal to the Christian Community a year ago.

The Printing Establishment at *Cape Palmas* has been stopped: that at *Smyrna* has been reduced: that in *Syria* is comparatively idle: that among the *Nestorians* has not yet been got into operation: the one at *Madras*, which ought to be large and powerful, has barely an existence; and those at the *Sandwich Islands* are lamentably cramped in their operations. In *Western Africa*, too, where life is so precarious and labour so valuable that we cannot afford to lose, a part of the Schools have been discontinued, and the Seminary reduced one-third. In *Greece*, the permanent prosperity of the new and interesting Station among the Spartans has been endangered. A check has been given to the progress of Education among the *Nestorians*. Among the *Mahrattas*, ALL the Schools must have been swept away, but for the generous liberality of some English Friends, which will save a part: the same is true among the Tamul People in *South India*. In *Ceylon*, it was necessary to dismiss 5000 children from the Schools, and admit one class less into the Seminary; and, but for the unexpected and liberal donation of a thousand dollars from the Government of the Island, the evil must have been far greater. Hear one of the older Missionaries speak on the occasion: "After my usual lessons," says he, "with the readers in the schools yesterday, I gave each a portion of the Bible as a present. I told them the reason—exhorted them to read it, not to enter into temptation, and to keep the Sabbath holy—prayed with them, commending them to the Friend of little children, and then sent them away—from me, from the Bible Class, from the Sabbath School, from the House of Prayer—to feed on the mountains of Heathenism, with the idols under the green trees; a prey to the roaring lion, to evil demons, and to a people more ignorant than they, even to their blind, deluded, and deluding guides: and when I looked after them, as they went out, my heart failed me. Oh what an offering to Swamy!—FIVE THOUSAND CHILDREN!" At the *Sandwich Islands*, it would seem that the Seminary must have been reduced, and nearly or quite every scholar in the Boarding Schools dismissed; and thus the rearing up of Native Teachers and Preachers, so urgently demanded by the circumstances of the people, been painfully retarded.

And all these desolations, and much more, exist in the Missions at this very moment; and they will continue to exist, and perhaps increase, until the patrons of the Board rouse themselves fully to the consideration and remedy of the evil. Let but a fourth part of the effort be made, which was so nobly made at Hartford, in Connecticut, a year ago, and has since been followed by a remarkable outpouring of the Holy Spirit on the donors and their families, and a new face would soon be put on all the Missions under the care of the Board, in Africa, Europe, Asia, America, and the Islands of the sea.

It should be gratefully acknowledged, that the results above stated have not been owing to a falling-off in the receipts of the Board. These have been nearly as great, thus far in the present year, as they were in the corresponding months of the last; and, last year, the receipts greatly exceeded those of the year before. But the rate in those of 1836 was no higher than it was in 1835, and those of 1835 rose but little above those of the previous year; while the Missions were necessarily and constantly advancing. The Missions cannot remain stationary, and prosper: they must go forward, or retrograde. The present receipts are more than enough to sustain the Missions as they were in the former part of 1836: they are even sufficient to meet the expenses in their present reduced and crippled state; but they are not enough to liquidate the debt, now of two years' standing—to send forth the waiting Missionaries—and to restore the Missions to their wonted efficiency.

Urged on by the zeal, liberality, and pledges of the patrons of the Board, the Committee not only sent out nearly Forty Families during the latter half of the year 1836, but multiplied and enlarged the

Digitized by Google Original from HARVARD UNIVERSITY

Printing Establishments, and encouraged the Missions to render their Free Schools more efficient, and to establish or enlarge Nine Seminaries for educating Native Teachers and Preachers of the Gospel—providing them with buildings, libraries, and apparatus; together with board for the pupils, and the means of bringing into useful employment the persons educated at these Seminaries. Add to this the losses, amounting perhaps to 12,000 dollars, in making remittances, owing to the late extraordinary derangement in the exchanges; and it will be seen why the Board, though so liberally patronized, needs more ample means.

Must the Twenty-five Clerical Missionaries, now waiting, wait another year? And shall there be much longer delay in making more ample remittances to the several Missions?

The case, with these statements, is respectfully referred to the piety and zeal of the Patrons of the Board. Only let it be prayerfully considered. Let us do for the Missionaries, who have offered themselves for this self-denying service, and for those now in the field, what, in their circumstances, we should wish and might expect should be done for us. Especially let us sympathize with our gracious Lord, in His love for the perishing millions in Heathenism, and do what we can to proclaim His salvation throughout the world.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Instructions of the Committee were delivered to Mr. Thomas Gilbert and Mrs. Gilbert, and to Mr. Ephraim J. E. Hawkins, on the 8th of October, on occasion of their departure to Trinidad; which having been acknowledged by Mr. Gilbert, they were commended in prayer to the favour and protection of Almighty God by the Rev. M. Hawtrey. They embarked at Gravesend, on board the "Pirie," Capt. Matthews, on the 9th of October—The Rev. D. T. Jones arrived in London on the 17th of October, from the Red-River Settlement, for the recovery of his health.

Baptist Miss. Soc.—We noticed, at p. 520 of our last Volume, the proposal of the Rev. W. H. Pearce to raise the means of sending Ten additional Missionaries to India. Mr. Pearce has lately announced, that, with the assistance of zealous friends, especially of Dr. Hoby, he has obtained contributions to rather more than the whole amount required; namely, 6000*l.* Of this sum, 500*l.* is appropriated to each of Ten Missionaries, and 1000*l.* for the erection of a Native Chapel and School-Room at Calcutta.

General Baptist Missions—The Rev. Henry Wilkinson and Mrs. Wilkinson sailed from Deal, on the 25th of September, in the "Moira," Capt. Owen, for Calcutta; having been appointed to the Orissa Mission.

Jews' Society—The Rabbi baptized on the 1st of September, as stated at p. 429, was Abraham Teummim, aged 28, late Rabbi at Sorodno in Hungary; "which place," it is stated, "he left, in order to seek a more perfect knowledge of that Truth, of which he had already discovered a part in the cabalistic writings. Four other Jews had been previously baptized at the Chapel, in the months of June and August—Alfred Joel Marks, a native of Deventer, in Holland, aged 21; Christiani Joseph Behrens, late Reader in the Synagogue at Lüneberg, aged 41; Samuel Ben-Saul, of Kurnik, near Posen, aged 24; and Matthias Levi Wolff, late Synagogue Reader at Ammonsgrun, in Bohemia. Mr. Wolff is brother of Dr. Joseph Wolff, and was baptized by him; and "thus," it is stated, "the last of four sons of the late venerable Rabbi of Halle was, by his own brother, received into the Christian Church."

SOUTH AFRICA.

The Zoolahs and Dutch Farmers—It is stated, in the Grahamstown Journal of the 28th of June, that the whole of the Zoolah Army was dispersed. Dingarn is said to have found refuge with Macanzana, a Chief who resides on the Mapoota River, at no great distance from Delagoa Bay. In regard to the Emigrant Farmers, it is reported—

> A message has been sent to them by the Governor, earnestly inviting them to return; at the same time giving them an assurance that every means shall be adopted to redress their grievances, and to promote their future comfort and prosperity. Most of the emigrants are ardently attached to the Colony: a thousand associations give it a firm hold on their attachment; and we know that they have only abandoned it under a poignant sense of contumely and neglect. Induce them to return, and you secure a frontier by the willing hearts and hands of a brave, and active, and hardy people. At all events, if the message have not the effect of inducing them to return, it will soften their asperity of feeling toward the English Name and Government, and it will induce those who are still wavering to remain within the colonial boundary.

MEDITERRANEAN.

Church Miss. Soc.—The Rev. C. F. Schlienz has visited Egypt for the restoration of his health, which had much suffered. He arrived in Malta, on his return, in a state of convalescence, accompanied by the Rev. C. H. Blümhardt, on the 16th of September.

WEST INDIES AND GUIANA.

Church Miss. Soc.—Mr. Charles Carter, Catechist in Demerara, was admitted, at Barbadoes, to Deacon's Orders, by the Bishop of Barbadoes, on Sunday the 29th of July—Mr. Samuel King, Catechist at Trinidad, died of fever, after ten days' illness, on August 25.

UNITED STATES.

Board of Missions—On the 25th of May, the Rev. Dyer Ball and the Rev. George W. Wood embarked at New York, with their Wives, in the "Albion," for Batavia; and the Rev. Fred. B. Thomson and the Rev. W. J. Pohlman, and their Wives, destined for Singapore. Messrs. Ball, Wood, and Thomson are three out of four Missionaries, who were on the eve of embarkation in May of last year; whom it was found necessary to detain at home, from the deficient state of the funds.

Digitized by Google Original from HARVARD UNIVERSITY

Miscellanies.

MAIAOITI, AND THE LONDON MISSIONARY SOCIETY'S MISSION THERE.

(WITH AN ENGRAVING OF THE MISSION CHAPEL.)

THE following particulars have been derived from a late Number of the "Missionary Magazine." The wood-block of the Engraving has been lent to us by the Society.

The Island of Maiaoiti lies about 50 miles from Huahine, and nearly the same distance from Eimeo. It is surrounded by coral reefs, which render it completely inaccessible; excepting on the western side, where there is an opening by which a boat may enter. The island is apparently of volcanic origin, composed of a black rock of basaltic texture; and is about 10 miles in circumference. It abounds in all the fruits common to these climes. The inhabitants are a fine race of people—well formed—and of remarkably light complexion, as compared with most of the South-Sea Islanders. Their settlement is at the southern extremity of the island, in a secluded and delightful spot; surrounded by bread-fruit, cocoa-nut, and other trees: the banana and sweet potato also grow in great abundance. On one of the rising grounds, the people, some years ago, built a neat cottage; and furnished it with articles of their own manufacture, for the accommodation of the Missionaries by whom they are visited. In the centre of their little village they also erected a large Place of Worship, which is well floored, plastered, and furnished with seats. Contiguous to this building is the School House.

The inhabitants first made a profession of Christianity in 1815, in consequence of having heard that the people of Huahine had destroyed their idols and avowed themselves worshippers of Jehovah. Little was known about the moral condition of the inhabitants, until Dec. 1818, when the Rev. J. Davies was, through stress of weather, obliged to take shelter there, while on a voyage to Tahiti: during a stay of nine weeks at Maiaoiti, Mr. Davies made unwearied exertions to communicate to the Natives the knowledge of salvation through the Lord Jesus Christ; and, on his departure, affectionately exhorted them to constancy in the ways of God, and appointed two of the best informed among them to act as Teachers to the rest. In 1819, nearly the whole of these people, with their then Chief Turoarii, removed to Huahine, with the view of placing themselves in a more favourable situation to receive the benefits of religious instruction: with a few exceptions, they were regular in their attendance on Divine Worship and the Schools, and a number of them became Candidates for Baptism; but, in the following year, a combination of circumstances induced them to return to their own island. Valuable impressions had, however, been made on their minds during their residence at Huahine, and their subsequent deportment proved that they had not heard the Gospel in vain.

The Rev. Charles Barff visited them in 1822; and found that they were living together in great harmony, and diligently endeavouring to improve in knowledge: those, who had been received as Candidates for Baptism while at Huahine, continued to act consistently with their profession of Christ, and frequently met together to exhort one another to love and good works: on this occasion, Mr. Barff appointed two Native Teachers, Utu and Airima, from Huahine, permanently to labour among them; and had the further satisfaction of baptizing 54 persons, with their infant children, 30 in number: these and the other inhabitants, nearly all of whom expressed a desire to be baptized, were, on the departure of Mr. Barff, placed under the instruction of the Native Teachers. In 1823, a Church of 31 members was formed at this Station; and, on the first Sabbath in the October of that year, Mr. Barff enjoyed the satisfaction of administering to them the Lord's Supper. Since that period, the progress of the people as a Christian Community has shewn that God has watched over them, and made his love to abound toward them. When Mr. Barff visited the island in 1825, he was gratified to receive into church-fellowship 34 additional members; thus increasing the number to 65. Another Native Teacher, Auna, who formerly laboured in the Sandwich Islands, was then stationed there by Mr. Barff, and, with his wife, a remarkably intelligent and pious woman, entered diligently on the work of instruction.

Digitized by Google Original from HARVARD UNIVERSITY

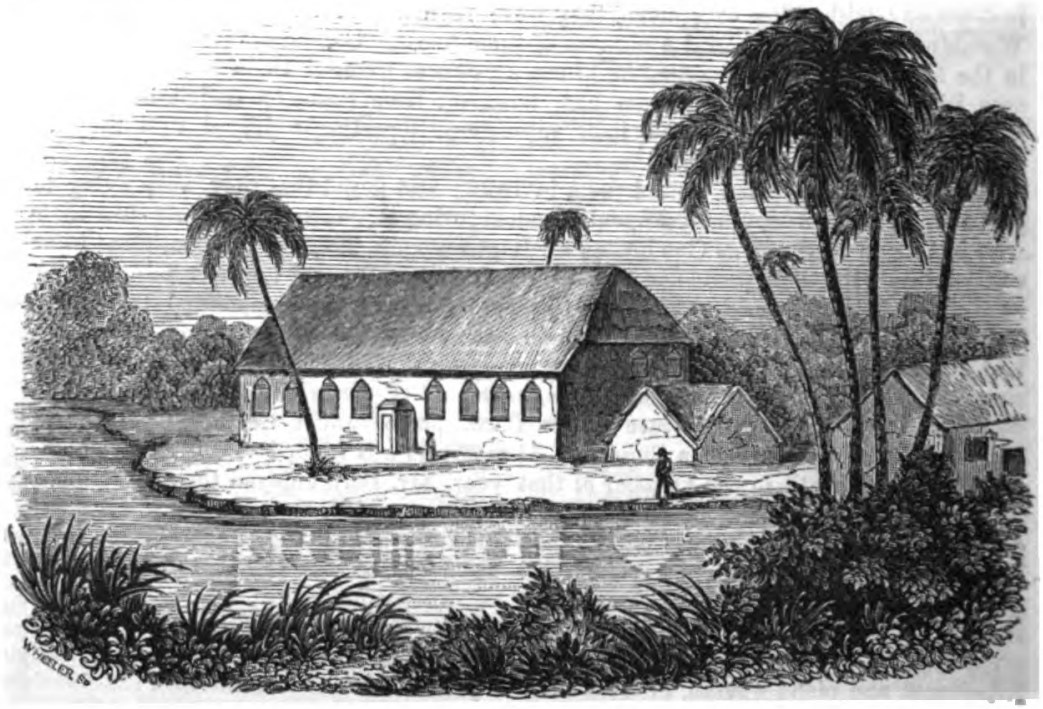
From various unavoidable circumstances, a long interval elapsed before Mr. Barff could resume his visits. In 1833, he found that the progress of improvement had been steady and uniform. The judicious and unremitted labours of Auna, and his associates in Missionary Work, had been largely favoured with the Divine Blessing: order, harmony, and industry prevailed.

A New Chapel—the subject of the accompanying sketch—had been erected under the direction of Auna, and was such as to reflect great credit on all who had engaged in the work. The opening of this Place of Worship was a circumstance of peculiar interest. Many of the Missionaries and Native Brethren from the surrounding Islands repaired to the spot; and, uniting with the resident Natives, engaged in the solemn Services which marked the dedication of the building to the service and worship of the Most High: the Chapel was thronged on the occasion by those who, a few years before, worshipped the works of their own hands, ignorant of Him who alone is worthy to be praised. At the close of the Services, nearly 150 joined in shewing forth the death of our Lord.

A short time previous to the event now recorded, the wife of Auna was removed by death. Her end was peace; and when, a few hours before she expired, her husband inquired how she felt in the prospect of death, her reply was, "Te oaoa mei au ia Jesu to'a Ora!"—"I am rejoicing in Jesus my Saviour!"

The Station has since been progressive, both in reference to the cause of civilization and Religion. The outward appearance of the Settlement has been greatly improved, by the erection of additional houses built after the European manner: a larger portion of ground has been brought under cultivation, and almost every house has attached to it a neat and well-cultivated garden. An Auxiliary Missionary Society was commenced in 1828, which has been attended with many beneficial results.

The latest communications from Mr. Barff report the progress of the Station to April 1836; at which time the Church had increased to 90 members, and there were 10 candidates for communion. The Native Evangelist, Auna, died in 1835, deeply regretted by the people to whom, under the Divine Blessing, his labours had proved so eminently useful: he continued to his death a zealous and efficient servant of the Lord. Another Native Teacher, Tamore, has been appointed in his room, and is pursuing his labours in a promising manner. Mr. Barff found the people living in perfect harmony; and, considering their means of improvement, decidedly elevated in the scale of social existence: there were 76 children in the day-school, and all the adults were under instruction: most of them had learned to read the Scriptures.



Digitized by Google Original from HARVARD UNIVERSITY

Missionary Register.

NOVEMBER, 1838.

Biography.

MEMORIAL ON THE LATE REV. SAMUEL MARSDEN,

ADOPTED BY THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY.

THE death of Mr. Marsden, at Windsor, in New South-Wales, on the 12th of May last, was noticed at p. 431 of our Number for September. At the Monthly Meeting of the Church Missionary Committee on the 12th of November, the following Minute was put on record, as a testimony of the high regard which the Society cherishes for his memory:—

The Committee of the Church Missionary Society record the death of the late Rev. Samuel Marsden with feelings of deep respect for his personal character, and gratitude to the Great Head of the Church, who raised up, and who so long preserved, this distinguished man, for the good of his own and of future generations.

In him, the Committee recognise an individual whom Providence had endowed with a vigorous constitution both of body and mind, suited to meet the circumstances which ever attend a course of new and arduous labours. Entering upon the duties of his Chaplaincy forty-five years ago, at a time when the Colonists of New South-Wales were, for the most part, of abandoned character and suffering the penalty of the law, he, with admirable foresight, anticipated the probable future destinies of that singular and important Colony; and never ceased to call the attention of both the Local and the Home Governments to the real duty of providing for the interests, both temporal and spiritual, of the rapidly-increasing population, by a proportionate increase in the number of Colonial Chaplains.

In the discharge of his diversified duties, the native energy of his mind was conspicuously exhibited in the unsubdued ardour, public spirit, and steady perseverance, with which his various plans of usefulness were prosecuted; while his high natural gifts were sanctified by those Christian principles, which, from his youth up, he maintained and adorned, both by his teaching and his life.

But it is to his exertions in behalf of Christian Missions that the Committee are bound especially to call the attention of the Society. While he omitted no duty of his proper Ministerial Calling, his comprehensive mind quickly embraced the vast spiritual interests, till then well-nigh entirely unheeded, of the innumerable Islands of the Pacific Ocean, whose inhabitants were sitting in darkness and shadow of death.

Under the influence of these considerations, Mr. Marsden zealously promoted the labours of the different Societies which have established Missions in the South Seas. And it is to his visits to New Zealand, begun twenty-five years ago and often since repeated, and to his earnest appeals on behalf of that people, that the commencement and consolidation of the Society's Missions in the Northern Island is to be attributed.

In calling to mind the long series of eminent services rendered to the Society by Mr. Marsden, the Committee notice with peculiar satisfaction the last visit made by him, in the year 1836, to the Society's Missions in New Zealand—a visit justly termed by the Lord Bishop of Australia, "Apostolical." With paternal authority and affection, and with the solemnity of one who felt himself to be standing on the verge of eternity, he then gave his parting benediction to the Missionaries and the Native Converts.

The Committee, while acknowledging, with thankfulness to Almighty God, that combination of superior powers, largeness

Digitized by Google Original from HARVARD UNIVERSITY

of sphere of action, length of days, and signal success, which was graciously bestowed on this eminent Servant of Christ, and which generally must fall to the lot of very few men, desire, at the same time, to express their humble hope and earnest prayer that it may please God to raise up and sustain, by the power of His Spirit, a large band of faithful and efficient Labourers, to tread in his steps, to follow up his holy designs, and to carry forward the blessed work of imparting to all those vast regions the fulness of the blessing of the Gospel of Christ.

BRIEF OBITUARIES OF MANY HOTTENTOTS,

CONNECTED WITH THE SETTLEMENTS OF THE UNITED BRETHREN.

THESE Brief Obituaries are collected from the Diaries kept by the Missionaries at the several Settlements: the fruits of their labours are thus continually gathered into the heavenly garner.

AT GENADENDAL, IN 1834.

Jan. 7—*Reinhold Kouter* was buried. He was a faithful member of our congregation. For many years, he had been the postman between this place and Caledon, till he was visited with the Lazarus sickness, by which he suffered more than usual. He appeared like a skeleton covered with wounds. It is no wonder that he now and then felt impatient, and constantly cried for deliverance from the body of death in which his spirit was confined: when we visited him, he besought us to pray the Lord to grant him patience, and soon to take him to Himself.

May 2—This day departed the single woman *Mary Plaisir*, in her fifty-sixth year. She had served as cook in the Mission House, for thirty years, with exemplary faithfulness, and was universally respected. Being appointed a chapel-servant, if she saw any thing contrary to Christian principle in any one belonging to the congregation, she did not fail to notice it; and her reproofs were received in good part. In her last illness she suffered great pain; but was richly comforted by the Word of God, and a sense of the love of our Saviour. She had made a Will, and directed her clothes and little effects, with some savings in money, to be distributed among the poor.

June 6—*Althea Jantje* departed this life. She was baptized in 1818; but proved unfaithful, left her husband and child, and continued in a sinful course, till, in 1826, she was seized with a loathsome disorder, by which she was separated from all human society. Her conscience was then alarmed, and she cried for mercy: the Lord approved himself the friend of sinners, and her heart was truly converted: in 1828, she was readmitted, but afforded a striking instance how sin rewards its votaries. Her sufferings were great, and she could only crawl on her hands and feet. She was never able to appear at church. She also endured much family affliction, till delivered by death from all pain and sorrow.

June 27—*Mary Kouter* departed most happily. She became a communicant in 1814; and her whole walk testified, that she was a true Child of God. This she proved, in many trying situations. For three years she was confined to her bed with a cancerous complaint. When we visited her, her expressions of confidence in her Saviour, of the comfort which she found in contemplating His sufferings for her, and of the joy which she felt in the hope of being soon with Him for ever, edified us, and all with whom she conversed. She said, "Nothing detains me on earth, and I feel the peace of God in my heart." Shortly after this declaration, she expired.

Aug. 25—Two members of our congregation departed. *Adam Robyntje* was the father of a large family, and had to struggle with much poverty; but he cleaved to the Lord, and walked worthy of the Gospel: some years ago, he fell, with a load of wood on his back, from a rock fifty feet high; but escaped with a slight bruise, and always remembered his preservation with great thankfulness: during his last illness, he said, "I shall soon go home to my Saviour: He will care for my dear wife and seven children: I have nothing to bring before Him, but my sinfulness; yet I am assured, that, for the sake of His blood-shedding and death, He will receive me in mercy:" after a fervent prayer offered up by the Missionary, he fell peacefully asleep in Jesus.—

Digitized by Google Original from HARVARD UNIVERSITY

Sarah Nimrod was baptized at Hemel-en-Aarde: after the decease of her husband, she removed to Genádendal, where she spent her time as a poor widow, in communion with Christ: a few months ago, she was found on the road, cold and senseless, and brought home, when she very slowly recovered: a few weeks ago, she was again taken ill, and departed happily.

AT GROENEKLOOF, IN 1835.

May 16—The married sister, *Wilhelmina Adams*, departed this life, gently and happily. She was one of the earliest inhabitants of this Settlement, having removed hither in 1810. In 1811, she became a communicant, and her whole demeanour testified that it was her sincere desire to grow in the grace of Christ her Saviour. In 1815, she accepted an offer to accompany Br. Küster and his wife and children to Europe. This circumstance brought her to Zeyst, where she remained till the summer of 1817; when she returned to the Cape, with Br. and Sr. Hallbeck. Of her stay in Zeyst she often spoke, in the sequel, with much delight, especially of the particular meetings for the unmarried women, which she had attended; and which she had found so well adapted to promote spiritual life, as well as union of heart, among the members of the same family of Jesus. For several years she was engaged in the domestic service of the Missionaries at this place, in which she shewed great faithfulness; till, in February 1826, she married the widower Isaiah Adams. They were both useful chapel-servants for a considerable period; but were eventually obliged to give up their office, in consequence of family disputes. The loss of domestic comfort was attended by the decline of spiritual enjoyment, and we had often great difficulty to comfort her. A consumptive disorder followed, which proved the means of her dissolution; but not till it had pleased the Lord to restore to her the light of His countenance, and to fill her with peace, and hope, and joy in believing.

June 10 — Departed *Matilda Okkers*. She came hither, with her parents, in 1815, and was baptized in 1825; but having been seduced to sin by a young man, whom she afterward married, she left the congregation in 1830. In 1832, after many and urgent applications, they were both restored to their former privileges. Her demeanour from this time afforded satisfactory evidence that her heart was truly converted, and that she was giving all diligence to make her calling and election sure. Her expressions and conduct, during her long sickness, proved edifying to all who visited her; and almost her last words were an exhortation to her relatives and friends to remain faithful to our Saviour.

Aug. 13, was the interment of the remains of the widow sister, *Christiana Berg*, who departed the day before. She came hither, with her husband, May 1813; and was baptized the following year. About the same time she was forsaken by her husband, who never afterward troubled himself about her. Though entirely dependent on her own exertions, she was enabled, by the Lord's blessing upon them, not only to maintain herself, but likewise her aged and helpless father, Jacob Jäger; whom she nursed with filial affection and faithfulness until his departure in 1827, at the age of nearly 100 years. When her own strength began to decline, she was obliged to depend on our poor's fund for her chief support, as her family did little or nothing to assist her. In the evening of her life, her faculties, both of mind and body, failed her: her walk however, in days of health, had testified, with sufficient clearness, that she knew and loved her Redeemer, and desired to live to His honour. Her last days were made more comfortable, through the unwearied attentions of her youngest daughter, who is not an inhabitant of this place, but is married to an apprentice at Cape Town.

Dec. 27 — The married communicant brother, *Simeon Esau*, departed this life. He had been a slave, but obtained his freedom through the filial exertions of his children residing at this place, who raised among themselves the sum of money needful to purchase it. Hereupon he removed to Groenekloof, was baptized in 1832, and became a communicant in 1835. Though he was little able to give expression to his spiritual feelings, his behaviour testified, more powerfully than words could have done, that he was living in communion of spirit with his Saviour. During his last illness, which was a dropsy on the chest, he edified all who visited him, by his humility, patience, and thankfulness for the smallest service rendered to him. His age was 65 years.

AT ELIM, IN 1835.

Jan. 22 — The communicant sister, *Mariana Arend*, departed this life. She

Digitized by Google Original from HARVARD UNIVERSITY

came to live here in 1828, was baptized the same year, and admitted to the Holy Communion in 1830. She was of a quiet and meditative turn of mind, and said but little regarding her inward experience; but her Christian walk gave sufficient evidence of her faith in the Saviour. During her illness, she often assured us, with uncommon animation, that He had received her as His purchased property. She had almost recovered from the fever, when she, one evening, fell into the fire, and was severely burnt, which brought on her dissolution. Her sufferings, in the last days of her life, were so distressing, that we were several times led to implore the Lord to put a period to them, and take her home. Still, amidst all pain and weakness, she maintained a stedfast and cheerful reliance on the grace and mercy of her Saviour. She left five young children, who will severely feel her loss, as the father is an apprenticed labourer.

Mar. 24—*Ezekiel Appel*, who had shortly before been baptized on his sick-bed, departed. He was one of the tallest and strongest men in the place, and only a fortnight before had attended the meeting of the candidates for baptism: directly after, he was laid up with the epidemic fever, from which he rose no more. He had been on the list of candidates since 1826; but we had never felt freedom to admit him to the rite of baptism, as his conduct was not altogether satisfactory. During the last year, however, there was an evident improvement: he not only forsook his former vices, but appeared to be earnestly desirous to profit by the Means of Grace. He was urgent in his entreaties to be baptized, while still possessed of consciousness. We confidently hope that he sought and found mercy from the Lord.

July 8—Br. Schopman went to Houtkloof, to keep the funeral of *Martha van Rede*, who had departed to the Lord, on the preceding day. She was the owner of this estate; and was universally respected by the colonists in the neighbourhood, to whom she had rendered essential service as a midwife. She was awakened under Discourses held by our worthy neighbour Mr. de Bruyn; and the love to Jesus, thus kindled in her heart, was still further increased when she joined our fellowship. She was baptized June 21st; and was taken ill the next day, on her return home. Our visits at Houtkloof had been greatly blessed to her; and she esteemed it a favour to lodge us, and to have the meetings held in her large and commodious mansion. She was in her 78th year; and departed gently and peacefully, as a follower of Jesus. Besides Mr. de Bruyn and a number of colonists, about 120 persons, principally belonging to the family, were present at the funeral. This was the first solemnity of the kind which we had held at Houtkloof. Great emotion was visible during the Discourse; and many, we trust, carried home with them the salutary impressions which they had received.

AT GENADENDAL, IN 1836.

Jan. 16—Capt. Rawstorne sent us tidings of our Hottentots in Caffraria. A kind of dysentery had been prevalent for some weeks: several were still confined by it; and to one, *Daniel Lucas*, it had proved fatal. It is about four years since he received permission to reside here; but, on his soon after marrying a woman in the heathen fashion, notice was given him to leave the place*. As, however, he came and confessed his misconduct, with expressions of sincere sorrow, he was allowed to remain among us, and the marriage was ratified with the Christian Ceremonial. He subsequently conducted himself with great propriety; and the good seed of the Kingdom having evidently taken root in his heart, he was baptized in 1834. "In his last hours," writes Capt. Rawstorne, "he was too deaf, and too weak, to hold any conversation with those around him; but a few days before his end, I found him in a very edifying state of mind. He was so weak on the last Sunday, that I thought it right to prohibit his going out to the Evening Service; but he was so importunate on the subject, that I was obliged to yield to his request. He attended it with great devotion and feeling; and I can have no doubt that the same spirit accompanied him to his end."

Feb. 10—The remains of the aged communicant sister, *Sarah Stampje*, were

* Notices of this kind, even in cases of manifest transgressions of the rules of the Settlement, are never given by the Missionaries, till the case has been solemnly inquired into by the company of Hottentot Overseers, and decision pronounced accordingly. These Overseers, who are chosen by a majority of votes of the adult communicants, form a collateral Council to the Mission Conference, for the arrangement of all matters connected with the municipal regulation of the Settlement. Having been formed in 1816, its powers were extended, and its constitution finally approved by the Colonial Government in 1826.

Digitized by Google Original from HARVARD UNIVERSITY

committed to their resting-place. We were thankful that the Lord had liberated her from the pains and infirmities of her worne-out tabernacle. She appeared, at times, to those who visited her, to be too much engaged with earthly things — a walled house and garden, of which she was the possessor, occasioning her, in her weak state of mind, much needless anxiety: she was, therefore, constantly reminded to think less about worldly goods, and more about the building of God in the heavens. Nor were these exhortations without effect; for she at last gave up all her property to her son-in-law, and, according to the testimony of her daughter, appeared to fix her thoughts from that time on her Saviour and the heavenly world.

April 1—*Esther Hardenberg* died of the Lazarus sickness. She had been a communicant since 1798, and her walk was consistent with her profession. Her husband, with whom she had lived very happily, laments her loss; though, in consequence of her disease, she has for some years been more of a burden than a help to him. "Nevertheless," said he, "she kept order in the house, and attended to the children, whom I am now obliged to leave much to themselves." She appeared to be firmly rooted in faith in Jesus; to which, no doubt, her painful illness contributed not a little; and her expressions, during this period of her life, were extremely edifying.

July 25—The remains of the single sister, *Sabina Kivitt*, were interred. She was born here in January 1814, of baptized parents, and was admitted to the Lord's Table at 18 years of age. Her course in the congregation was such as gave us pleasure. That she knew herself to be a sinner, and built her hope of salvation on the merits of her Redeemer, and loved Him truly, appeared from many of her expressions during her last illness. We were glad to perceive that her departure had made a salutary impression on our young people.

Sept. 21—The single sister, *Lisetta Tambrokkie*, departed this life at the age of 21 years. Born and brought up in the congregation, she was by no means deficient in the knowledge of what belongs to the Christian life, and to eternal salvation. She spent some years as cook in the service of the Missionary Family, and conducted herself with uniform fidelity and uprightness. In consequence of a severe cold, she fell into a decline. She expressed her conviction, that the Lord had brought her into this school of trial, to heal her of her levity, her disposition to which she confessed and bewailed; and certainly her mind was now deeply engaged with spiritual things. Though she did not conceal her wish to recover, she manifested a quiet resignation to the Lord's will when she saw her dissolution approaching. Her demeanour during her sickness was, throughout, very edifying to us. A few hours before her end, she charged her sister to express her thanks to the Wives of the Missionaries, for all the love and patience which they had shewn her, and then commended her soul to the mercy of the Redeemer. Her departure was so gentle, as to be almost imperceptible.

Sept. 27—was the funeral of *Henrietta Knop*, a widow about 90 years old. She had lost her husband when she came to reside here, 30 years ago. Her walk was worthy of the Gospel, and she was distinguished by a peculiar simplicity and childlikeness. Thus, she would repeat the Lord's Prayer on every visit paid to her, to see whether she had the whole still perfect in her memory. She has many children, grandchildren, and great-grandchildren living here, who faithfully supplied her with every thing that was necessary.

Nov. 30—The remains of *Helena Petro*, a communicant sister, were brought hither for interment, from a neighbouring farm. She had risen in good health the day before, and gone to her work. In the forenoon she was seized with pain in the throat; which increased so much by noon, that she was obliged to quit reaping, and about midnight she was a corpse. Her disorder seems to have been inflammatory sore throat. Her husband, who is with his regiment, has had the singular calamity to lose two children and his wife during his absence; and, when he returns home, will find only one child living of his whole family, and that born after he went away. Our departed sister conducted herself with uniform propriety, and we believe that she was a follower of Jesus. Those who beheld the maternal tenderness with which she clasped her infant to her bosom, while struggling with suffocation, refusing to part with it from her arms, were deeply moved. We earnestly wish that this sudden departure, at the time of harvest, when so many temptations are open to levity, intemperance,

Digitized by Google Original from HARVARD UNIVERSITY

and sensuality, may operate as an impressive warning to many of our people, to walk at all times in a manner becoming those whose conversation is in heaven.

Dec. 10—The communicant brother, *Daniel Dragoner*, departed at an advanced age. He was an ornament to our congregation; and we have often admired his humility, fervour, and childlike dependence on our Saviour. When we visited him, his conversation turned chiefly on his gratitude to the Lord for the many benefits which he had received from Him, and seldom indeed was there any thing of complaint. A few hours before his departure, he expressed, to one of our number, his fervent desire to be at home with the Lord, and his firm confidence that He would graciously receive him. "The Saviour's blood," he said, "is my refuge. My life would condemn me." As his visitor prayed with him, it was most affecting to hear him fill up every pause with the earnest ejaculation —"Yes, Dear Saviour! do it, I beseech Thee!"

Proceedings and Intelligence.

United Kingdom.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(*Concluded from* p. 441.)

MISCELLANEOUS.

New Era in Bible Exertions.

I CANNOT conceal from our friends, that we may shortly be obliged to draw still more largely on their resources. We appear to be entering on another era in the History of the Society. Its earlier years were necessarily employed, partly in the domestic diffusion of the Scriptures, and partly in the preparatory work of multiplying copies and effecting translations of them—of opening communications, and establishing agencies and correspondencies, in almost every part of the world—and of awakening the attention of Foreign Nations to the value and importance of the Divine Word, and exciting their co-operation in its diffusion.

The operations of Missionary Societies went hand in hand with ours. The excellent and devoted men whom they sent forth penetrated to the remotest parts of the Earth, and established themselves among its most ignorant and savage tribes. They had to address minds utterly unused to spiritual ideas; and to employ languages scanty and deficient, and which frequently had been neither formed into grammar, nor reduced to any written character. To translate the Scriptures into such dialects was obviously a work of extreme difficulty, and requiring considerable time. By degrees, it has been, in some instances wholly, and in many partially, effected: and it became the duty of this Society to encourage the work of translation, and to print the Versions as they were completed.

So far have these preparatory measures now proceeded, that we may hope for a far more extensive and general distribution than has hitherto taken place.

It may seem extraordinary, that, after the distribution of above Ten Millions of copies of the whole or portions of the Holy Scriptures, I should speak of their diffusion as still only in its commencement. But it must be recollected, that a large majority of these copies has been distributed at home; and yet it cannot be denied, that, even in our own favoured country, notwithstanding many other means of supply, a great deficiency still exists—that in Protestant Europe it is much greater, and in Roman-Catholic Countries (as respects the body of the people) all but TOTAL. What then shall we say of Mahomedan and Heathen Lands? In many cases, indeed, the people are excluded from the light of the Truth, LEST the Truth should make them free: but it is beginning to break in; and it is our duty, in every orderly and peaceful way (and none other do we employ), to promote its diffusion.

The undertaking is, therefore, vast; and might appear appalling, did we not trust in Him, in whose cause we are engaged, and with whom there is no restraint to save by MANY or by FEW.

Nor are we without HUMAN assistance: for, throughout all the Protestant Population of Europe, Bible Societies have

Digitized by Google Original from HARVARD UNIVERSITY

been formed—some of them of considerable magnitude; and, in our more distant scenes of action, the American Bible and Missionary Societies have afforded important aid, not only by undertaking to supply the wants of their own vast territory, but by powerful co-operation in other parts of the world. Yet it must be confessed, that, humanly speaking, the main spring and strength of the whole centre in this Hall: the general connection and combination of operations must reside HERE; and destitute and benighted lands on every side look to YOU, for direction, encouragement, and bounty.

Earnestly, therefore, let me entreat your attention to the Report about to be read, containing the outline of the present state of the Society, and then your liberal support in carrying its plans into full effect. Shall we not, when so many difficulties have been surmounted—when so many obstacles have been removed—press forward with increased energy, toward the completion of the work? And if, as we have reason to hope, it be the will of Providence to make our country the grand instrument of diffusing Gospel Truth throughout the world, shall we not feel abundant cause of thankfulness, in having been permitted to contribute, however imperfectly, to confer so great a glory on our beloved Britain?

[*Lord Bexley—at the B. F. Bib. Soc. An.*

Preparation for the Certain Triumph of the Gospel.

An influence is now exercised on all classes of mankind, by means of the Bible Society, in every part of the world—on the Heathen Nations—on the Mahomedan Nations—even on the dispersed and despised Seed of Israel—and on countries professing Christianity indeed, but needing yet that the good word of the Lord be poured upon them. Yes; the Heathen are awakened: even the Mahomedans no longer look with that contempt and scorn with which they once did on the Sacred Scriptures, and on those who circulate them: and great anxiety and great interest are also excited among the scattered tribes of Israel, in the various parts of the world.

The attention of man being thus awakened, a mighty preparation has been made; and one which, according to the analogy of the Divine Proceedings, certainly intimates that increased influence is about to be given to the Divine Word: for has God ever opened the door to it in vain? It never can be in vain: great results must follow.

We speak not *of the times and the seasons, which the Father hath put in His own power;* but the result is as certain as if the end were now before us. The darkness of the Heathen shall vanish, and their altars shall fall down, and their temples sink to ruin; while they cast their idols of wood and of stone to the moles and to the bats, and offer upon a pure altar—that altar which sanctifieth the gift and the giver—a pure offering to the Great and Eternal God. As sure as is the Word on which we rely for salvation, so surely shall superstition and darkness fade away and disappear before the light of the Cross. The Religion of the Impostor shall be rejected, and the Truth as it is in Jesus be embraced by all. The foul corruptions of Christianity shall all be purged away. The Jews shall recognise in the Blessed Saviour, not the despised and hated One, whom their fathers slew, but Him who died to save them from their sins: they shall no longer turn His words to scorn, but shall come and place a royal robe upon shoulders which once wore the purple in mockery and contempt—they shall place a mighty sceptre in the hand which once they mocked with a feeble reed—they shall place a crown of glory on that Sacred Head which once wore a crown of thorns: and then shall the address to Sion be, *Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee:* and the echo shall follow from all mankind, *The darkness is past, and the true light now shineth!* [*Rev. John Birt—at the Same.*

Union of Intellectual and Moral Instruction.

We have all heard of the charge brought against Infant Schools—that they interfere with the health of the tender and immature. I believe the chief way in which health could thus be injured, would be that of stimulating the infant's intellect, and neglecting the infant's heart. This would be a process precisely analogous to that, which would physically develope one member of the body and dwarf all the rest; whereas the symmetry and strength of the human frame lie in the equable developement of all its parts. It is so with the mental economy of man. If you wish to do for him the utmost that education can do, apply to him a system which will strengthen the

Digitized by Google Original from HARVARD UNIVERSITY

intellect indeed, but which will also purify and direct the heart. But mark the perilous results of that plan of tuition, which would add to the range and force of man's intellect, but would impregnate with no sanctifying principles man's moral nature. This would just be the communication of greater power, but the withholding of the moral feeling which is to regulate that power—the giving of greater capability of action, while the heart, which is to regulate the nature of that action, continues *enmity to God*. There will thus be attained the maximum of power and the minimum of grace; and, by and by, that most awful of earthly catastrophes will evolve, that our Nation will have a giant's strength, but an atheist's heart to use it! But it is when we extend our views to the future, that the utter inefficacy of such a system is discerned. The great search at the Judgment Day will be after moral and spiritual character. And in that character, good or evil, the stamp of unchangeableness in kind, and expansion only in degree, will be impressed, having this seal—*He, that is unjust, let him be unjust still; and he, which is filthy, let him be filthy still; and he, that is righteous, let him be righteous still; and he, that is holy, let him be holy still.*

[*Rev. John Cumming—at Br. & Col. Inf. Sch. An.*

Much done, but more remains.

If at all times I feel reluctant to address myself to such an assembly, I can assure you that this reluctance is, on the present occasion, more than usually strong. For the increasing measure of support which this Society has acquired, while it adds fresh motives to exertion, lays additional resposibilities on those who take a part in its management or advocate its cause.

It is, indeed, an occasion of joy and thanksgiving to know what an accession of strength has been vouchsafed to us—to know that the Cause of Missions, which is emphatically the Cause of Christ, has made such progress among us during the past year. For, surely, if any one of the fruits of righteousness can more than another betoken the healthful and vigorous condition of a Church, it is an earnest self-denying love for perishing sinners—that desire to dispense and to communicate, which can alone result from a due appreciation of light and privileges enjoyed. Thus, when the distant shores of Heathenism grow brighter with the rays of Gospel light reflected from our own long-favoured Church, we have a double cause of joy; for while we behold, with admiring gratitude, God's promised mercy to those benighted lands, we have an evidence and a proof that fresh light and mercy have already visited our own.

But, oh! how little, comparatively, has our country yet done! How much past neglect and present indifference are recorded against her! Think of her position among the Nations of the earth. In connection with her spiritual advantages, consider her wealth, her learning, her commercial influence, the enterprising spirit of her sons, their undaunted courage and successful perseverance in almost every other work which they undertake. But where is the record of these talents consecrated to the service of Him who gave them? Take those of the countries where our influence has been the greatest. Have we done much by our public measures to remove from the neck of prostrate India the galling yoke of her superstitions, and to teach her children that we are servants of a Saviour who died to redeem their souls? Did the long-unheeded wrongs of the Negro, and the moral character of our West-Indian Policy, proclaim us a Nation of Christians, whose profession is, to restore liberty to the captive, and the opening of the prison to them that are bound? Is it among the beautiful Islands of Australasia and the Pacific that the conduct of our own outcast population (the natural result, remember, of our deliberate policy) can recommend the Religion of England to the much-injured Natives of those fertile climes? And, lastly, would not the story of whole tribes and nations, exterminated before the progress of British Civilization, secure a verdict against us, were God to arraign us at His righteous bar? Alas! it might be said by future moralists, while wondering at the achievements of British Power and British Enterprise, not, How has the love of Christ constrained them! but "Quid non mortalia pectora cogis auri sacra fames!"

Amidst these painful recollections, it is most refreshing to perceive that the Church is putting forth fresh efforts in the Missionary Cause. May God abundantly multiply and strengthen those efforts, till the spirit of them pervades every parish in the land and every measure of the State!

Since our last Anniversary, a STAR has

Digitized by Google Original from HARVARD UNIVERSITY

risen above our political horizon—a star of beauty and of promise; and, from thousands of British Hearts, there are ascending daily prayers that the dawn of her reign may be the dawn of her country's glory—that, herself reflecting the beams of the Sun of Righteousness, our Gracious Queen may gladden and refresh our drooping land. May the blessing of God so rest upon her, that the loyalty which she inspires may provoke us to a better chivalry than that of arms! May her name be associated with those works of Christian Love, which, however disproportionate to our high responsibilities, prove that we are still a Christian People! And thus shall the record of her reign be a record of victories unstained with blood—of victories, whose glory shall be ascribed to the Son of God—whose trophies shall consist, not of captive Kings or Nations made subject to the sceptre of England's Queen, but of ransomed Slaves delivered from the bondage of Satan, and brought, through the efforts of British Charity, into the happy service of England's God.

[*Earl of Chichester—at Church Miss. Soc. An.*

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1837-38.

Issue of Books, Tracts, and Papers; from April 1837 to April 1838.

Bibles	95,649
Testaments	87,496
Psalters	10,609
Common-Prayer Books	191,723
Other Bound Books	145,479
Tracts, Half-bound, and Papers	2,222,652
Total	2,753,608

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	14169	18	4
Benefactions	3348	16	5
Legacies	1300	19	0
Dividends	6622	17	4
Rent of Land	23	18	0
	25466	9	1
On account of Books	46826	8	1
Ditto from Government	674	11	1
On account of Family Bible	1065	0	0
Total	£ 74032	8	3

Payments of the Year.			
Books, Paper, Printing, Binding,	58290	7	10
Books issued gratuitously	1739	14	9
Books for Government	885	15	3
Books on account of Charities	168	0	8
Books to Calcutta Committee	393	7	0
Copy-Right &c. of Tracts	324	18	0
Home Grants	200	0	0
Foreign Translation Fund	200	0	0
Scilly Mission	538	0	10
Church at Hamburgh	100	0	0
Gibraltar Committee	200	0	0
Cape of Good Hope	420	0	0
Chapel near Smyrna	100	0	0
India	2746	4	8
Australia	1974	8	1
British North-America	540	0	0
Printing Reports	827	4	8
Salaries, Rent, Taxes, Office Expenses, and Sundries	6030	7	11
Total	£ 75678	9	8

Benefits of the Depository.

The Depository at No. 77, Great Queen Street, which has been established upward of two years, and is open every day from Nine o'clock till Seven, has not only given much satisfaction to the Members of the Society, but has also proved serviceable to the public at large. In the Retail Department, the increase of the amount for Books sold in the present year over the preceding is 970*l.*; the amount for Books furnished to Members having been 3210*l.* 5*s.* 1½*d.*, and to persons not Members of the Society, 992*l.* 4*s.* 11½*d.*; a result affording gratifying testimony to the utility of this branch of the establishment, which, at the same time that it invites attention to the examination of the Society's Works generally, also gives facilities for the selection of Books. Copies of the several publications are kept in various bindings; and some of the smaller works have been illustrated with engravings in a manner which makes them particularly suitable for rewards.

Financial Advantages of the New System of Management.

The financial advantages of the new system have been increasingly apparent in the saving effected during the year ending at the last Audit; which, being calculated at the reduced estimate proposed by the Bookseller, under the old mode of transacting the Society's business, amounts to 7500*l.*

The following comparative View of the Finances of the Society from 1834 to 1838 inclusive, will serve to shew the working of the present system, as compared with the former.

Digitized by Google Original from HARVARD UNIVERSITY

Year.	Subscriptions.	Benefactions.	Legacies.	Dividends.	Total.	Books sent at Members' prices.	Loss on Books.	Grants of Books.	Grants of Money	Total of Loss and Grants.
	£	£	£	£	£	£	£	£	£	£
1834	13,068	4704	1976	7879	25,627	38,597	17,613	711	4200	22,524
1835	13,015	4391	1344	7882	26,632	48,152	23,301	2297	2760	28,358
1836	13,506	5152	636	7052	26,346	44,309	21,354	2048	9572	32,974
1837	13,064	5121	1348	5978	25,511	45,741	13,600	1807	1930	17,337
1838	14,169	3348	370	5528	23,415	49,394	10,970	1682	5120	17,772

The decrease in Benefactions will at once be explained by the circumstance of New Members having been exempted from any payment but that of the Annual Subscription.

The soundness of many of the Society's Publications has been of late publicly and frequently impugned. Numbers of these Publications were prepared, it is alleged, when that system of error prevailed among Churchmen, which confounds together the Covenant of Works and the Covenant of Grace; and that, in consequence, great errors in doctrine pervade many of these Publications, as they put men on seeking the favour of God by their own good works through the merits of Christ, instead of leading them to seek acceptance with God by faith in the only merits of Christ, and grace and power from the Holy Spirit to bring forth good works as the fruits and evidences of faith. Better books have, indeed, been introduced; but the complaint is still urgent, that the greater part are such as are inconsistent with the doctrines of the Scriptures as received by the United Church, in the vital points of the ground of acceptance with God, and the distinction between Justification and Sanctification.

As this matter deeply concerns the character of the Society, we shall extract from the Report a statement of

Proceedings relative to the Society's Publications.

The proceedings, with regard to the Tract Committee, during the past year, have been of considerable importance.

At the General Meeting, held on the 6th of February 1838, the Secretaries reported, that a Memorial respecting the Tracts of the Society, signed by the Rev. G. G. Harvey, of Tunstall, Staffordshire, and other Gentlemen, had been brought under the consideration of the Standing Committee, pursuant to the reference of a former Meeting; and that the Committee had directed the Secretaries to return the following answer, addressed to Mr. Harvey:—

REV. SIR—We beg to inform you, that the Memorial which you transmitted to the Society for Promoting Christian Knowledge, signed by yourself and several other Members, respecting the Tracts of the Society, has been laid before the Board, and referred by the General Meeting to the consideration of the Standing Committee.

We are now directed by the Committee to state, for your information, that, after having attentively considered the subject, they are of opinion, that, regard being had to all circumstances, "a full and entire revision of the Tracts of the Society" is altogether impracticable; and that no Committee, formed for such a purpose, could possibly give general satisfaction.

The Committee are most anxious, that the Society's Publications should be perfectly free from errors in doctrine; but they by no means think it necessary that all the Tracts which have been published since its commencement should be reduced to one uniform standard, in regard to their tone or manner of expression.

They consider it reasonable, that the views of the different Members should be consulted as far as may be practicable, consistently with the principles and objects of the Society; and especially that those who approve of the older Tracts in their present state, should be allowed to have them without alteration.

The Standing Committee, therefore, do not think it expedient to recommend the Board to accede to the prayer of the Memorial.

At this Meeting, the following Report from the Standing Committee, respecting the expediency of reprinting "Assheton on Death-bed Repentance," referred to them at the General Meeting in January, was laid before the Board:—

The Standing Committee beg to report to the Board, that, having examined into the circumstances relating to the Tract of "Assheton on Death-bed Repentance," and having ascertained that that Tract has not been suffered to remain out of print by any order of the Board, they have agreed that it is expedient that it be reprinted, in the usual course.

Digitized by Google Original from HARVARD UNIVERSITY

This Tract having been subsequently objected to, and a written statement of the objections forwarded to the Society's Office, no directions have been given to reprint it.

At the same Meeting, the following Resolution was agreed to:—

That every Book or Tract which shall have been left, by order of the Society, out of print during a space of five years, shall not be replaced on the Catalogue of the Society, until it shall have been submitted to the process usual on the admission of New Tracts.

At the General Meeting in May, the names of Members proposed by the Standing Committee to form the Tract Committee for the year ensuing, were read to the Board; this list having been submitted at the previous Meeting:

Rev. R. G. Baker—Rev. T. Bowdler—Rev. Dr. D'Oyly — Rev. Dr. Dealtry—Rev. John Lonsdale — Rev. J. Endell Tyler—Rev. J. G. Ward.

These Gentlemen were thereupon elected.

At the same Meeting, the following Report from the Standing Committee, which had been laid before the Board at the General Meeting in April, was taken into consideration, and adopted.

The Standing Committee beg to report to the Board, that, having attentively considered the difficulties arising out of the present constitution of the Tract Committee, and of the mode of admitting Books and Tracts on the Society's Catalogue, they are unanimously of opinion, that in future the Standing Committee, in making their Annual Recommendation to the Board of Members proper to form the Tract Committee for the year ensuing, should not be restricted to the selection of Members of their own body; that the Ballot for the admission of Books and Tracts should be abolished; and that the Tract Committee should be empowered, with the approbation of the Episcopal Referees, to place Books and Tracts on the Society's Catalogue.

The Standing Committee, therefore, beg to recommend to the Board that the following Rules be adopted:—

1. That every book or paper so recommended be referred to a Tract Committee, appointed annually by the Board, consisting of Seven Members of the Society.

2. That the Standing Committee shall propose to the Board, at the General Meeting in April, a list of Seven Members of the Society, to form the Tract Committee for the year ensuing—that, at that Meeting, any Member be at liberty to propose another list of Seven Members of the Society, instead of that proposed by the Standing Committee—and that the election of the Tract Committee take place at the General Meeting in May.

3. That His Grace the President have the power to appoint a Committee of Reference for Books and Tracts, consisting of Five of the Bishops.

4. That the Tract Committee be empowered to place on the Society's Catalogue any Book or Tract which shall have been approved by them, and shall afterward have received the sanction of the Episcopal Referees.

5. That all subjects of doubt or difficulty arising in the Tract Committee be referred to the Episcopal Referees, whose decision shall be final.

In the course of this month, the Secretaries were directed by the Tract Committee to transmit the following Letter to the Secretaries of the District Committees throughout the Country:—

REV. SIR—We are directed by the Tract Committee of this Society to inform you, that they are desirous of ascertaining, from the Secretaries of the District Committees, whether any, and what kind of Books and Tracts are required in their respective Districts; and that they will be ready to examine any such Works as may be recommended for the better promotion of the Society's designs. They will be glad to receive suggestions, with regard to Books which may be requisite for the purposes of Christian Education, either in National Schools or in Schools of a higher class: and they are anxious to obtain information and assistance, in supplying Works which may be useful for the religious instruction of the Poor, in the Union and other Workhouses. At the same time it is necessary to state, that, by the usages of the Society, the attention of the Committee must be confined to the works of writers of the Church of England—that the Sermons of living Authors are inadmissible—and that, generally speaking, works of mere local or personal interest are not considered suitable to the purposes of the S ciety.

The Tract Committee also request, that, in the spirit of the Society's Twenty-seventh Rule, recommendations of Tracts may be signed by three Members: and that eight copies at least, of any printed work so recommended, be sent to the Society's Office; the Committee being willing to defray the expense of the copies, and of the transmission. The Committee will also be prepared to offer a reasonable remuneration to the Authors of MS. Tracts, and to purchase the Copyrights of those already published, after they shall have been examined and approved.

A Memorial from Forty-five Incumbents and Curates in Dorsetshire, on the subject of the Society's Tracts, was laid before the Board at the General Meeting in May, and referred to the Standing Committee.

A Memorial, transmitted by the Right Rev. Bishop Skinner, from the Central District Committee of Scotland, on the subject of the Society's Tracts, was read to the Meeting in July. The Memorial from Dorsetshire was afterward read to the Board at the same Meeting.

Foreign Translation Committee.

The New Translation of the Liturgy into Dutch, with the English in parallel

Digitized by Google Original from HARVARD UNIVERSITY

columns, has been laid before the Board, completed.

The Revised Translation of the Liturgy into Spanish has also been published since the last Report of the Committee.

The New Version of the Liturgy in Modern Greek is now prepared for publication.

The Arabic Version of the Liturgy is also finished, and only waits the founding of a new type for the purposes of printing it.

The Committee have deferred the publication of the Russian Version of the Liturgy, on account of certain difficulties connected with its circulation in Russia; but have taken measures to procure a MS. Sclavonic Translation made by an Ecclesiastic of high rank in the Russian Church.

With regard to the preparation of Versions of the Holy Scriptures, the Committee report, that the revision of the Old Testament in Spanish is in progress, and that they are continuing their labours in the revision of the French Version; a Quarto Edition of which, with the marginal readings and references of the English Bible, adapted to the French, is in the course of preparation by the Paris Committee.

With respect to the New Arabic Translation of the Bible, it appears that the Rev. C. F. Schlienz is now on a visit to Egypt and Syria, collecting materials for the work, and endeavouring to ascertain the disposition of the Egyptian Churches toward its reception.

The Committee state, in reference to the

Idolatry Taxes in India.

The Society is not disposed to relax its efforts against the continuance of a system, which is so strongly opposed to its wishes and objects, and to the uniform tenor of its principles: for it is evident, that the overthrow of this system will destroy one of the strongholds of darkness and cruelty. And surely, after the attentive consideration given by Government, in the year 1833, to the Society's Memorial respecting an increase in the number of Bishops in India, and the assistance then afforded in carrying through Parliament those clauses of the India Bill by means of which New Bishoprics were erected at Madras and Bombay, and more especially after the pledges recently given in Parliament by the Executive Government and the President of the Board of Controul, it is not too much to anticipate a favourable issue in a matter so immediately affecting the spiritual interests of a large class of the community.

PRAYER-BOOK AND HOMILY SOCIETY.

TWENTY-SIXTH REPORT.

Issue of Books and Tracts.

During the past year, there have been issued as follows:—Prayer-Books, Psalters, and Books of Homilies, bound, 18,302; Homilies, Festival Services, and Articles of Religion, as Tracts, 137,796; Collects and Catechism, Coronation Service, Family Prayer-Books, the Service for the Consecration of Churches, and Forms of Prayer used in both Houses of Parliament, 27,514: making the issue of Tracts, during the year, 165,310; being an increase on the issue of the former year, in Bound Books of 3089; of Unbound Books, without the new publications, 24,723; and, with them, of 52,247; and making a grand total issue, from the commencement of the Society, of Bound Books, 342,932; and of Tracts, 2,215,642.

Visits to Ships in the Port of London.

During the past year, 3326 ships have been visited or revisited; 913 of which have been spoken with particularly, and supplied with books. Of the last-mentioned number, 69 Masters of Vessels regularly hold Divine Service on board when at sea; 45 do so occasionally; and 799 entirely neglect the duty of prayer on board their ships.

To the sailors on board these vessels there have been sold, during the same period, 1249 Prayer-Books in English; 6 in German and French; 3 copies of the whole Book of Homilies; and 13 copies of a Book of Select Homilies in coloured cloth—for which the sum of 66*l.* 5*s.* 6*d.* has been received. There have been likewise 641 Books of Select Homilies, bound in black canvas, distributed gratuitously on board these ships, for the use of the masters and their crews.

Notices with reference to Seamen and Navigators.

There are yet many hindrances to this Society's labours among seamen. In very many cases, the Masters are not on board when their ships are visited. In some other cases, when the Master sees the Agent rowing up to the ship's side, he will walk away and endeavour to shun him: in such cases, the Agent presents a Book of Select Homilies to him, with a request that he will accept it for the use of his crew. It frequently occurs that the Captain

Digitized by Google Original from HARVARD UNIVERSITY

expresses his surprise that the book should be offered to him gratuitously, and he promises to read it: then, on a future visit, the Agent is kindly received, the Captain admires the Book of Homilies, recommends the Prayer-Book to his crew, and assists them in making a purchase of the book.

—Received great encouragement in the Lower Pool, on occasion of visiting several masters of vessels in the Coal Trade: one of them remarked that One Hundred Masters of Vessels had signed an agreement to hold Divine Service on board their ships when at sea: he himself was the ninety-ninth person, who had signed it: another had signed it after him; and it was their intention to prevail with others to follow the example.

—Many fishermen were visited on board the Oyster-boats at Billingsgate, to whom several books were sold, and those that were destitute were supplied with Books of Select Homilies gratuitously. When these men were asked whether they had prayers on board their vessels, most of them replied in the affirmative; and said, not on Sundays only, but also every morning and evening. They were particularly thankful for the Books of Homilies.

—The Agent visited several large Steam Vessels this month—those which run to Dublin, Hull, Scotland, and Rotterdam; and finding there were three distinct classes of persons on board, which formed the ships' crews, namely, the sailors, the engineers, and the stokers, he gave to every class a Book of Select Homilies for their particular use. When first he visited these large vessels, he met with considerable opposition; but, since they have been persuaded to read the Homilies, they have shewn him great respect, and encouraged his visits to supply the men with books; and many Prayer-Books have lately been sold on board these vessels.

—The Chaplain of a Man-of-War on a Foreign Station writes thus—

The Admiralty provision of Prayer-Books is quite inadequate; and 250 of the crew of my ship have desired me to procure some for them from some other source: this is a large number of the crew of a Man-of-War to desire to have Prayer-Books; and I esteem it highly as a circumstance indicative of some wish more than ordinary among them of understanding and properly attending to our Service. Whatever be the REAL motive of the men to have Prayer-Books, it is a gratification to me that the desire to have them exists in any modification among them.

Another Chaplain of one of Her Majesty's ships makes a similar application on behalf of 100 of the crew of his ship.

While the wants of those whom every wind and tide waft to the distant parts of the world have been attended to, there is another class of persons who have a strong claim on our sympathy. The Committee allude to Bargemen and others employed in the Inland Navigation of the country. The attention of your Institution has long been directed to them; and the Committee rejoice that many individuals in different parts of the country appear to be alive to the duty of caring for the souls of so many of their fellow-countrymen.

Various details are given. This department falls more particularly under the Associations: of these it is said—

The Committee feel happy at being able to report favourably of the state of the Associations. Those which have been for some time in operation are in a flourishing and healthy state; while several of the newly-formed ones give promise of yielding most efficient aid in furthering the object of the Parent Society.

The Committee call for particular attention to the following points:—

1. That the Prayer-Book and Homily Society is the only Society in connection with the Established Church, which undertakes to provide for the wants of our Sailors, and those employed in the Inland Navigation, by supplying them with Prayer-Books and the Homilies of our Established Church.

2. That the Report of their Agents who visit the ships in the London River, states the important fact, that not fewer than 100 Prayer-Books, on an average, are every month sold to the seamen in the various vessels visited.

3. That it is a well-known and acknowledged fact, that the Agents of the Society have been the means of inducing very many commanders of vessels to hold Divine Service on Sundays on board, when at sea, and also to establish Morning and Evening Prayer.

Suitableness of the Homilies for the Poor.

The same beneficial results from the system of loan distribution of the Homilies, which have heretofore been remarked upon, still accompany the plan. In a District-Visiting Society in London, where the Homilies have lately been put into circulation, a wish to purchase the

Digitized by Google Original from HARVARD UNIVERSITY

Homily Tract left for perusal has been expressed by the parties visited; and daily experience convinces the Committee of the truth of the observation, so often made by friends in all parts of the country, that the Homilies are pre-eminently qualified, by their simplicity and plainness, to interest and instruct the poor, and by the soundness of their doctrine to confirm men in their attachment to a Church whose Formularies are so scriptural.

Adaptation of the Church Formularies for Ireland.

The Report strongly urges the free circulation of the Prayer-Book and Homilies throughout Ireland, with a special view to the counteraction of Popery, of which it is said—

We must follow Popery into her dark retreats. The Scriptural Light flashing from our Formularies will discover to others the true character of Popery, though it reveal not her abominations to herself—for the Formularies of our Church are so spiritual, that they shed forth a light which Popery cannot face.

A few extracts are given from many pressing appeals made to the Society from Ireland during the last year. Among the blessings stated to have been already conferred, we extract an

Instance of Saving Benefit through the Prayer-Book.

A Clergyman writes—

I was summoned to attend a poor woman, who, I was told, was dying. I went immediately, feeling apprehension from her great age (81), and from her poverty, that I should find a person ignorant of the first principles, and consequently very hopeless; but my pleasure was indeed great, when I found I had a Christian of no ordinary stamp to deal with. On asking her what the ground of her hope was, her answer (which I give in her own words) shewed me at once that she fully understood the Gospel—"I look," she said, "to the Lamb of God who takes away the sin of the world, to bring me to the bosom of a *pardonable* God." Her sense of sin was so deep, that she, at times, seemed to think it almost impossible that she could be saved: but her reliance on her Saviour seemed to triumph over every doubt; and nothing could exceed her ecstacy and joy, when I said, on parting with her, that I could not help wishing that I was as near my entrance into glory as she was hers. On inquiring by what means she had been brought to such a reliance on Christ, she told me that her sole means of grace for many years (I think forty) had been a Common-Prayer-Book, which she appeared to know off by heart. I asked her whether she had not read the Bible: she told me that she had frequently; but, having possessed a Prayer-Book for many years before she knew there was such a book as the Bible, she became so attached to it, that she always preferred it. She felt that all it said in confession of sin was the language of her heart; and the prayers expressed her wants so fully and plainly, that it was her chief delight to read them in a spirit of prayer day after day.

Beneficial Increase of the Society's Publications.

By an alteration in the First Law of the Society, made at the Annual Meeting of 1837, the Committee were empowered to publish "other Forms, or Portions of Forms, of Prayers, set forth by Authority:" which has enabled them, during the year, to print as Tracts—

1. The Collects and Catechism of the Church of England.
2. The Prayers made use of by both Houses of Parliament, previous to commencing their deliberations.
3. The Services for Consecrating Churches and Churchyards, as authorised in the diocese of London.
4. The Coronation Service.
5. A Manual of Prayers for Families, for every morning and evening of the week, selected entirely from the Book of Common Prayer.

In reference to further additions, the Committee say—

The urgent requests of friends to extend the sphere of the operations of this Society, led the Committee to believe that the time was come for the Society to increase the number of its publications; while the ready reception, which the new works published this year have met with, confirms them in this their opinion.

They may be permitted to say a word or two on the important change made in their First Law, which has opened to them, as they believe, a very extensive field of usefulness. There are many Works set forth by authority, which they

Digitized by Google Original from HARVARD UNIVERSITY

are anxious to bring before the public; and which they purpose printing, whenever their funds will allow them so to do. They enumerate a few:—King Edward VI.'s Primer, and Catechism; the Postils on the Epistles and Gospels, set forth in 1540; Nowell's Catechisms; Jewell's Apology, and the Defence of his Apology, &c. A judicious friend writes thus:—

I see a large and very important field opening before you in the Works of the Reformers, as the growing thirst arising from the character of the times will more and more demand them from you. You have the confidence of Christians—justify that confidence, by extending your labours widely for God and His Church, in wisdom and real love and zeal.

RELIGIOUS-TRACT SOCIETY.

THIRTY-NINTH REPORT.

Issue of Publications.

THE Publications circulated during the year, amount to 15,939,567. The Tracts included in the above amount, with the Cottage and other Sermons, are 7,748,454; and the Books for the Young, with the Child's Companion, are 2,911,213. The total circulation of the Society, in about eighty languages, including the issues of Foreign Societies assisted by this Institution, amounts to nearly 272,000,000.

Reduction in the Price of Tracts.

The Committee have felt the great importance of promoting, to the widest possible extent, the circulation of the Tracts of the Society; which appears to have been the primary, though not the exclusive, object of the founders of this Institution. This consideration, and also the numerous testimonies which have been received of their usefulness, have determined them to reduce the prices one-sixth. They believe that this arrangement will meet with the approbation of their friends, and it will enable them to circulate an additional number of these important publications.

Grants for Great Britain and Ireland.

General—The Committee can only furnish very brief information of the numerous Grants which have been made for Emigrants, Soldiers, and Sailors; the Foreigners resident in England; the numerous District-Visiting and Christian-Instruction Societies and Town Missions, now labouring for the benefit of the population of London, and the large cities and towns of our country; for distribution at Fairs, and on the Sabbath Day; and for destitute Villages. Even the supplies, which come under the head "Miscellaneous Grants," include an almost endless variety of interesting and important objects.

The following list contains the particulars of the principal Grants which have been made for home circulation:—British Emigrants, 35,850—Soldiers and Sailors, 134,019—Foreigners in England, 11,658—Sabbath Day Circulation, 144,200—Home Missionary Agents, 22,550—District-Visiting, and Christian-Instruction Societies, and Town Missions, 450,043—Prisons, 7270—Hospitals, 5760—Workhouses and Union-houses, 14,413—Fairs, 165,900—For Special Occasions; such as, the Funeral of His late Majesty, the Queen's Visit to the City, &c., 64,200—Miscellaneous Grants, 616,183.

These various Grants amount to 1,672,046 Publications; which, added to those voted to Ireland, Scotland, and Wales, make the total for home circulation amount to 2,075,168.

These numerous Publications amount, in value, to 1977*l.* 8*s.* 7*d.* If to this sum be added 1365*l.* 4*s.* for Sunday-School, Day-School, and other Libraries, it will appear, that these home objects have called for the appropriation of 3342*l.* 12*s.* 7*d.*; being a moiety of the Society's benevolent income.

Wales—The gratuitous issues of Tracts to various friends in the Principality, during the year, amount to 18,534. Nine Sunday-School Libraries have also been furnished to districts where the poverty of the people prevented them from securing the use of religious books without the aid of the Society.

Scotland—Grants have been made for circulation in Scotland, amounting to 54,250 Publications. About 20,000 of these have been placed at the disposal of the Congregational Union of Scotland, to be distributed by the Gaelic Preachers among the Highlanders. Several Grants have also been sent to the Orkneys, where Tracts are found very useful.

During the year, the Committee have granted 35 Sunday-School and other Libraries, at reduced prices, for different places in Scotland; and, in addition to these, 800 volumes, at half-price, have been granted, to form libraries in fourteen schools connected with the Dundee Sabbath-School Society: and to the 63 schools belonging to the Glasgow Congregational Sabbath-School Society, books to the value of 63*l.* have been voted, on payment of half their cost price.

Digitized by Google Original from HARVARD UNIVERSITY

Ireland—The numerous communications received from Ireland during the past year have called for large supplies of the Society's Publications. The Committee are not aware that they have rejected one well-recommended application; feeling it to be their duty to devote a liberal portion of the Society's funds to promote the diffusion of scriptural truth among their Irish Countrymen. Many of the Clergy and Ministers, who are now labouring among the people, find the Tracts of the Society materially assist them in the discharge of their important duties. Through various Institutions which are now in operation, a considerable number of the Society's Works have been beneficially distributed. Grants of suitable Tracts have been made to many of the Clergy and Ministers, and other active persons, to the Achill Mission, to the agents of the Irish Evangelical Society, and to the Irish Islands' Society. In connection with the latter Institution, it may be mentioned, that there are considerably more than "One Hundred inhabited Islands along the coast of Ireland, containing a population of 50,000 persons, who are in a deplorable state of moral destitution."

These grants have amounted to 330,300 Tracts. Twenty-one Libraries, at reduced prices, have also been sent to various destitute districts.

Union Houses—The Committee, in their last Report, suggested the importance of furnishing the "Union Houses" with Lending Libraries; and expressed their willingness to supply them, to the value of Five Pounds, at half the reduced price: they have lately determined to increase the offer of such libraries to Ten Pounds each. It is hoped that many benevolent persons will accept this offer, for the benefit of Union Houses in their districts. Eighteen of these libraries have been furnished during the year. The Chaplain of one of the Unions, in applying for a grant, observes—

I find the great deficiency in the Union to be, a want of Religious Books and Tracts, to enable me to disseminate the good seed upon the way-side, rocky, thorny-ground hearts of the ignorant peasantry. Some of the people feel anxious for religious reading.

Young Ministers—The Committee have received 26 applications, from Young Ministers of limited resources, on entering upon the duties of the Christian Ministry, for the purchase of the Society's publications, not exceeding Ten Pounds, at half the reduced price. These applications have been met. Nine of these friends are now labouring at home; and seventeen in foreign lands, in connection with different Missionary Institutions.

Lending Libraries—The extensive publication of books, on all subjects, in the present day, renders it desirable for those who are jealous for the Truth, carefully to ascertain their contents before they circulate them. "No parent or friend," remarks the Editor of the Missionary Register, "should put any volume into the hands of a young person, until he has examined whether sentiments or modes of expression have not been admitted, which are derogatory from the authority or the doctrines of the Word of God." The Committee feel it their duty, at a time when much error is diffused, to make every possible effort for the circulation of Works which contain the pure doctrine and truths of Holy Scripture.

Circulating Libraries have been placed on board several Emigrant Ships, on leaving this country; and also with captains of Merchant Vessels. A few have been granted for Hospitals, Prisons, and other places, where they are likely to be useful to many persons, who have much time necessarily at their command.

In the last Report it was stated, that 423 Libraries, at half the reduced price, had been granted to various National, British, Parochial, and other Day Schools, and to many Sunday Schools. During the past year, the Committee have granted 327 Libraries for similar objects. They trust that the friends of Scriptural Education, in all parts of the country, will endeavour to secure the advantages which these Libraries afford, not only to the young, but, through them, to their parents and friends.

The total number of Libraries furnished during the year amounts to Five Hundred and Thirteen; besides many purchased by individuals. These Grants have amounted, in value, to the sum of 1504*l.* 7*s.* 6*d.*

Amount of Domestic & Foreign Grants.

The value of the respective Grants, made in money, printing paper, and publications, was as follows:—

DOMESTIC:—British Emigrants, 60*l.*—Soldiers, Sailors, Bargemen, &c. 150*l.*—Foreigners in England, 15*l.*—Sabbath Circulation, 47*l.*—District-Visiting, and

Digitized by Google Original from HARVARD UNIVERSITY

Christian Instruction Societies, and Town Missions, 337—Prisons, Hospitals, and Poorhouses, 27—Fairs and Races, 47—Libraries of Public Institutions, 30—Circulating Libraries, 1350—Wales, 16—Scotland, 176—Ireland, 330—Miscellaneous, 460. *Total:* 3045*l.*

FOREIGN:—France, 750—Switzerland, 35—Germany, 350—Denmark, Sweden, and Norway, 10—Russia, 266—Italy, 6—Spain and Portugal, 150—Africa, 200—Madagascar, 20—Greece and Mediterranean, 22—Japan, 100—China and Ultra Ganges, 540—India within the Ganges, 2700—Australia, 150—Polynesia and New Zealand, 290—Spanish America, 50—West Indies, 180—Newfoundland, 166—Canada, 315—Missionary Family Libraries, 144. *Total:* 6444*l.*

New Publications.

The New Publications issued during the year amount to 143.

Notices relative to different Works.

Some volumes of *Biography* have been printed in a superior form; namely, the Lives of Assmann, Gonthier, Farel, Buchanan, and Kiesling.

Another volume of *Missionary Records*—West Indies—has been published. These statements of self-denying labour, suffering, and success, will be read with much interest at the present period.

Several Works have been selected from the Authors of Former Ages. The Works of *Braidwood*, on Parental Duties; *Asty*, on Rejoicing in the Lord; *Whittaker*, on the Parable of the Unclean Spirit; *Owen*, on Indwelling Sin; and the Sermons, by *Bishop Beveridge;* will be considered important additions to the Society's Catalogue.

The Work by *Dr. Abbadie*, formerly Dean of Killaloe, on "The Deity of Jesus Christ essential to the Christian Religion," has been published. The Committee cordially unite in the wish expressed in the Preface, by the Editor, the venerable Abraham Booth, "That many, who love our Lord Jesus Christ in sincerity, may rejoice to see his Divine dignity so well defended against the insinuating artifices of pernicious error, and the bold attacks of open blasphemy."

Many friends of the Society having urged the publication of a *Brief Commentary on the Holy Scriptures*, the Committee determined to publish such a Work. Parts I. and II. have already appeared. The Work is chiefly taken from the Society's Commentary; but is nearly re-written, so as to render the language as plain as possible, and will be comprised in one volume. These Comments are explanatory, devotional, and practical.

The "Expository Lectures on the General Epistle of James," by *Jacobi*, and the "Explication of the Hundred and Tenth Psalm," by *Bishop Reynolds*, will materially aid the reader in understanding those portions of Holy Scripture.

"Elijah the Tishbite," by *Dr. F. W. Krummacher*, having been extensively useful, the Committee have adopted "A Glimpse of the Kingdom of Grace," and "Elisha," from the same pen.

The "Christian Warfare," by *Dr. Vaughan*, contains a series of important subjects, connected with the experience of a believer in Christ. The "Gospel Lever," by the *Rev. E. Nangle*, is suitable for the present time, when great efforts are made to spread the errors of Popery.

The youthful readers have not been overlooked in the publications which have been issued. The "Sermons to Young People," by *Lavington;* the "Kings of Judah and Israel;" the "Traveller;" and the "Britons and Saxons," have been published for their benefit.

The remaining copyright of the "Village Sermons," by the late *Rev. George Burder*, has been kindly presented to the Society, by his Sons, who have carefully revised them for a new edition. They are published in volumes; and, in a few months, will be published singly also, for Loan-Tract and other purposes.

The "Meditations of a Christian Mother" point out the duties and encouragements of parents in training up their children for God, and will be found a profitable companion amidst the trials of relative life.

The Society's *Periodicals*, and also the *Christian Almanack*, in its various forms, have had an extensive circulation. A new and improved series of the *Child's Companion* was issued at the commencement of the year 1838.

A *Paragraph Bible* has been prepared with great care, and is now ready for circulation. This is a correct reprint of the Authorised Version: but it is divided into paragraphs, according to the changes or divisions in the subject treated of; and the metrical parts are printed in parallelisms, according to the natural order of the

Digitized by Google Original from HARVARD UNIVERSITY

Original. These parallelisms give the reader a more accurate impression of the spirit and beauty of the Inspired Writings, and often assist materially in the correct understanding of the meaning.

Continent.

JEWS' SOCIETIES.

THE Thirtieth Report, and some other documents, furnish the following

ABSTRACT OF THE SOCIETY'S LABOURS AMONG THE CONTINENTAL JEWS.

Labourers and their Stations.

Hamburg: Mr. J. C. Moritz and Mr. J. C. H. West—*Cologne:* Rev. J. Stockfeld—*Metz:* Rev. P. J. Oster—*Strasburg:* Rev. F. A. Hausmeister—*Frankfort-on-the-Maine:* Rev. C. Becker—*Offenbach:* Mr. J. D. Marc—*Berlin:* Rev. W. Ayerst, M.A.—*Halberstadt:* Mr. C. Noesgen—*Dresden:* Mr. J. P. Goldberg—*Breslaw:* Dr. Neumann—*Königsberg:* Rev. J. G. Bergfeldt—*Fraustadt:* Mr. J. Graf and Mr. J. C. Hartmann—*Inowraclaw:* Mr. Davenport—*Bromberg:* Mr. Bellson—*Warsaw:* Rev. F. W. Becker; Mr. Lange; Mr. Waschitscheck; Mr. Deutsch; Mr. C. G. Petri; Mr. Rosenfeldt; Mr. C. Czerskier, Hebrew Translator; Mr. Naake, Polish and German Translator; Rev. R. Smith, Warsaw Institution; and Mr. Lawrence, Ditto—*Lublin:* Rev. L. Hoff and Mr. Sukertort—*Cracow:* Rev. A. Gerlach, D.D., and Rev. T. E. Hiscock, B.A.

Summary of Proceedings.

Hamburg—Mr. Moritz is continually visited by Jews, to whom he is enabled to proclaim the message of Salvation, and to offer the Scriptures and Tracts: he has undertaken long and useful journeys during the year. Mr. West has travelled through the Duchy of Mecklenburg, and also visited Leipsic at the Annual Fairs.

Cologne—The Rev. J. Stockfeld has pursued his usual plans for distributing the Word of God in the Jewish Schools of a large district, and continues to visit the Jewish Teachers and others for that purpose. He has just removed to Neuwied, as offering a more central station, and presenting some other advantages.

Metz—The Rev. P. J. Oster still resides at Metz, from whence he is enabled to travel in the country of Alsace. His Letters and Journals shew the difficulties of his work, owing to the infidel views so frequently prevalent among the French Jews. In a recent communication, Mr. Oster has given a translation of a Pastoral Letter from the Grand Rabbi at Metz to the Israelites of his district, which shews how the infidel leaven is at work, even among the "masters in Israel." The Committee need only call your attention to the following extract:—

God has permitted different religions, according to the different necessities of men, in the same way as, by the same motive, He has created different plants, different animals, and men of different characters, genius, constitutions, physiognomies, and colours. Consequently, all religions are salutary for those who are born in these religions: consequently, we must respect all religions.

In the same Letter, dated Feb. 8, Mr. Oster refers to the general difficulties of his position. It is, however, evident to the Committee that it presents encouraging opportunities of patient labour. He writes—

The absence of any assistance of friends or Christian Brethren, joined to the immense influence of the Jesuits and Romanism, is a very great difficulty wherewith I have to struggle.

So, for instance, Mr. Lacordaire, a most eloquent Roman-Catholic Priest from Paris—and probably a member of the Jesuitical Body—on his missionary wanderings through France, arrived here some weeks back, on the special invitation of the Bishop; and was since holding, and intends to hold till Easter, Public Lectures in the Cathedral, to an innumerable auditory of every class of society, and especially of the opulent and learned, and of every religious persuasion—Papists, Protestants, and Jews. The effect which he produced it is difficult to describe: even Jews spoke of him with admiration.

In his first Lectures he spoke but on general topics of the Christian Religion: but afterward he went on turning the arms of his science and eloquence against Protestantism, and Protestant Countries, and particularly England. He attacked them in such a skilful and persuasive way, that persons unacquainted with the doctrines of the Bible and the History of the Church (as, unhappily, almost all his auditors were) could not any longer preserve the slightest confidence in the Protestant Religion and individuals.

How could I stop here, as an Evangelical Missionary, with the least hope of success, without taking up the defence of the Gospel Truth against this powerful advocate of Popery? I consequently did not long hesitate undertaking, as I thought it my bounden duty, the defence of our Reformed Christian Creed against the insulting aggression of it by the eloquent Abbot. I published, in great haste, the two Treatises of which I forward to you a copy. The effect answered to the purpose: the authority of the Jesuitical Missionary was evidently

Digitized by Google Original from HARVARD UNIVERSITY

broken; and there is, since, such a religious stir among the population of this town, as, since the time of the Blessed Reformation, has never been the case. Several Jews of my acquaintance expressed their satisfaction; and I can say that their confidence in me has been increased by those publications of controversy; in which, however, as you will observe, I first of all purposed to convince of sin, and to spread the pure knowledge of Salvation by faith in Christ only.

Mr. Oster has subsequently been requested by the Committee to undertake a journey for the purpose of visiting the Jews in Belgium.

Strasburg — The Rev. F. A. Hausmeister enjoys much encouragement at Strasburg, in his intercourse with inquirers and converts, and in the zealous co-operation of several pious friends, who constitute a small Society for that purpose. The Society of the Friends of Israel at Bâsle afford great assistance by their persevering care for the converts.

Mr. Hausmeister has visited Bâsle, and has derived great assistance from the labours of that Society: he has also travelled among the Jews of the surrounding country. He will shortly be joined by Mr. Goldberg, his father-in-law, from Dresden, whose increasing infirmities render it desirable that he should be associated with a fellow-labourer, and who will be able to render important aid in giving instruction to inquirers and candidates for baptism.

The Committee have great pleasure in laying before you an account of Strasburg, as furnished by Mr. Ewald, on visiting it on his return to Tunis :—

If any place is calculated to be suitable for a Missionary Station among the Jews, certainly Strasburg is such a spot, because about 5000 Jews reside there. It is the chief place whereto the Jews of Alsace resort for commercial intercourse: besides, Strasburg is situated near the Dukedom of Baden, from whence constantly Jews come to this place, as also from other places of Germany; and a faithful Missionary to the Jews finds work enough, in various ways, in order to do good to the House of Israel: and you know that the labours of our Brother Hausmeister have been richly blessed; that many have been brought to the knowledge of Christ through his instrumentality.

Offenbach—Mr. J. D. Marc has many opportunities of noticing the progress of inquiry among the Jews; and has sent over, from time to time, some interesting evidences of the struggle which is going on. He finds increasing openings for distributing the Word of God among the Jews.

Berlin—The Committee have already alluded to an alteration in the duties of the Rev. W. Ayerst; who will, in consequence, proceed to Frankfort-on-the-Maine on his return from England, where he has been carefully engaged in promoting the objects of the Society.

The Rev. Charles Becker, who was for some time at Magdeburg, and had been subsequently requested by the Committee to remove to Frankfort, will now occupy the station formerly filled by Mr. Ayerst at Berlin. He has only spent a part of the year at Frankfort; and, at first, was greatly discouraged by the difficulties in the way of Missionary Exertion, and by the general character of the Jewish Population, absorbed in worldly pursuits and misled by the false philosophy of their learned Doctors Jost, Creutznach, Johlson, &c., who endeavour, to the utmost of their power, to eradicate the very idea of a Messiah. Experience, however, proved that these difficulties were not insurmountable; and Mr. Becker began to find access to the Jewish Population, of which he has furnished some details.

Halberstadt—Mr. Noesgen has travelled through the districts immediately contiguous to his place of residence, and has sown the good seed, though not under very hopeful circumstances. The removal of some difficulties which have hitherto impeded the labours of several of your Missionaries will, as the Committee hope, enable them to remove Mr. Noesgen to a more suitable sphere of labour.

Breslau—Dr. Neumann has furnished the Committee with much important information respecting the progress of Christianity among the Jews of Silesia. Soon after your last Anniversary, he gave a statement, from which it appears that, during the two years previous, 57 Jewish Converts had been baptized in the Province of Silesia, according to the official statement of the Consistory.

Königsberg—The Rev. J. G. Bergfeldt still occupies the same post which he has for so many years filled with an evident blessing resting on his labours. Besides his labours in Königsberg, he has visited Memel, as in former years, disseminating the Word of Life.

In the course of last summer he had to complain of his stock of Bibles being exhausted, which led to his receiving fewer visits from the Jews. He had, however, ample employment in visiting inquirers and converts at their own houses.

Digitized by Google Original from HARVARD UNIVERSITY

After acknowledging the receipt of a fresh supply of Scriptures, he writes:—

I consider it as no small sign of the advancement of our Cause among Israel, that I have been asked repeatedly for the Hebrew Bible with the New Testament, which they would have purchased in preference to others which I offered to them without the New Testament. I do not mean to say that this is the case generally; but even in single instances it is a pleasing fact. When you have an opportunity, I wish you would send me again a supply of the small Hebrew Bible with the New Testament bound together. The young generation of the Polish-Russian Jews are only as it were kept in fetters by their parents and relations, or else we should see numbers of them come forward and profess the Christian Religion. Our children will, no doubt, see much more striking effects of the Missionary Operations among the Jews. What we have most to pray for is, that they may be preserved from the spirit of Infidelity which threatens to spread very widely among them. Nothing that we can do is better calculated to guard them against it, than the circulation of the pure Word of God on the largest possible scale: there, they will learn to distinguish between Divine Revelation and Human Tradition and empty fables, which they have been taught to consider as of equal authority.

Posen—The Schools in this Province are carefully superintended by the Committee of the Posen Society, who report at the close of the year:—

Our Seven Schools have been frequented by 296 children. It may be, some have visited them but a few times, and others very irregularly; yet all who were able to understand have heard somewhat of the saving truth.

Mr. Graf and Mr. Hartmann reside at Fraustadt, from whence they occasionally visit the schools in the Duchy, in the course of their Missionary Journeys. Mr. Hartmann visited Frankfort-on-the-Oder.

Mr. Davenport resides at Inowraclaw, and Mr. Bellson at Bromberg, in the Grand Duchy of Posen. They have undertaken several interesting journeys in the province, and have proclaimed the Gospel to the Israelites who inhabit it in such considerable numbers. The Committee are scarcely able to do justice to the importance of this Station, by any brief extracts which they might make from the Journals already published in the "Jewish Intelligence." The difficulties hitherto interposed in the way of their Missionary Labours have been removed; and they have received positive permission from the King of Prussia to prosecute their work.

Poland—Your Committee cannot present to you a better summary of the proceedings of your Missionaries in Poland than that contained in the Report which the Mission is required annually to make to the General Evangelical Consistory of the kingdom.

Many details are given under the heads of Warsaw and Lublin. Ten Jews were baptized in the year.

Cracow—Dr. Gerlach and the Rev. T. E. Hiscock reside at Cracow, where, notwithstanding much apparent discouragement, and great occasional opposition, very important opportunities are enjoyed for disseminating the Word of God.

BRITISH AND FOREIGN BIBLE SOCIETY.

France.

A CORRESPONDENT furnishes some exemplary instances of a

Conscientious Observance of the Sabbath.

The Lord does not leave us without manifold proofs that the Bible Work is the work of His hand. I could tell you of many facts which would rejoice your heart; and in which the Lord has put aside all human agents, to work mighty things with the Code of Life. I will only give you an instance:—In a village three miles from us, a pious mason, lately a Catholic, sold a Bible to an innkeeper. The man and his wife began to read the book; though the priest went into their house, to tell them that they should not do so. "However," said the woman, "we will read it; for we have not seen any thing in that book which is bad or wicked." They went on reading; and they were convinced that their selling on the Sunday, and receiving men to get drunk, as is the custom here, on that day of rest, was a bad thing. They met in our town the man who had sold them the Bible, and told him what had taken place in their views. He spoke with them, and engaged them to come on Sunday to my church. Meanwhile, a great struggle took place in their bosoms. They saw clearly, as they told me last Sunday, their duty; but they began to think of what would become of them, if they were to leave and shut their inn: and they were, too, made uneasy by the clamours of their neighbours, who used to say they would kill them if they were to turn Protestants Now, these two dear people, instructed by the Blessed Book and the inward teaching of the Spirit, began to pray. They were strengthened; and resolved to give up entirely their

Digitized by Google Original from HARVARD UNIVERSITY

inn, seeing they could not retain it with a good conscience.

I have no doubt you will read with pleasure the following proof that the Lord is merciful toward His people. A Roman Catholic was foreman in a manufactory, from whence he was dismissed because he would not consent to work on the Sunday. From that situation, which brought him in 70*l.* a year, he entered one as a plain workman in the same shop, where he earned only 26*l.* a year; but then he could work or not work on Sunday, as he chose. I have had a conversation with the master; who, so far from bringing any charge against the man, told me that he was quite satisfied with his conduct. Our friend suffered much in consequence, as his friends and wife are quite strong Catholics, and were glad to have that occasion to vituperate him. However, he did not repent of that step, and felt that the peace of God is better than any thing. He had not been long a simple workman, when I received a Letter from a friend of my family, who resides in the South of France, who wanted a foreman of the same kind of work known by F. He wrote to me to find him one, offering to give him 84*l.* a year, and rooms in his large manufactory. He desired to have a pious, active, and intelligent man, to fill up that situation. Of course, I thought directly of our friend F.; who, as well as myself, saw therein a very kind interposition of the Lord: he accepted the proposition which I made to him, and was received with a great deal of pleasure. Wonderful is the love of our Heavenly Father toward His people!

Belgium.

The Society's Agent in Brussels thus writes, in September, of the

Increasing Circulation of the Scriptures.

We have much to rejoice over, when we think that there are upward of 50,000 copies of the Sacred Scriptures abroad in this land. They must bear fruit; and the time will come, when these 50,000 talents will bring in other 50,000 talents; and for Bibles we shall have souls. Our Sales, last month, were 222 Bibles and 2474 Testaments; making a total, in six months, of 12,548 copies of the Sacred Scriptures, of which number 1333 were Bibles. The Grants to Societies remain as last month; making a total delivered from your Depôt here, in six months, of 16,003 volumes, of which 1996 are Bibles. —You will say that the passage I am about again to mention must be a very great favourite of mine: it is so: I see its truth almost daily:—*Surely the wrath of man shall praise Thee!*

In illustration of this declaration, he adds the following

Instances of the Success of Colporteurs.

One of our Colporteurs, entering a room in a public house where a great many workmen were assembled, offered his books to them: they, with one voice, cried out, "We don't want them." The Colporteur asked the reason of such an abrupt refusal. One of the company rose up in great anger, and said, "You sell wicked books; and if my comrades had the same zeal as myself, you would not leave this room—they would kill you." The Colporteur, nothing daunted, offered him a Bible; and said, "You will please to prove that my books are what you say they are; for, doubtless, your bare word is not enough." He replied, "No, I will not put hands near your book." "No," said the Colporteur, "you will not touch it; for it is the Word of God, and it is a two-edged sword, which would pierce you to the heart." On this, the other men gathered round the Colporteur, and bought a great many of his books.

This same Colporteur being at a Fair with his books, a man called out, "Merchant! you sell very bad books." The attention of the crowd was immediately fixed on the man. The Colporteur went up to him with a Testament, and begged him to prove what he had said. This the man refused to do, and was going away. The Colporteur took him by the hand, and said, "You will not go from hence, till you prove what you have said concerning my books." This frightened the man; but, not being able to prove his assertion, he tried to get away: but the Colporteur, having taken a good hold on him, held him fast, and was only induced to let him go on account of the extreme paleness which came over the man's face. The crowd, seeing all this, bought nearly all the books the Colporteur had with him.

In the same town, and about a week after the above, the Colporteur had stationed himself at one of the gates of the town: a crowd had gathered round him; and as he offered his books, three Priests drew nigh. One of them said to the

Digitized by Google Original from HARVARD UNIVERSITY

Colporteur, "Are you not ashamed to sell such bad books?" The crowd gave all attention to the speaker. The Colporteur approached the Priest, with a Bible in his hand, and said, "Sir, you are three, and we have a large crowd round us: it is a most excellent opportunity for you to prove that my books are bad ones. I beg you to open the Bible: prove me only one bad word." Two of the Priests walked away, and left the one who began the attack to fight the battle alone. The Colporteur pressed him so closely, that, at last, the Colporteur says, he believes he would rather have left his gown than have stayed much longer, so that he let him go; and the crowd, seeing the Priest's inability to say a single word against the books, nearly emptied the Colporteur's sack. It was reported, that the Priests in the same town had sent a petition to the Mayor, to beg him to send the Colporteurs out of the district. Another of the Priests, coming out of Church, said to the Colporteur, that he was strictly forbidden to read the Sacred Scriptures in the vulgar tongue. The Colporteur replied, that St. Paul had said, he would rather speak five words with the understanding, than ten thousand in an unknown tongue. "What!" said the Priest, "did the Apostle Paul say so?" "Yes," replied the Colporteur; "are you ignorant of that?" "Yes;" answered the Priest. He then said to the Colporteur, "If the people of my parish all have the Gospel, they will have no further need of me." Two Gentlemen bought each a Bible; and the Priest, seeing the people follow their example, called out, "Your books are not worth any thing." On the Colporteur's begging him to point out a false passage in the whole book, he quickly walked away.

The same Colporteur writes me, that he met with a company of workmen in a village, who were reposing from their work: he offered them the Testament, and each one purchased a copy. He gave them a short account of what the Testament contained. The workmen were much affected with what he told them about Christ, and His words, contained in the Testament; and, on his leaving them, they said, "You are about to leave us, and perhaps for ever; but where shall we find some person to tell us of such good things?"

Another Colporteur writes me, that a policeman, having arrested him and all his books, under pretence that his papers were not in order, kept him in custody for about three hours, leaving him in charge of one of his men. At last, another policeman came to examine his papers afresh, and then another; and both declaring that his papers were perfectly in order, and that he might continue his sale, the persons present were disgusted at such conduct, and they renewed their purchase of his books. *Surely, He will make the wrath of man to praise him!*

In another Letter he says, "The Dean has preached against us, assuring the people that no one who bought our books should have absolution;" but I heard a great many say, that if the Priest refused to pardon them, they would address themselves to God.

Russia.

The Letter of a Correspondent at St. Petersburg draws a striking picture of a

Pious Finland Cottager.

You have already heard of the way in which the Rev. Richard Knill first attempted to re-commence the sale of the Sacred Scriptures here, by telling a Finnish milkwoman that she and any of her countrymen might have as many as they pleased at one rouble each. The particulars are fully detailed in the Report of Mr. Knill's speech at your Anniversary for May 1834.*

Of the seed sown on that occasion little was known, till two of our friends, making a short tour in Finland, passed through the village of Halleroa; calling at every house, and leaving one or other of their books. When they had nearly completed their visits, they were interrupted by a person; who, running toward them, called out, "You have missed my house: you MUST come back." They assured him that they had been to every house in that part of the village through which they had passed. "No," said the man, "you have been in all the houses but mine, and you must visit me too." Being informed that the house of this man stood behind the other houses, they consented to retrace their steps; and found that they had indeed missed his house. They entered, and began to unpack their books; requesting, at the same time, if convenient, that he would supply them with something to eat. The man stood beside

* See pp. 247–251 of our Volume for 1834.—*Editors.*

Digitized by Google Original from HARVARD UNIVERSITY

them until they had opened their parcel, and he had received from them one of their books. It happened to be a Finnish Hymn-book. He no sooner saw what it was, than he exclaimed, "Wife! Wife! look!"—and began to sing, with all his might, the hymns contained in the book. His wife soon joined him; and every thing was forgotten, but the newly-found treasure. There they stood, both somewhat advanced in life, gazing on the book—their eyes filled with tears of joy—each of them having hold of it with one hand, while with the other they marked the time and cadence of the tune, which they sung in such a way as shewed that their hearts went with the song. After singing for some time, the man suddenly stopped, saying, in a tone of regret, "Oh! I had forgotten—you have not had your dinner;" and in a few minutes the table was covered with black bread, eggs, salt, and such provisions as the cottage could supply. Mean was the fare, but never were strangers made more welcome. Filled with astonishment, my friends proceeded to inquire the reason of all this, and how he had been brought to take such a deep interest in religious matters. "I will soon tell you that," replied the man. "About four years ago, we were at the haymarket in St. Petersburg: a milk-woman came to the market; and, holding up a large book, called out to some of her acquaintance, 'See, I have got this for one rouble!' My wife purchased either it, or another, at the same price, and brought it home: my wife and I began to read it: we got deeply interested—sat up all night—read and wept, and read and wept, and read on. I was formerly a great drunkard, but I have never tasted spirits since;—and see how comfortable we are!"

My friends found that their children could read both the Russ and the Finnish; and were also agreeably surprised to find an article of luxury, not always to be found in a peasant's cottage, in the form of a small bookcase for the children's books.

Another friend visited them about three years since, and found things still in the same state—the pious peasant happy and contented, and teaching his children to remember their Creator in the days of their youth; and proving, that Wisdom's ways are ways of pleasantness, and that the fear of the Lord is the beginning of wisdom.

A friend in the same city states some

Instances of Eagerness for the Scriptures among the Russian Soldiers.

"Why so anxious to do this heavy duty, friend?" inquired a Lady, of a Soldier. "The reason is," replied the man, "I always observed that the men engaged in this service brought away with them a great number of religious books; and though I knew not whence they came, I hoped that I might get some too." He and his comrades were, of course, liberally supplied. After Evening Service, she entered the guard-room; and, seeing the men busily engaged in reading a Tract, asked if they had a Bible or New Testament: all answered in the negative. One of them added, "I had a Bible, but I lost it at the re-taking of Warsaw, and I am sorry to be without a Bible; but I should not know what to do with it while on the march, if I had one." "Oh," said another, "if I had only a Bible, I should find some place in which to put it." "And I," said the third, "if I had only a New Testament or a Bible, I would make room for it in my knapsack, although I should, in consequence, have to leave out my ration of bread." "Well, then," rejoined my friend, "you shall not long want a Testament;" and in a few moments she put him in possession of the Sacred Volume; which was so valued by all in the room, that they sat up the whole night, reading that, which, through the Divine Blessing, may make them wise unto salvation.

South Africa.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS IN THE ZOOLAH COUNTRY.

THE Extracts from the Journal of the Rev. F. Owen, contained in our last Number, left him on the point of being delivered from the power of the cruel Dingarn. In the following pages, we shall give, from his Journal, and that of Mr. W. Hewetson—who arrived at Port Natal, with his family, on March 4, 1838—a full report of their proceedings up to their departure from that place, together with some account of their subsequent engagements. The scenes of horror which succeeded the mas-

Digitized by Google Original from HARVARD UNIVERSITY

sacre of the Boors, on the 6th February, as related at p. 469, are fully described in the respective Journals of these Missionary Labourers. They are such as must constrain every Christian heart deeply to groan over the miseries of his fellow-creatures, and to pour forth earnest prayers that the power of Satan, that *murderer from the beginning*, may be broken, and that the Gospel of Peace may be everywhere preached and embraced, throughout the whole earth.

The Missionaries leave the Station.

Feb. 11, 1838: *Lord's Day*—The sacredness of the day did not, I considered, put any obstacle in the way of our departure. For fear of any delay, it was necessary that we should leave immediately, and get out of the country as soon as practicable. At length, our oxen being inspanned, the waggon being loaded with the chief necessaries belonging to both families, and having commended ourselves in prayer to the God of Mercies, we left the Station, now to be converted into a fold for the horses of the unhappy Boors who have been slain. In both families we numbered twelve individuals, besides a native boy, whom my Interpreter has lately received from Capt. Gardiner's Settlement. We struck our two tents; and having put them in the waggon, commenced our walk; for such, and not a ride, we calculated that the journey would mainly prove; the waggon being only sufficient to hold the children, and my surviving horse having yesterday been taken with the disease peculiar to horses in this country. However, we had no leisure to think of, and no mind to care for, the inconveniences and discomforts of such a mode of travelling. We left no one behind to whom to bid adieu: the only regular flock I had, my three servants, had betrayed me.

Last Interview with Dingarn.

On arriving at the town, Masipulu seized hold of my horse, and said that the king wanted to see me again, before I went. On my going to him, the first question which he asked, was, whether the other waggon was going to stay; and then he made a request for it. I considered, that, valuable as the waggon was, this was not a time for refusing it, especially as I had little hope of ever getting it again. I thought it best, therefore, to give it frankly and openly, with as good grace as possible. Immediately, as Esau was appeased by the present which Jacob sent him, so was the wrath of this self-willed powerful Chief turned away, and his heart seemed to be turned toward me. Instantly, without asking, he restored to me all the cows which he had previously given me, but which I had resigned to him: he appointed two men to conduct me as far as the Tugala, with orders that they should supply me with milk everywhere on the road; and that four beasts should be slaughtered for me at places which he specified. He immediately sent a host of young men to the waggon which I had given him, to empty its contents, and convey them to the American Missionary Station near the Tugala. He also granted me a boy to lead my waggon, which he had denied me yesterday. He said that his oxen at Port Natal were mine: and when his Indunas, who were about him, rather found fault with his liberality toward me, saying that three oxen were enough for slaughter, he excused himself. Finally, when I wished him farewell, or, in the native phrase, "Rest quietly," he pointed his hand, the token of friendship, and said, "Hamba goothle kakulu, kakulu, kakulu, &c. &c." repeating the last word ten times; as if he had said, An exceeding, an exceeding, an exceeding pleasant journey to you. These were the last words that I heard from the despot, and probably shall never hear him speak again. I trust that his wish for me will be realised, and that he will let me depart in peace; but I fear that my last wish for him, "Rest quietly," will not be verified. The Righteous Judge, according to the ordinary tenor of His providence, will not allow him to rest in peace; and human foresight is able, in concurrence with a Scriptural view of Divine Providence, to apprehend that troublous times are coming upon him and his nation.

Having left the Chief, he sent a message, to request me to inform all whom I met, that it was probable he should send an army soon against the Amaponda Country — Fakir's Tribe — beyond the Umzimoubu, between Port Natal and Caffraria. As the real destination of an army is generally concealed, it is probable that some other country than the Amaponda is in Dingarn's eye at this moment,

Digitized by Google Original from HARVARD UNIVERSITY

and that this information was only given to deceive. Having proceeded with the waggon to the nearest military town, we outspanned: the baggage-bearers came up, all armed with a shield and spear, and sat down with us under a tree. Many heavy articles were left behind; and my boxes were obliged to be opened, and their contents distributed among the bearers. We travelled till dark; when we pitched our tents on an elevated position.—Thus passed a day, the least like a Lord's Day I ever remember to have spent.

Tempestuous Journey to the Coast.

Feb. 12, 1838—Early in the morning, before inspanning, Dingarn sent to ask if I had any more needles and thread to give him: also, whether I had any green baize. —We pursued our journey in quietness. The weather was favourable for travelling, being cool; but in the evening, a thick mist coming on, which ended in rain, we halted about two miles from a village, uncertain whether we could get to another before dusk, as we did not know the time. The tents were pitched on the long wet grass; but fuel could not be procured for fire.

Feb. 13—We decamped as early as possible from our uncomfortable situation, without breakfast. Continued rain obliged us to stop at a village beyond, where we crept into a hut. The tents were afterward pitched, it being a choice between suffocation and damp. My waggon was so out of repair—not that in which we have usually slept—that at night, during the heavy rain, the bed was almost afloat. The Natives were very civil; and our attendants took care to execute the king's orders in procuring milk and necessaries for us.

Feb. 14—Spanned in, but only to expose ourselves to more wet. At night we encamped short of our proposed resting-place, owing to the waggon standing fast in crossing the ford of a small stream. As the vehicle was inclined at an angle of forty-five degrees, it formed no very commodious sleeping-place. The Natives brought us milk, in the dark, from a distance; perceiving that, for some reason, we had not been able to reach the village.

Feb. 15—A span of oxen, which I had written for, arrived from Mr. Venables, to relieve mine. The uncomfortableness of walking so much in the rain was exchanged to-day for the opposite trial of heat. The shade of a wide-spreading euphorbia-tree formed a grateful refreshment, after many miles of fatiguing walk in the noon-day sun. The waggon was overturned to-day; and so injured, that it was with difficulty it could be made a sleeping-place.

Feb. 16—Owing to the injury which the waggon sustained yesterday, it was impossible for any one to ride. We walked many miles in the rain, till we arrived at Temba, on the Umthlatoosi, the Station of Mr. Venables and Dr. Wilson. The latter friend happened to be at the other American Station when the news of what had taken place at the capital arrived. The Natives had concealed the direful event for several days; and the first intelligence was obtained by a messenger whom Dingarn despatched with Letters from me and Mr. Venables.

Feb. 17—Dr. Wilson set off to the king with presents, to take leave of him; he and Mr. Venables having thought it good to depart as soon as possible.

Feb. 18: *Lord's Day*—We had English Service in the morning, and social prayer at night.

Feb. 22—Dr. Wilson returned. The king had been civil; and was somewhat anxious that the Missionaries should stay, promising that the edicts of the Indunas should be revoked, and that women and children should be instructed. Notwithstanding this, the Brethren, after mature reflection, did not think it prudent to stay, nor did they put much reliance on Dingarn's promises.

Feb. 23—We left Temba; having waited there the return of Dr. Wilson, expecting that the Brethren would accompany us with their waggons, and that we should mutually help one another in the passage of the Tugala. As, however, another visit to the king was necessary, only Mr. Venables accompanied us; intending to go as far as Ginani, the other American Station, to confer with Mr. Champion. We crossed the Umthlatoosi, and in the evening encamped on the banks of the Umlalasi. Here the rain fell in such torrents, that the ground being moistened where our tent was pitched, the stakes gave way, and our frail tabernacle fell over our heads. As the rain poured through the waggon, no shelter of any kind was found that had the advantage of security. As no hut was nigh, some took refuge in a small bush, and others under the waggon.

Feb. 24—We crossed the Umlalasi, at low water. This river appeared to be

Digitized by Google Original from HARVARD UNIVERSITY

more infested with hippopotami and alligators than any I have seen. Several hippopotami we observed resting in the stream, with their huge heads just above water. We also saw two alligators: one of these, about ten or eleven feet long, was very near us, swimming just under the surface, now and then raising its head or tail above water. As their motion does not produce a single ripple in the stream, they are very dangerous, as they may be close at hand, though quite unperceived.

Feb. 25, 1838: *Lord's Day*—We had English Service in the tent. Mr. Venables returned in the evening from Ginani; whither he had proceeded forward alone, on foot, yesterday. Mr. Champion crossed the Tugala this morning.

Feb. 26—We arrived at Ginani.

Feb. 27—We arrived in the evening at the Tugala, which we found very full.

March 3—A half-pipe barrel having been fastened inside the empty waggon, the oxen swam across the river without a leader, drawing the floating vehicle after them.

March 4: *Lord's Day*—We had English Service in the morning; and Native Service, for Capt. Gardiner's men, in the afternoon. In the evening, a waggon arrived from Capt. Gardiner, to whom I had written, to supply the want of the waggon which I have left behind. The Settlers at Port Natal intend commencing immediate war with Dingarn, and to unite with them all the black people at the Settlement.

March 5—Dr. Wilson and Mr. Venables, the remaining Missionaries, arrived, and crossed the river in the evening. Dr. Wilson, when he took his last leave of the king, saw the cattle which had been taken from the Boors. There were some thousands of them. Only about fifteen guns were brought away.

March 8—We arrived at Ambanati, Capt. Gardiner's residence; where we were joyfully welcomed by our friends, and congratulated on our merciful preservation through the country; as the Natal Expedition was in contemplation, and might have reached the ears of Dingarn, before we crossed the boundary.

March 9—We left Ambanati this afternoon.

March 10—I rode forward to Berea. On my way, I met two Natives; who were going to Ambanati, to inform Capt. Gardiner that the Natal Expedition was preparing to go against the Zoolah Country on Monday.

Mr. Hewetson and his family arrived on the 4th at Port Natal. Mr. Owen joined him from Berea. We give an account of their

Labours at and near Port Natal.

The following is extracted from Mr. Hewetson's Journal:—

March 11: *Lord's Day* — Mr. Owen has arrived in safety, and received me with joy. We went to the camp; and, after administering such counsel as Mr. Owen thought necessary, we proceeded to Berea, one of Capt. Gardiner's Stations, where Mr. Owen was staying. On the way, I fell in with a strange set of warriors. About 400 Zoolahs came bellowing a war-song: it sounded exactly like the noise of angry bulls. No one could mistake its meaning: its tone was that of gloomy revenge. The words in English were, "The wild beast has driven us from our homes, but we will catch him." They were headed by a white man; who had an old straw-hat on, with an ostrich feather stuck in it. He had on his shoulder an elephant-gun, covered with a panther's-skin; and walked quite at ease, at the head of his party, who went on with this dismal song, except that occasionally they all whistled the Zoolah charge. They had flags flying; on one of which was written "Izinkumbi," or "The Locusts;" on another, "For justice we fight." They did not fatigue themselves with jumping or shouting; but the united monotonous howl could be heard for at least two miles. In front, they drove cattle for slaughter: in the rear, the degraded wives carried Indian-corn, pumpkins, &c.; all of which passed so quickly by me, that it seemed like a frightful dream. It was the Lord's Day:—how unlike the songs of Zion! how unlike a pious congregation returning from the House of God!—It rained all the way to Berea. Mr. Owen and I were wet to the skin, but scarcely thought about it: the strange scenes of the day occupied our minds. I here met, for the first time, Mrs. and Miss Owen. We partook of some Indian-corn bread with such thankfulness as I seldom have witnessed. The ladies went to the African waggon as cheerfully as to the best chamber in London, although it rained in torrents all night.

March 12 — Mr. Owen and family came to Natal. We pitched our tents on the sands near the Point; and com-

Digitized by Google Original from HARVARD UNIVERSITY

menced laying out plans for future usefulness. We then committed the matter to the Lord; and lay down in safety, trusting in the arm of Omnipotence to protect us. We see that we are exposed to much danger and many difficulties; but we feel that we have to do only with duty.

March 15, 1838—Mr. and Mrs. Owen and I went to seek a place of retreat, on a narrow neck of land called the Bluff Point; but could not find any place large enough for our tents, &c. In the evening, I went to the island; and found a nice grass-plot, about three acres, surrounded with fine timber, and an entrance at the sea-side large enough for a waggon. Here we purpose awaiting the results of these strange events. We are certain that God can—and we pray that He will—order all these things for His glory.

March 17—Capt and Mrs. Gardiner arrived, with the family. All hopes of future usefulness seem to be taken away, and they leave also. To them it is a severe trial, after labouring so long, and expending such large sums.

March 18: *Lord's Day*— Mr. Owen preached to about forty persons, five of whom were the American Brethren. The First Lesson being that chapter containing Jacob's grief for the supposed loss of Joseph, a gentleman present, whose favourite son was killed with the Boors, wept bitterly. In the evening, Mr. Champion had Native Service with the Zoolahs at the camp.

March 19 — I commenced a school among the white people's children. We had eleven; and they seemed anxious to be instructed.

March 21—I visited a poor old Hottentot, who was evidently dying. I spoke to him about the love of Christ:—he was thankful. My little Interpreter, one of my pupils, asked me, with great earnestness, "If this poor man should now pray to God for Christ's sake, would he not go to heaven?"

March 24—I was engaged in preparing a habitation in the Island; dispossessing the leopards, hippopotami, wild hogs, monkeys, and numerous birds of prey:—still, it is a lovely spot.

April 1: *Lord's Day*—Mr. Owen had English Service in the morning; and immediately afterward, Zoolah Service, to ninety very attentive hearers. When we got back to the island, about forty came to us, to all of whom he spoke the Word of Life. May it be blessed, and the number of hearers increase!

April 2—We have commenced two schools. Mrs. Owen has 12 whites and Hottentots, and Mr. Owen and I have 40 Native Children. It is delightful to teach them—they are so communicative. In the evening, the commando, belonging to the white people at Natal, returned. They seized 400, some say 2000, cattle; and brought 500 women and children. There were scarcely any men where they went to, all being in attendance on Dingarn at Unkunkinglove. Five lives were lost.

From Mr. Owen's Journal we make the following extracts:—

March 25 — *Lord's Day*—We had English Service in the evening, at the Point, as the point of land at the entrance of the harbour is called. The American Missionaries attended, as also a few of the Natal Residents. Immediately after Service, on coming out of the wooden building, in which I had conducted Worship, according to the Rites of our Church, as usual, we were much gratified with seeing upward of 200 Natives, viz. women and children—for there were no men—collected, and seated on the ground, in order to hear the Word of God. They had every one walked about two miles along the beach, from their villages, situated higher up the Bay. To these, Mr. Champion expounded, in their own tongue, the Parable of the Prodigal Son. At high water, the wind, which had long been adverse, having, in the course of the night, shifted, our friends, including Capt. and Mrs. Gardiner, set sail. The latter we never expected to see in this country again; but our American friends purposed returning; and we entertain the hope that future events may yet afford them encouragement for a renewal of their labours in this part of South Africa. The Rev. Mr. Lindley remained behind. We watched the vessel till it had safely crossed the bar of sand at the entrance of the Bay.

March 26—We removed our tents and waggons from the Point, to an uninhabited island in the middle of the Bay; which we had fixed upon as a temporary residence, partly for security, and partly to be near the camp, where there is at present the greatest population, both of white and black people.

March 28—I received a Letter from Mr. Masitz, the present Governor of the

Digitized by Google Original from HARVARD UNIVERSITY

Dutch, in answer to mine; in which I had made a proposal of my services, for a time, as their Teacher, without, however, absolutely pledging myself. He appears to have been much gratified with my offer; thanks me cordially for it; but says he cannot give me a perfect answer at present, as he is just ready to march against the enemy, and is busy in preparing his commando.

April 1, 1838: *Lord's Day*—After instructing our native servants, this morning, in Watts's First Catechism, and being much interested in them, we sailed to the Point, intending to hold English Service. Here we learned the lamentable intelligence, that many of Capt. Gardiner's men have, within the last week, been killed by the Zoolahs. They had, in their eagerness for plunder, gone with their guns over the Tugala, driven the people away, and carried off a quantity of cattle. On their return they feasted on the spoil; and, as they lay afterward among the cattle, were killed by the Zoolahs, who had tracked them, and surprised them when asleep. Such was the rash and mad conduct, and such the miserable end, of those who have for so many months heard daily the sound of the Gospel. How little can the outward word, without a divine blessing accompanying it, alter the character of a Native! The heart of a Zoolah is mad upon cattle; and when he can by any means, fair or foul, procure his object, no gratitude for past favours, no kindness, no advice, no inducement whatever, can restrain him. I read the Church Service, and preached to about twelve or fifteen Europeans. The Natives began to assemble outside, as Mr. Hewetson was reading the Lessons. We took them under some trees; where I spoke to them, by my Interpreter, the words of life. If the precious Word do not take immediate effect, there is no cause to be discouraged. I was thankful that the Lord brought so many women and children from a distance, under the sound of the Gospel. I returned to the Island; where another party had assembled immediately on my leaving it for the Point. These had walked through the water from the opposite side of the Bay, but had come earlier than I had appointed. They waited some hours, and then went home. I sent for them; and they returned immediately, and listened to the Gospel under the shade of a tree. I told them to send their children to-morrow, to be taught. I was much refreshed by the duties of the day, and particularly encouraged by the voluntary attendance of the people. In the evening, we had Service among ourselves.

April 2—In the morning, I instructed our native servants out of Watts's Catechism; and afterward sailed with Mr. Hewetson and Mrs. Owen to the camp, to commence a school with the native children, whose parents I had desired yesterday, after Service at the Point, to send them. About forty assembled; most of them girls. Under a tree we taught them, by my Interpreter, the existence, goodness, and providence of God; beginning with these first principles, which are not yet formed or fixed in their minds; and hoping very shortly to lead them to the knowledge of our Lord Jesus Christ, who is their life.

April 8: *Lord's Day*—I instructed our native servants in Watts's Catechism; and then sailed to the Point, where we conducted English Service. Very few attended. One reason of the small attendance was, no doubt, the stirring of conscience, and the hatred of reproof. In the afternoon, Mr. Hewetson went over the water, to deliver Tracts to some white people; who, on seeing him, fled at his approach, as they guessed the object for which he came.

The Country desolated by War and Wild Beasts.

Mr. Hewetson thus speaks of the scenes which he witnessed in a visit paid by him from Natal to Ambanati:—

April 11—We started this morning at two o'clock; as our neighbours would not suffer us to light fires, and we needed our supper. When daylight came, we discovered that we had left the road, and got into a slough where the elephant and buffalo resorted for coolness: the reeds were upward of sixteen feet high. We got out with a little difficulty; and saw, as we thought, a wild pig. Two of us seized guns; and coming up to the carcase of an elephant, on which the hyænas and beasts of prey had been feasting, a lioness bounded near us, growling as she went. We levelled, but could not get a shot, on account of the grass, which was here up to our arm-pits. It is dangerous to have any thing to do with the African lion; as he is not the gentleman that we read of in books, but a villain, if he can be. We saw numbers

Digitized by Google Original from HARVARD UNIVERSITY

of jackals. We outspanned in a lovely plain, called, by the Natal hunters, George's Town, abounding with deer, but uninhabited by man;—the remains of a native village telling us, that the devastating wars of Charka, and his successor Dingarn, had given it to the beasts of prey, who roam unmolested among the beautiful trees, or repose on the rich turf. At last, Ambanati came in view—a romantic spot. On the right, the sea is seen rolling a tremendous surf, while, all around, little hills caused a pleasing variety of landscape. When we got there, all was silent as death. The benevolent proprietors were now on the deep, and the affrighted Natives had fled for refuge to the bush. Every article was exactly in the way that the family had left it: in one place, clothing for the Natives; in another, books for their instruction. Alas! that these plans should be entirely frustrated, seems a mysterious providence. I fear that the Station will never have an owner, who will supply the place of the good man who has just abandoned it. A few of Capt. Gardiner's men made their appearance: they looked miserable. They acted wrong in going to war; and nine of them were killed, and the rest did not know what to do. They despised counsel, and suffered.

April 12, 1838—Yesterday evening I started from Ambanati, thinking to cross the Tongat before dark; but could not, as this river had swollen; so that I was forced to outspan in the neighbourhood of the Natal army. These worthies had doubled their forces; and as they lay round their fires, they presented the strangest sight imaginable. The Natives, to distinguish themselves from the enemy, had put on any thing they could provide: some wore for hats, beer-strawers, a sort of sugar-loaf basket; others had on women's gowns, the back in front; others, pieces of calico, &c. Although it was heart-rending to see this fine people about to murder one another, still I could not but gaze at the scene which these creatures presented. I went to their leaders, and endeavoured to stop them in every possible way; shewing them the madness of facing a force sixteen times their number; the sin of leading these creatures to certain destruction; and their awful responsibility for such actions to a holy and just God. But I spoke to madmen: they thought of nothing but the Zoolahs' rich flocks. I little thought that I should never see them more.—I invited them to my waggon, that I might read to them: two came. Just as we had done, one of the sentries ran to us, saying that a herd of elephants were coming, and would attack us. I got out, and heard the male elephant make the mountains and valleys ring with the most terrific noise. The whole troop passed near us; but as we were to leeward, we were not molested. I am told, that if they had got the scent of man, they would certainly have attacked us. The elephant here, full grown, is eighteen feet high; and, if I credit those who hunt them, he is not the grave creature described by travellers, but the tyrant of the desert; and the sound of this trumpet seemed to confirm it. I never heard this strange noise spoken of, until to-night. On returning home, we met about 500 Natives, armed with assagais and shields; while in the rear were a considerable number of women, carrying Indian-corn for the army. As they passed, they sang the wild war-songs of the country; the whole party accompanying the singer with their elbows, wrists, &c., and joining in the chorus, which was merely a repetition of "Huz, huz."

April 13: *Good Friday*—The scenes around me were a melancholy contrast to the Services of this solemn day at home;—wild savages shouting, and wilder Englishmen joining them.

April 14—I got home in safety, after travelling through a country in a state of war, and inhabited only by wild beasts. In this journey I saw, as far as the eye could reach, luxuriant grass, green as a garden of leeks, evergreen trees, hill and dale, all in pleasing variety; all without one human soul, or one beast that acknowledged man as his master.

Mr. Hewetson, a few days afterward, sketches a pleasanter scene near to Port Natal:—

April 17—I wandered this day through the delightful gardens of an unconquered tribe; who, unable to defend cattle, betook themselves to tillage, and now have five miles in a good state of cultivation. They have Indian-corn ten feet high; with plots of amadoombi, a root not unlike potatoes, the leaf resembling the parsley; and izingeloobo, an agreeable sort of pulse. All this immense tract was cultivated by the females, with a spade in the form of a scraper used in English houses. I had

Digitized by Google Original from HARVARD UNIVERSITY

rn Interpreter with me, and entered into conversation with several men whom I met at the entrance of the cattle-fold. They are very communicative, answering freely every question; and, in their turn, asking many questions. They seemed surprised when I informed them about the Bible, and some of its contents; and listened with great attention. They are excellent judges of cattle, of which they are fond. I walked about twenty miles this day, through a country inhabited by a tribe who escaped the cruelties of Dingarn and his murdering predecessor Charka. These people had no cattle till lately; and living in a place not easily approached by an enemy, they are hospitable and communicative. From this tribe the Fingoos descended, who are now at Port Elizabeth; and are extremely frugal and industrious.

Victories by Dingarn.

Two victories obtained by Dingarn's army are then related by Mr. Owen: the one over the Dutch, on the 11th of April; the other over the Port-Natal Settlers and their Expedition, on the 17th. The substance appears in the notice at p. 384 of our Number for August; but we subjoin Mr. Owen's account, as containing more details.

—over the Dutch Farmers.

April 22, 1838: *Lord's Day*—The violence of the wind prevented us from sailing to the Point, as suual, to hold Service. As we were about to commence prayers in the tent, a small party of Boors were seen galloping along the opposite beach. In the evening, we received tidings from them of the result of their first battle with Dingarn; in which they had lost their brave commander, Peter Uys.

April 23—In the morning, we sailed to the Point, and called on the newly-arrived Boors. From a Scotchman in their party, I learned pretty full particulars of the commencement of hostilities between them and the Zoolah Chief. On the 6th inst., a commando, consisting of 300 fighting men, under Peter Uys, left the camp; and proceeding into the Zoolah Country, found no enemy till they arrived within half-an-hour's ride, and were within sight of the capital. Dingarn had ordered all the cattle to be driven away, so that they found but one stray ox. The despot's army was drawn up on some rocks; through which there was a narrow pass, from which the Boors were to make their egress, before they could reach the royal residence. The rocks formed a half circle: on each quadrant sat a division of the Zoolah army, guarding the pass. A third division remained at some distance, to fall on the rear of the Boors as soon as they had entered the ground which the Zoolahs had chosen for the fight. By this means they hoped to surround them, and prevent all opportunity of escape. Peter Uys divided his men into two principal parties, which were to commence with the two divisions of Zoolahs who were arranged on the rocks. A smaller division, under Cobus Uys, was stationed by itself, with orders not to attack the third party of Zoolahs unless they should happen to make the first onset. The division which Peter Uys commanded advanced and fired. The party of the enemy whom this division attacked were quickly put to the rout. Meanwhile, the other main division of the Boors met with a signal defeat. Having fired not more than sixteen shots, they fled. The Zoolahs, returning from the pursuit, and being quickly joined by the other two divisions, now hemmed in the remaining Boors. Before this, however, Peter Uys, his son, a boy about twelve years old, who fought at his side, and ten other men, had fallen. They were surrounded in a clough, from which they were not able to extricate themselves. Uys received a wound in his thigh, and fell from his horse. Being mounted again, he continued to fight; but fainting from the loss of blood, he once more fell from his horse; when he was heard to exclaim, "Fight your way out, my brave boys! I must die." The Zoolahs then came and speared him. The Boors being surrounded by the enemy, who were vastly their superiors in numbers, continued the fight for about an hour and a half, keeping up a continued fire, dismounting, and advancing several paces till they were able to take a sure aim at their adversaries, and then retreating to their horses—which are trained to stand perfectly still in the midst of this noise and firing—mounting and loading. On the other hand, the Zoolahs were not able to come sufficiently near to take aim with their spears—which on this occasion they threw — before they were shot. Thus about 500 of them were killed, though some reckoned their loss at 1000. At length, the Boors, unable to make their enemy retreat, were obliged to effect a retreat for themselves; which they

Digitized by Google Original from HARVARD UNIVERSITY

accomplished by directing a fire simultaneously to one point of the ring: and having thus made a lane with their guns through the Zoolahs, they rode over the dead bodies, and escaped. A party of nine hid themselves in some Indian-corn, in order to cut off some spies who had been observed to follow them all day, with a view to notice the place of their encampment, that they might fall on them at night. At sunset, as these spies, seven in number, approached the place where the liers-in-wait were concealed, the latter issued forth, and each shot his man dead in a moment. The battle was fought about ten o'clock, on the 11th inst. The Zoolahs might justly claim the victory, though it was dearly bought.

—over the Port-Natal Natives and Settlers.

April 17, 1838—A sad and awful day! I took a long walk in the morning, chiefly with the view of visiting some more villages. On arriving at the first, I saw a young warrior; and on my asking him, and the women who were about, whether they would like to be taught, he returned answer, that the whole commando had been destroyed by the Zoolahs, and that all the white men were killed. I pursued my walk to Mr. Ogle's own village; but ere I arrived, the sound of weeping and lamentation met my ear. I entered Mr. Ogle's hut, where a great number of Natives were assembled. He himself had not gone out this time to fight; and he now acquainted me with the various reports which he had heard, which, though differing in many particulars, all agreed in this, that there had been a great slaughter both of the Natives and white people. He had scarcely begun to tell me what had happened, when a Native woman arrived, bringing further intelligence; at which all the women in the village set up loud cries and wailings, running in all directions, crying in their own language, "Alas! alas!" As yet no man had arrived from the commando, who had actually seen the fight; but in a few minutes a warrior arrived with his gun, having fled seventy-five miles in a day and a half, from the very scene of action. The intelligence which he brought corroborated the former reports respecting the general massacre of white people and black; and now the scene was heart-rending beyond all example. The tumultuous cries of the distressed women, whose husbands were supposed to have been slaughtered, made the air resound. One woman was seen walking with her hands at the back of her head, crying mournfully, "Borya Baba!" — Return my father! An English woman, among the rest, was almost frantic with grief. In the mean time, the men eagerly gathered round the messenger, to hear particulars. As it was expected that the Zoolahs would pursue their victory, and come down immediately on Port Natal, I observed that it was of paramount importance that we should be prepared for an eternal world, and exhorted them to seek the Lord. After leaving the village, I heard the voice of weeping and lamentation for more than a mile. At night, we went on board the brig "Comet," Capt. Haddon, which, providentially, is now in the Bay.

April 19 — I visited a white man, who with three other Europeans effected an escape. He was lying under a waggon, severely wounded in his knee. He had received two other wounds, which were now healed. It appears that the Port-Natal army crossed the Tugala at day-break on the morning of the 17th, and attacked a Zoolah village. In a short time, myriads of the enemy were seen pouring down the hills. Such of the Natal Natives as fought with spears ran to the white people, and the Natives who carried guns, for protection; at the same time casting off the white calico which had been tied round their bodies as a badge of distinction. Being followed by the enemy, it was impossible now to distinguish the Zoolahs, from the Natal Natives. It is stated, that multitudes of the black people fled, and were pursued by thousands of Zoolahs, who killed more in the flight than in the battle. The loss on both sides was very great; but all the leaders of the Natal army being killed, Dingarn may justly reckon that he has triumphed over his foes in this quarter. Nearly every individual of the party with whom I conversed on my arrival at Port Natal and dissuaded from the fight, besides many others of the white men whom I knew and had seen so lately, had perished. Of seventeen Englishmen who went out, only four returned.

Mr. Hewetson, in reference to the same distressing scenes, relates—

War is a curse in this fine country, and, I believe, in every other in which it is carried on. Those who think differently, would change their opinion, if they heard the shrieks of the mothers, wives, and

Digitized by Google Original from HARVARD UNIVERSITY

daughters of those who fall in battle. The fresh arrivals of the few who returned bring more tales of woe; as the poor creatures hoped the best, until they heard the contrary. So utterly abandoned are they to grief, that they forsake their huts, and live in the corn-fields; and suffer the cattle to come and destroy the corn before their eyes, although in it their chief maintenance consists.

April 19, 20, 1838—Engaged in dressing the wounds of those who have returned from the slaughter. One fine young man received three wounds; one of which, in the knee, seems to be serious, as he had to travel ninety miles, bleeding, before he got here. These relate more particularly the sad catastrophe of their companions.

April 21—Visiting the wounded: there is no medical man in this country, and I attempt to cure. I little thought, when kind friends at Ipswich presented me with medicine, particularly eighteen yards of adhesive plaster, that I should need them on such a melancholy occasion as this.

Alarms and Dangers at Port Natal.

In the midst of these tragical events, the goodness of God was very signally marked, as Mr. Owen relates, in providing a place of protection for the Missionaries:—

Under these circumstances, we cannot but acknowledge the gracious Providence which has brought a ship into the harbour, the brig "Comet," Capt. Haddon; which was bound first for Delagoa Bay, but put in here, from contrary winds, about three weeks since. She would long since have sailed; but the Captain has been very dangerously ill, and the vessel consequently detained. We sleep on board, every night; and are thus favoured with unexpected security, in case of any midnight attack. We have lost all our cattle, in common with the other inhabitants; but, thank God! our lives have been preserved. If the gracious providence of our God had not sent a ship into the Bay, Mrs. and Miss Owen, with Mrs. Hewetson, must, as well as ourselves, have lain concealed in the bush; but we are now safe in the ship.

April 23—In the evening, two guns from the ship, the appointed signal of danger, admonished us immediately to come on board. We all, therefore, entered our little boat, which was crowded; and except for the kind providence of our ever watchful God, some of us must inevitably have been drowned. A line had been drawn from the ship to the opposite shore, to enable those who were on that side of the water more speedily to come with their boats to the ship. The mast of our little vessel, in the darkness of the night, having come in contact with this line, she was on the point of capsizing, when my Interpreter, who sat at the helm, prudently turned the sail, and threw a due proportion of weight into the other side of the boat; but I never felt myself so near death; and, considering the force of the stream, the darkness of the night, and the numbers of our party, it is certain that, but for a kind Providence, some of us must have been drowned. On arriving at the ship, we heard that a large army of the Zoolahs had been seen at the Umgani, about eight miles distant, advancing down to Port Natal; and had commenced by driving away the cattle which they had found there.

April 24—The army made its appearance about 9 A.M., on a hill whereon Berea stands. We could only see them by the aid of glasses; nor was it possible to ascertain the correct number of the enemy. No one, however, thought of making any resistance. We were able to trace their motions, by the telescope, all day, whenever any opening in the bush afforded us the opportunity. They never once came near the water; being deterred by the sight of the vessel, and the report of her guns.

Mr. Hewetson thus describes the same scene of danger; so near, and yet so mercifully averted:—

April 24—This morning, we saw two large bodies of the Zoolah army coming down the hills. The black shields shewed the regiment of Boys, or those who are not suffered to shave their heads, not having distinguished themselves in battle: the others, with white shields, shewed the Unkunkinglove Regiment, or Body-guards. Each regiment averages 1000 men: there were other regiments, but we could not distinguish them at this distance. See the merciful dealings of the Lord!—a vessel lying in the bay—the captain being sick when the wind was favourable! If this had not occurred, every man, woman, and child would, in all human probability, have been butchered by these enraged savages. Besides, we got timely notice: and here we are in safety; while thousands of armed warriors are roaming about, to

Digitized by Google Original from HARVARD UNIVERSITY

kill all whom they can find. Oh for a grateful heart!

The following passages, from Mr. Hewetson's Journal, most painfully depict the

Horrors and Devastations of War.

April 29, 1838—All is calm, except man. The lake is smooth as glass, the sky serene and mild, the fields smiling with verdure; and in sight of these, the Zoolah army appears, breathing nothing but rapine and slaughter, and all sorts of extermination. By reason of sin, this beautiful *land mourneth.* Mr. Owen preached on deck, to an attentive congregation; as all are on board, as the only place of safety.

April 30—I went this morning to dress the wounds of the wretched women who came in the way of the Zoolahs. One had her child killed on her back, and received twelve very severe wounds. One of these wounds would kill a white woman; but these people make us wonder. This woman, with her breast laid open, and six frightful cuts in the thighs, with stabs in the back, &c., yet walks into the lake, and washes all her wounds with salt water. They left her for dead; but I think she will recover. A poor child, five years old, got three stabs; two in his breast, and one in the lower part of his body: he is dying. I have several badly wounded. After dressing the wounds, I get them together, and speak to them on such subjects as the occasion offers. These poor people have made a circuitous path into a deep thicket, entering at the beach; and the entrance is closed by a tree newly cut. I could not have found it, if they had not shewn me the way. Although I go every day, I am still unable to go without a guide. Here, under the trees, they spread their mats, and lie huddled together. I greatly admire the good feeling that prevails among them: they share every thing—food, fire, or water.

May 1, 2, 3—I have been visiting the sick, accompanied by either Mrs. or Miss Owen. One of them comes every day, to administer medicine, to dress the wounds, and to comfort. Although they cry over the poor sufferers, still they persevere; and this at a time when thousands of armed savages are seeking to murder all they find, so that they cannot be certain that the next moment they may not be in a similar condition to that of the poor creatures to whom they give relief. The native doctor came to have his wounds dressed—a proof that he thought our remedies the better. I endeavoured to ascertain how many women and children had been killed by the Zoolah army, but could not get a correct account. About fifty were murdered, and ten severely wounded.

Mr. Owen adds on a subsequent day, when himself and Mr. Hewetson went to Berea, on the mainland:—

May 4—Having ascertained, from the Natives, that the Zoolahs had left the country, Mr. Hewetson and I rode to Berea, with the view of seeing what devastation had been made there. We found that the house had been broken into, and every trunk, box, case, bale or bag, emptied of its contents: the empty boxes themselves were broken, and piled, in disorder, on the floor. Not a vestige of cloth, calico, or any thing which could by any means be converted into apparel, was left behind. Every thing which could be of any use to the Natives, or possessed, in their minds, any external beauty, was carried away; and scarcely any thing whatever was left, but provisions of various kinds—salt, sugar, flour, &c.—which were scattered on the floor; and in the midst of which lay, half covered and soiled, immense quantities of books, many of which were of great value.

Missionaries retire to Delagoa Bay.

Mr. Hewetson writes—

May 11—At four o'clock this evening we weighed anchor. The Natives and a few Settlers came to the beach, and bade us farewell, with evident tokens of grief. As we had a fair wind, we soon crossed the bar; and once more I found myself at sea, without a prospect of being soon settled. The leaving this fine people is a greater trial than I can describe, when I take into consideration their habits, the fertile country which they possess, the valuable resources at their command for acquiring all the comforts of civilized life, and the blessings connected with Christianity—peace, love, joy, and the glorious hope of heaven. Six Missionaries had schools in several parts of the country, three months ago: now they have all left, perhaps never to return. The time is not yet come for the Ethiopian to stretch forth his hands unto God.

May 20: *Lord's Day*—This morning we entered the spacious bay, Delagoa, thirty miles wide at the mouth.

Digitized by Google Original from HARVARD UNIVERSITY

Arrival in Algoa Bay.

They continued in Delagoa Bay till the 16th of June, when, Mr. Owen writes,

The ship having discharged her cargo, and exchanged it for ivory, both elephant and sea-cow teeth—and Indian-corn—we set sail on Saturday morning, June 16: and being carried most of the voyage before a prosperous gale of wind, we had a speedy passage to Algoa Bay; where we anchored on Friday, June 23, being greeted with much cordiality by our friends.

Mr. Owen states, under date of July 7, 1838, that himself and Mr. Hewetson had each taken a house at Port Elizabeth; and their families had respectively engaged in useful Christian Labours. Mr. Hewetson's account of these employments is as follows:—

I did not like idleness; so I waited upon the Chaplain and Magistrate, and with them went round the town to collect children. I got sixty.—I teach the boys two nights in the week; and Mrs. and Miss Owen teach the girls two other nights. Our Sunday School has been increased from two only reading, to thirty at least. I teach a large number of Hottentots, who are prisoners in the jail; and every thing seems promising. We need your prayers and counsel more than ever.

LONDON MISSIONARY SOCIETY.

The Rev. Robert Moffat, under date of Lattakoo, the 3d of July, forwards to the B. F. Bible Society the following

Notices of the Sichuana New-Testament.

The Sichuana Language, though exceedingly copious, is, of couse, wanting in theological terms; being according to the character and genius of the people, who know nothing of God or immortality. This, at first, occasioned considerable difficulty; but research has convinced me that the language itself possesses an ample source of suitable words, to convey with wonderful clearness the language and meaning of the Scriptures. In some instances, I have made compound words: in a few, I have used circumlocution; and some foreign words have been introduced, many of which are already perfectly familiar to the Natives, as well as the Numerals of the English Language. The latter I deemed necessary, to avoid the prolixity of Sichuana counting, which, at most, only reached One hundred, and that by Tens: for instance, Eight is pronounced, "Goshume go choa go héra menuana me beri," *i.e.* literally, "Ten, except the hindering (withholding, or holding down) two fingers." This, however, is an exception to the general neatness and perspicuity of the language. The numerous forms or conjugations of the Verb, merely by prefixing or adding one or two letters at most, is a great beauty in the language, through which much can often be expressed with the greatest brevity and clearness. Terms relating to a pastoral and migratory life abound; and I think many parts of the Old Testament could be translated into it with an almost original simplicity.

As to the number which ought to be printed, all with whom I have conversed are of opinion that at least 4000 copies will be necessary.

In order to hasten the work, and ensure correctness, I have an intelligent Native Youth at my elbow, reading the Manuscript, in order to detect any faults in the idiom or spelling. To the latter, great attention must be paid; for the absence of a single aspirate (*h*), in some words, would change the meaning of the whole sentence, and perhaps make "virtue" "vice." I shall also submit the Translation to the perusal of my learned, holy, and devoted Brother, the Rev. P. Lemue, of Motito.

The difficulties under which the work of Translation is conducted in Missions where that of Civilization must go on hand in hand, may be judged of by the remarks of Mr. Moffat which follow:—

The Letter from the Rev. Joseph Jowett, fraught as it was with so much calculated to animate, was productive of the most salutary effects on my mind: while it made me look inward with no little hesitation and fear, it also made me look heavenward for that blessing, without which either learning or labour would avail nothing. The hints respecting Translation and general rendering, to be observed by one in my situation, were particularly acceptable, and greatly relieved my mind.

In attendance on manual, and often menial labour, in a country like this, the Missionary must be ever foremost: I have, in hundreds of instances, left the spade, the axe, or the anvil, to resume the

Digitized by Google Original from HARVARD UNIVERSITY

pen; while my private study was constantly assailed with the spiritually needy. These things in themselves, though of the greatest moment, are, you will easily conceive, not very congenial to that deep study and ardent research which the work of Translation demands.

In the same Letter to the B. F. Bible Society, Mr. Moffat gives the following view of the

Good Progress of the Gospel.

Within the last twelve months, we have had the inexpressible joy of receiving seventy-one adults (some aged) into the Church here. The Natives are learning to read on all sides. Though there must be about 4000 Spelling-Books in circulation, the demand for them is increasing. Many are able to read well Lately, we increased the Hymns to 100, and printed 2000 copies; and also 2000 copies of the larger Spelling-Book; both of which were greatly wanted: but a very few copies remain of your Gospel of Luke. Some people who live 200 miles beyond us are learning to read, and some can read tolerably well. The Chief, his Brother, and seven others, are members of the Church here. The Brother lately came to get an additional supply of Gospels and Selections (Scripture Lessons). When I asked him how they spent the Sabbath, his reply was—"We read much in God's Word—and pray—and sing—and read again, and again, and again; and I explain what we understand to those who do not understand the Sichuana Language."

More of the pure stream of Sacred Truth is needed to fertilize the moral desert. You have already reaped some heavenly fruit to your labour. We can no longer doubt but these are the certain tokens of an abundant harvest. We take courage, and feel a kind of triumph when we look to your venerable and majestic Society as our magazine of invincible armour, destined to conquer the world with love, and make all the kindreds of the earth hail the meek and lowly Jesus as their God and King!

One of our Missionaries of Griquatown, lately writing to me from a populous Out-Station on the Yellow River, says—

The good work here is making progress. What has been accomplished, by feeble means (in our eyes,) makes one exclaim, *What hath God wrought!* The sword of the Spirit is truly in clumsy hands; but it hath shewn itself two-edged. Its success here is evidently not owing to the hand which handles it, but to its own native power and destination from above. Jesus and the Apostles teach here, without any scholastic flourish intruding between them and the hearts of the hearers. The great principles of the Bible Society are exemplified here. The simple reading and study of the Bible alone will convert the world. The Missionary's work is, to gain for it admission and attention, and then let it speak for itself. The simplicity of means, but the greatness of effect, is quite in character with its Divine Author. To Him be all the praise!

WESLEYAN MISSIONARY SOCIETY.

The Committee report the following

Favourable Indications among the Caffres.

At Butterworth, some encouraging instances of conversion from Heathenism to vital Christianity have taken place among the Natives: and Rili, who succeeded his late father, Hintza, in the chieftainship of the tribe and the sovereignty of all Caffraria, has so far paid homage to the True Religion, as formally to renounce the once-dominant authority of the Rain-maker; and to request that prayer for rain might be made to the True God, by the Missionary and his people.

The brother of the late Hintza, named Gxaba, a powerful captain residing in the most populous part of the country belonging to this tribe, has also expressed an earnest desire to have a Missionary. Messengers whom he sent to Butterworth stated that Gxaba desired them to say, that he had been marking the progress of the Missions for some time; and he had especially noted the different results, accordingly as the Chiefs had been earnest or lukewarm in their patronage of the Missions:—

Gaika had received a Missionary, but he held him with a loose hand, and the Teachers in his tribe were prevented from acquiring a proper influence; and, now that Gaika is dead, his sons have followed his steps, and they have been involved in a war with the Colony, which has done them great harm: their cattle are dead, and their warriors are killed—Hintza received a Missionary; but when did he listen to him? Do we not know, if he would have lived like a friend with his Missionary, and taken the good advice that his Teacher gave him, Hintza would have been alive at this day, and no harm would have come to his people?—Pato, and the Amaquabie, received a Missionary; but the Chiefs of that tribe acted differently to the other Chiefs: they took the Missionary to be their friend: he lived close to their kraals: they did nothing without his advice: their children learned many things in the school; and where were Pato and his people in the late troubles? They sat still—they

Digitized by Google Original from HARVARD UNIVERSITY

were safe—no harm happened to them; and, now at this day, they are grown rich and strong; although they were once poor and despised. I, therefore, wish to have a Missionary; and he shall come and live on my place. He must be very near me. I do not send a message with my tongue—my heart comes with the messenger. Let a Missionary come, and we will take care of him, and listen to his advice.

Subsequently this Chief sent another formal message, stating that he is tired of war; and hearing that the Missionaries are men of peace, he wishes to have one living with him. He sees that the Chiefs Pato, Kama, and Vadanna, have their Missionaries, and live in peace. He perceives that peace is good, and he wishes, like them, to pursue it. On receiving the second message, Mr. Davis paid Gxaba a visit, who said to him—

The whole land is before you: choose where the Mission shall be, and then I will immediately come and dwell in its neighbourhood.

From all the other stations in Caffer-land the accounts are encouraging.

The Rev. W. J. Davis, of Butterworth, under date of Dec. 26, 1837, states the following instance of an

Avowed Dependence on God for Rain graciously answered.

The Chief Rili, with Nomsa, the great wife of the late Chief Hintza and now the Dowager Queen of Caffraria, together with the principal counsellors, have made a formal renunciation of the Rain-makers, by coming to the Mission Station to pray for rain. They came in a very formal manner last Friday; and wished then, with the members of our Society, to go into the Chapel for that purpose. I replied by saying, to go to formally make such a request of God was not a thing which we could lightly do; but wished them to return home, and come on the Sunday FOR THAT EXPRESS PURPOSE. On the Saturday, at our Prayer-Meeting, we made special request that God would condescend to magnify His great and glorious name by granting them their request. On the Sabbath they again came, and our large Chapel was quite full: they listened with attention while I warned them of those NATIONAL crimes of which they were guilty; and pressed on them the necessity of attending to their eternal interests, by attending to that message of mercy which God had now sent them in His Word. I then requested them to kneel down for the express purpose of praying to God for rain. While thus praying, the thunder began to roar, and the rain most copiously to fall! So that when the Service was ended, we could not leave the Chapel for some time; and this rain continued more or less until late on Monday Night. On seeing this, every countenance beamed with joy; and especially was I thankful to see, in such a case, what I humbly regarded as an immediate answer to prayer.

The superstitions of the Caffres lie at the root of the greatest obstacles to the spread of the Gospel among them AS A NATION; and I doubt not but this occurrence will tend most powerfully to the more effectual opening of a door for the successful preaching of the Gospel among them; and I fully anticipate to see a much better attendance at our Chapel henceforward than heretofore.

The Rev. W. Shaw, at Grahamstown, thus speaks of a

Quarterly Periodical in the Caffre Language.

At the Press, besides the usual printing of school lessons, new editions of portions of the Scriptures, &c., there have also been printed the first three Numbers of a Quarterly Periodical in the Caffre Language, called "Umshumayeli Wendaba," or "The News Teller." It is not a vehicle of any kind of politics, although it bears this title: but contains accounts of occurrences which happen either in Caffraria or elsewhere, likely to be interesting to the Natives; and which, at the same time, affords opportunities of conveying important truths to their minds, in a manner at once intelligible and interesting to them. This publication is designed to afford useful reading for those who have been taught; and thus to increase the taste for reading, and to spread more generally a desire to learn the art. The articles inserted in its columns have all a direct tendency to promote religion, to increase knowledge, to dispel superstition, and to advance civilization in the country: you will, therefore, rejoice to hear that this Periodical is already a favourite with our Caffre readers. I have now in my possession a curious list of Caffre Subscribers for the work; as, from the beginning, we laid down the principle that they should be SOLD, not GIVEN away.

I have derived valuable assistance in this work from the Brethren Haddy, Palmer, Ayliff, Shepstone, and Dugmore; and also from the Rev. Mr. Bennie, of the Glasgow Society—all of whom have

Digitized by Google Original from HARVARD UNIVERSITY

contributed suitable articles for its pages; and I have the promise of help from other Brethren, who could not contribute to the earlier numbers. Less than twenty years ago, it would probably have been impossible to find a single individual of the Caffre Nations, living betwixt the Fish River and Delagoa Bay, who could read a sentence;—NOW, there is a considerable number, who are regularly reading the Four Gospels, and other books published both by ourselves and by the Missionaries of the Glasgow Society. At THAT TIME, I know not that there was a single European capable of writing intelligibly in the language, if there had been Caffres able to read; but NOW, God has raised up several individuals, who are fully competent to write for the edification of the people in that language.

With such an accumulation of means thus provided, by God's blessing on the labours of the Missionaries, whether of the Glasgow, the London, or Wesleyan Missionary Societies, who will say that the Missions have made no progress? or rather, who can calculate the moral influence of these means, if used zealously and piously, under the blessing of God, for the next twenty years?

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. Richard Panton embarked at Blackwall, on board the "Duke of Bronte," on the 16th of November, for Jamaica, to act as Secretary of the Jamaica Corresponding Committee.

Baptist Miss. Soc.—On the 21st of September, Mr. and Mrs. Parsons embarked at Gravesend, in the "Moira," for Calcutta. Mr. and Mrs. Aveline, also, embarked on board the same vessel, for the Cape of Good Hope; whence they will proceed to Grahamstown, to occupy the post left vacant by the decease of Mr. and Mrs. Davies.

London Miss. Soc.—A large number of the Society's Publications was destroyed by fire, in the stage-waggon, on its way from London to York, in August last. The loss, on this occasion, of 431 copies of the Annual Report for the present year and of 816 Abstracts of that Report, has led the Directors to request the return of any copies which the parties who have received them may be able to spare; in order that the Auxiliaries which have been, by this calamity, deprived of their copies, may be at least partially supplied.

Wesleyan Miss. Soc.—The Rev. Peter Jones (Kakequaquonaby) and his Wife have sailed, on their return to the Indian Station at the River Credit, in Upper Canada. Mr. Jones, as an Indian Chief deputed by his Tribe to make application to the Government respecting the settlement of their lands, was honoured by a command to wait on the Queen at Windsor Castle. He was introduced to Her Majesty by Lord Glenelg, and was most graciously received. There is good reason to believe that his representations on behalf of his Red Brethren have been successful. He has departed for the distant scene of his Missionary Labours with the warm and increased esteem of the Committee, and with the best wishes of thousands, who in this country have listened with delight and thankfulness to his Sermons, and his Addresses for himself, his people, and his fellow-labourers among the Indian Tribes of North America. See Mr. Jones's Address at the Wesleyan Anniversary, quoted at p. 437 of our last Number.—The following Labourers sailed in the course of October: 15th. Rev. W. Moss and Mrs. Moss, for Macarthy Island, in the Gambia; and Rev. T. Edwards, for Sierra Leone: 22d. Rev. James Parkinson and his Wife, for St. Mary's, in the Gambia: 25th. Rev. John Richards and Rev. W. Impey, with Mrs. Richards, for South Africa: 27th. Rev. T. Burrows, and Mrs. Burrows, with Rev. Rich. Davis, Rev. Francis Whitehead, and Rev. Rich. Redfern, for Jamaica: 31st. Rev. Edward Fraser and Rev. John Bell, with their Wives and Rev. Lancelot Railton, for the West Indies. These were followed, on the 2d of November, by Rev. Henry Hind and Rev. James Bickford, destined to St. Vincent's. Many of these Labourers had embarked and commenced their voyage when the hurricane occurred at the end of October; but, so far as intelligence has been received, the vessels had not sustained serious damage—On the 22d of October, the Rev. James Archbell, with his family, arrived in London: he has been for twenty years diligently labouring in South Africa.

Ladies' Hibern. Fem. Sch. Soc.—This Society has 238 Schools; being 96 in Ulster, 45 in Leinster, 31 in Munster, and 66 in Connaught: the Scholars in attendance are 11,264. It has just made a strong appeal for enlarged support; and prefers powerful claims, from the beneficial influence which it exercises over the female population, both Protestants and Roman-Catholics. The Committee state—

> Greater difficulty than ever has been experienced in obtaining a sufficient sum for the Society's engagements. It is almost constantly an alternation of hope and fear; and were they not convinced that the work is the Lord's—had they not had many proofs of His interposition in seasons of difficulty, thus preventing a curtailment of the Society's labours—they would have been almost ready to exclaim, "All these things are against us."

Wesleyan Centenary—It is intended to commemorate the Formation of the Wesleyan Methodist Society in the Year 1739, by a Religious Celebration of its First Centenary, which falls, of course, next year. Public Services will be held in all the Chapels of the Society, both at Home and in the various Stations occupied by the Foreign Missions. In connection with this primary object, a General Pecuniary Contribution will be made, to be applied to the erection of suitable structures for the Wesleyan

Digitized by Google Original from HARVARD UNIVERSITY

Theological Institution, and for carrying on the concerns of the Missionary Society. A Preparatory Meeting was held at Bristol in July, and another at Manchester in November. The object has been taken up with so much harmony and zeal, that, up to the last Report which we have seen, the magnificent sum of nearly FORTY-FIVE THOUSAND POUNDS had been subscribed towards Eighty Thousand, which was considered as the very lowest that would suffice for the proposed objects of the Centenary Fund, but which will, in all probability, be greatly surpassed.

English Monthly Tract Soc.—The Society has distributed 35,000 Tracts, chiefly among the Nobility and Gentry of the Metropolis; by whom, with a very few exceptions, they were favourably received. Ten Associations have been formed in and near London, and one at Brighton. See p. 430.

University Revenues—Among the Papers read in the Statistical Section of the British Association was one containing Statistical Illustrations of the Principal Universities of the United Kingdom, by the Rev. H. L. Jones, M.A. late Fellow of Magdalen College, Cambridge. It is stated to have been compiled from the most authentic private as well as public documents. Among others, it comprises the following details:—

OXFORD: 21 Heads of Houses, with revenues amounting to 18,350*l.*—557 Fellows, 116,560*l.*—393 Scholarships, 6000*l.*—199 College Officers, 15,640*l.*—885 Benefices and Incumbents, 136,500*l.*—College Revenues, 152,670*l.*—and Rent of Rooms, 11,730*l.*

CAMBRIDGE: 17 Heads of Houses, 12,653*l.*—431 Fellows, 90,330*l.*—793 Scholarships, 13,390*l.*—173 College Officers, 17,750*l.*—252 Prizes, of the value of 1038*l.*—591 Benefices and Incumbents, 83,300*l.*—College Revenues, 133,268*l.*—Rent of Rooms, 15,680*l.*

DUBLIN: Head of Trinity College, 2030*l.*—25 Fellows, 25,400*l.*—70 Scholarships, 2100*l.*—10 College Officers, 20,000*l.*—62 Benefices and Incumbents, 9300*l.*—College Revenues, 31,500*l.*—Rent of Rooms, 2000*l.*

INDIA BEYOND THE GANGES.

Chinese Female Schools—We extract the following notices from communications of Mrs. Dyer, written, in March, from Malacca. Of Pinang she says—

When we arrived at Pinang, we had serious difficulties to contend with, before we could establish "Outside" Schools: after a few years, we attempted what is called a "Home" School; but we were premature; the people were not willing to give us their children to educate on this plan. We continued therefore the "Outside School" [Day School] plan: and now Mr. Davies writes me word from Pinang, that they could get the children with ease to come to a "Home" [Boarding] School: they only want a suitable person to be constantly with the children. We think that we have found one: however that may be, you see that it requires years, before a change of great importance can be effected. And now we think we see the advantage of our Schools at Pinang; and I hope better things are at hand.

Of Malacca, Mrs. Dyer says—

We have, this year, opened Six Chinese Female Schools here, and have now three applications for others. They are all supported by the sale of useful articles. I humbly hope that the children are gaining a knowledge of the simple truths of the Gospel. We have written to Mrs. Davies at Pinang, requesting her to draw on us to any amount, for a Home School: if it succeeds, it will prove that the Day Schools have not been in vain: they will have been stepping-stones to something better: prejudice has thereby been removed; and the Chinese can now trust us with their children.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. W. T. Humphrey (p. 175) arrived at Madras, on his way to Travancore, on the 13th of June. On the same day, the Rev. G. M. Valentine, who sailed (p. 175) the day before Mr. Humphrey arrived at Bombay.

Miscellanies.

SIGNS OF THE TIMES.

IN an "Invitation to United Prayer for the Outpouring of the Holy Spirit" which has just been put into circulation, the following "Signs of the Times" are urged as special reasons for engaging in this work:—

While *many run to and fro, and knowledge is increasing*, we might almost say that there is a *gathering together for the battle.*

For they, who are the enemies of God, no longer disguise themselves: they openly make known their purpose. There are public meetings of Infidels, who blush not to declare that they consider the Bible a mere fable. There is a Central Society for Education openly formed for imparting earthly knowledge to the rising generation, without any concern for *the truth as it is in Jesus.* There is also that increase of power in the Church of Rome in this kingdom—the Bulwark of Protestantism—which brings to mind her proud boast—*I sit as a queen, and am no widow, and shall see no sorrow*—forgetful that it is declared *her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.* For while, in the year 1793, in the whole of Great Britain there were only Thirty Roman-Catholic Chapels, now there are above Five Hundred!

Digitized by Google Original from HARVARD UNIVERSITY

And, as if to prepare the way for her vainly-expected triumphs, in this year her advocates in Ireland have formed, as it is termed, a "Precursor Society"; and some of her most influential members have also commenced in England the "Catholic Institute"—a Society which has for its object, as its promoters declare, to defend the purity and truth of the Roman-Catholic Doctrines, and to circulate useful information on those subjects, and for this purpose to organize Local Committees, and to solicit and avail themselves of individuals in different parts of Great Britain and the Colonies, so that its influence may extend to every parish in the Kingdom, as well as to every Colony.

Thus systematically is the Cause of our Lord assailed; and thus systematically is preparation making for the advancement of that Idolatrous Church, of which the Lord has said, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

With this increased and systematic activity of Infidels and Papists, thus provoking the judgments of the Almighty, this year, alas! has witnessed a peculiarly-awful contempt of the Divine Authority, in the fearful increase in the public profanation of the Sabbath. This had commenced before; but it remained for the year 1838, when the "Precursor Society" and the "Catholic Institute" were formed, for great Public Railway Companies, whose capitals amount to many millions of money, openly to defile the land, by running their trains at all hours of the Lord's Day, from the Metropolis of the Empire to Manchester and Liverpool.

When we read, that it was their adding to their idolatrous worship the pollution of the Sabbaths of God, which caused the Lord to say of the Children of Judah, *I will pour out my fury upon them*, who is there but must fear that the accumulated guilt of Infidelity, of False Worship, and of Sabbath Profanation, not to mention other national sins or the state of Christendom generally, must so offend the great and glorious God, as to hasten on the day of His wrath? Who, then, is to avert the danger, or who is to stand between the living and the dead?—They who have *His mark on their foreheads, and who sigh and cry for the abominations that are in the land.* It is THEIR earnest prayers for the outpouring of the Spirit, which must stay the plague—for it is *when the Enemy comes in like a flood, that* THE SPIRIT OF THE LORD *shall lift up a standard against him.*

Does not, then, the aspect of the times, presenting special mercies, but giving note of coming judgments, form a very weighty reason for the true followers of the Lord commencing the ensuing year in a prayerful spirit?

Nor can I omit in this place to mention that which seems particularly connected with the aspect of the times—the occurrences of this year regarding God's ancient people the Jews. While the eyes of the principal States of Europe are, from the rapid declension of the Turkish Empire and the sudden rise of the Pacha of Egypt, turned toward the Holy Land; and while the newly-opened passage to India by steam-vessels places Palestine before the merchants of Europe and the East; Jerusalem is brought to the remembrance of Christians by this peculiarly-interesting event—that the Services of the Church of England in the Hebrew Tongue are now daily performed on Mount Zion, by a regularly-ordained Clergyman, in the Mission House, previously to the building of a Church, for which the ground has been actually purchased on Mount Zion, and this under our highest temporal and spiritual Authorities—Her Majesty having, for the first time, appointed a resident Vice-Consul to the Holy Land; and the Archbishop of Canterbury and the Bishop of London having ordained the Missionary to Jerusalem. Thus an opportunity is afforded to the Children of Judah to assemble in the Holy City in a pure Protestant Church, under the protection of the Sovereign of the British Isles!—this, also, at a time when a remarkable spirit of inquiry on Religion generally subsists among the Jews; and when the number of those who have lately been baptized is so great, that elder Jews often say, "*We* shall die as Jews; but if the present exertions continue to be made, in twenty or thirty years there will be no more Jews to be found."

Surely these concurrent events form powerful accessory motives for Christians with united energy offering up the prayer which the Holy Spirit has indited — *Come from the four winds, O Breath, and breathe upon these slain, that they may live and stand up a great army,* that the *receiving of the Jews may be as life from the dead to the Gentiles.*

Digitized by Google Original from HARVARD UNIVERSITY

INVITATION TO UNITED PRAYER.

THE course of public events has, of late years, awakened increasing attention. To intelligent and devout men, who diligently compare together the Word and the Providence of God, evidence appears to be accumulating with great rapidity, that the Hand of the Lord is accomplishing what the Mouth of the Lord hath spoken. The minds of Christians have, in consequence, been stirred up to more earnest and frequent and general prayer for the Coming of the Kingdom of God, than the Church hath ever before known. This is, of itself, a most encouraging sign of the Coming of that Kingdom: for it pleases God usually to rouse His servants to pray for such great blessings as He may purpose to bestow.

The formation of the Religious Societies of the last half century, as it originated in this spirit, so has this spirit been fostered and widely propagated by these Societies. A sense of the absolute need of abundant grace from on High has grown with the growing toils and difficulties of these Institutions. Devout members of the respective bodies have not only borne their own particular Societies in continual remembrance before God, but they have carried to His throne the wants and cares of their fellow-labourers all over the world. The nature and value of the Christian Union have been better understood and more deeply felt, in proportion as mutual intercessory prayer has led the faithful to sink the thought of those things in which they differ one from another, in the grandeur of their common object, and the sense of their common need.

The tendency of this state of things has been to adjust some times and seasons, when the servants of God might, as by mutual agreement, meet in spirit before the Throne of Grace, so far as varying climes may allow, *all that in every place call on the Name of the Lord Jesus, both theirs and ours;* which is St. Paul's badge of union and fellowship.

We invite the serious consideration of our Readers to this subject. The promoting of the Kingdom of God in the world is the noblest object which can occupy the mind and fill the hands: and there is no other Community on earth with which it is so honourable and so safe to be identified, as with the enlightened and devout promoters of that Kingdom which cannot be moved.

Circumstances have led many such persons, of various Denominations, to adopt the FIRST DAY OF EACH YEAR and THE FIRST MONDAY OF EACH MONTH as seasons on which they will, specially in their closets, and with others as opportunity may be given, pour out their prayers for the Coming of the Kingdom of the Lord.

The object more particularly kept in view on the *First Day of the Year* is, to bring the true members of the mystical body of Christ into union, as suppliants before the Throne of Grace; that, whether in their closets, or their families, or Public Worship, they may, with one mind and one heart, beseech the Father of Mercies to vouchsafe, throughout the coming year, for the sake of His Beloved Son, an abundant out-pouring of the Holy Spirit in His quickening, enlightening, strengthening, consoling, and sanctifying influences. On the *First Monday of each Month*, all the efforts which are making to bring on the Kingdom of Christ are more particularly made the subject of intercessory prayer; when Missionaries at their various Stations throughout the Missionary Field, the Societies at home which support them, and the devout Members of those Societies in their own closets and families, have felt and do feel these to be occasions to themselves of great confirmation and enlargement of love to the Cause and Kingdom of their Lord.

Digitized by Google Original from HARVARD UNIVERSITY

Missionary Register.

DECEMBER, 1838.

Biography.

TESTIMONY OF THE GOSPEL-PROPAGATION SOCIETY TO THE LATE BISHOP OF QUEBEC.

THIS Testimony is extracted from the Report of last year's Proceedings.

A great loss has been sustained by all friends to the propagation of the Gospel, from the death of the late Bishop of Quebec. The impaired state of health, consequent on a life of unremitted labour, had induced his Lordship to petition for the appointment of a coadjutor; and, on the arrival of the Bishop of Montreal in Canada, to resign to him the episcopal charge of the entire diocese, and try the effect of a voyage to this country. He arrived in London early in the last winter; and was able to enter into communication with the Society, and express his unabated devotion to the object which he had pursued during so many years: but the attacks, from which he had suffered while in Canada, returned, shortly after his arrival here, with increased severity, and ended in causing his death.

The character and services of this lamented Prelate are too well known to require a lengthened description. Closely connected with several of the noblest families in England and Scotland, he renounced all the prospects opened to him by birth, and entered into the service of this Society as a travelling Missionary in America. Again and again Dr. Stewart traversed the forests of Canada, exposed to all the severity of the climate —visiting the scattered settlers—administering the Sacraments and other rites of the Church—and, by his advice and exhortations and extensive charity, preparing for the building of Churches and the gathering of Congregations throughout the land. Over and above the funds with which he was furnished by the Society, he made repeated collections of money among his personal friends in England, for the purpose of assisting in the erection of additional Churches; and he may be regarded as, in a great measure, the founder of a large proportion of the buildings now dedicated to the service of Almighty God in the Canadas.

Subsequently to his elevation to the See of Quebec, to which he succeeded on the death of Bishop Mountain in the year 1825, his more especial care was bestowed upon Upper Canada, whither the tide of emigration set in with the greatest force; and he has been affectionately greeted as the Father of the Church in that thriving province.

His altered position and circumstances, when holding a Visitation as Bishop in districts which he had previously traversed as a Missionary, made no alteration in his simple habits and unaffected piety. His course was pursued to the end with evangelical perseverance and humility; and it is impossible to contemplate the effect of his Ministrations among so large a number of voluntary exiles from their native land, without hearty thanks to God for raising up such a servant, and supporting him under so many trials, and pouring forth so rich a blessing on his labours.

Dr. Stewart laboured in the Diocese of Quebec, either as Missionary or as Bishop, for thirty years.

OBITUARY OF DONNA WILMINA,

A YOUNG CINGALESE FEMALE.

THIS narrative is extracted from a communication from the Rev. W. Bridgnell, of the Wesleyan Mission at Negombo, in Ceylon, dated July 3, 1837.

Digitized by Google Original from HARVARD UNIVERSITY

One distinguished member of our Society, Donna Wilmina, distinguished by more than common piety, energy, and holy zeal, has joined the deathless ranks of "the noble army" of saints who have fought *the good fight of faith*, and *entered into rest*. As soon as Mr. Wijesingha heard of her illness, he hastened to see her; and found her full of joy, and expecting quickly to *depart and be with Christ*. In answer to an inquiry respecting the state of her soul, she said, "I feel the love of Jesus more than ever, and the sanctifying influence of His Spirit is working within me." When asked if she had no fear of death, she replied, "No: the sting of death is taken away by Jesus my Saviour." She appeared full of faith and hope. When prayed with, her hearty "Amen" shewed how sincerely and fervently she herself presented every petition to the throne of grace.

On another visit she said, "My Dear Minister and Friend, I was anxiously waiting for you. I have been under a dark cloud. My relations have been troubling me with persuasions to tie charms—to cut limes—and to perform other such superstitious ceremonies; but I would rather die ten thousand times than submit to their wishes—sin against God—and ruin my soul."

The Doctor, finding his skill fail, asserted (a very common practice) that the disease was the infliction of a demon; and, therefore, incurable till the demon was appeased. In consequence of this opinion, the ignorant parents seriously proposed to their dying daughter to have the usual ceremonies connected with the worship of devils performed for her recovery; but she rejected the proposal with disdain: and she warned all within hearing of the folly and danger of such evil practices.

On another occasion she said, "I have had much sweet communion with my Saviour." She was continually either exhorting all who heard to seek salvation by Jesus Christ, or praying for the Church and her relatives and friends, or commending her soul to God.

Her state, when visited again by Mr. Wijesingha and his Wife, was truly triumphant. She said, "I am glad to see you once more in this world. I shall now soon be gone, to join with the angels and the redeemed, in the praises of God and the Lamb." She was asked if she had no doubt, no fear. She smiled, and said, "Not the least! I am a daughter of the Lord Almighty: God is my Father. My soul is happy beyond measure." When her father, mother, and sisters began to weep, she said, "Oh do not weep for me, but cry for your sins—cry for mercy." When united prayer was made for her, that she might be completely prepared for her awful change, she so heartily responded "Amen! Amen!" that many were exceedingly affected. Blessed be God! she died in the full triumph of faith. There is nothing on earth more glorious, excepting an immediate flight to heaven, like that of Enoch and Elijah.

Hundreds of eyes poured tears upon her grave. She was a Young Woman of deep piety—of unblamable conduct—and of amiable manners; and she was beloved by all of every class. A monument to her memory is about to be erected by her Christian Friends.

She was sent by her parents, at the early age of six years, to the Seedua Mission-School; where she continued to learn, until she was appointed, six years ago, as the Mistress of the same school; in which office she continued until June last year, when she was married. Subsequently to this, she continued regular in her attention to the duties of Religion; and was never absent from Public Worship, or from her class, until prevented by her last illness.

She was *a burning and shining light* among the inhabitants of Seedua. She was particularly remarkable for her very careful observance of the Sabbath, and uniformly displayed a truly Christian *simplicity and godly sincerity*. She was *a preacher of righteousness* to her worldly and wicked neighbours: many were brought by her persuasion to the House of God, to hear the Gospel of life and peace—the words whereby they might be saved.

Having adorned the doctrine of our adorable Redeemer nearly twelve years, her short but happy, humble, yet honourable course on earth was ended. Her life and death practically, powerfully, pathetically declared, *For me to live is Christ, and to die is gain.*

Digitized by Google Original from HARVARD UNIVERSITY

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

The amount of these Receipts is smaller than those of 1836-37 by 26,631*l.* 1*s.* 8*d.*: but, in that year, the Income of the Gospel-Propagation Society included nearly 35,000*l.* collected under the late King's Letter: the same year's Income is here quoted, that for 1837-38 not having appeared; but the King's Letter Collection is, of course, subtracted. The proceeds of the Sales of Books amount to somewhat more than one fifth of the whole, and the Income of the American Societies is, also, about one fifth of the whole.

	Year.	Income. £.	s.	d.
ANTI-SLAVERY.				
American	1837-38	9000	0	0
BIBLE.				
American	1837-38	19277	5	0
American & Foreign (Baptist)	1837-38	7618	9	6
British and Foreign	1837-38	97237	1	11
Edinburgh	1837-38	3411	6	0
French Protestant	1837 38	1024	2	6
French and Foreign	1837 38	5142	0	9
Hibernian	1836 37	5302	14	7
Merchant Seamen's	1837 38	498	18	7
Naval and Military	1837 38	3365	19	10
Trinitarian	1837-38	3242	10	10
EDUCATION.				
American	1837-38	12523	13	0
American Presbyterian	1835 36	10125	0	0
American Sunday School	1837-38	12690	0	0
British and Foreign School	1837-38	5743	4	5
Eastern-Female Education	1837-38	1495	7	10
Home and Colon. Infant Sch.	1837-38	1000	0	0
Irish Sunday School	1837 38	3057	1	6
Ladies' Hibernian Fem. Sch.	1837-38	2461	6	10
Ladies' Negro Child. Educat	1837 38	1425	7	4
National	1836-37	2217	4	0
Newfoundland School	1837-38	2338	8	7
Sunday-School Union	1837 38	10217	8	9
JEWS.				
London	1837-38	17139	4	3
Jewish Converts' Institution	1837	653	0	8
MISSIONARY.				
American Board	1836-37	56717	3	6
American Baptist	1836-37	14190	15	10
American Episcopal	1836-37	5852	13	0
American Methodist	1835-36	13800	16	0
American Presbyterian	1836-37	10237	4	0
Baptist	1837-38	17874	16	0
Baptist (General)	1833-34	1552	1	1
Berlin	1834	1719	13	4
Church	1837-38	83447	11	3
Church of Scotland	1837-38	4089	18	2
French Protestant	1837 38	2436	9	10
German Evangelical	1837-38	4525	0	0
Gospel Propagation	1836-37	43269	13	3
London	1837-38	70255	0	0
Rhenish	1833-34	4740	1	6
Scottish	1836 37	4711	11	0
United Brethren	1836	11897	16	0
Wesleyan	1837-38	83648	10	6
SEAMEN'S.				
American Seamen's Friend	1837-38	3189	4	0
British and Foreign Sailors'	1837-38	1835	19	8
Destitute Sailors' Asylum	1837-38	2076	0	0
Destitute Sailors' Home	1837 38	1275	0	0
Episcopal Floating Church	1837-38	336	0	0
TRACT AND BOOK.				
American Tract	1837-38	20639	14	5
American Baptist Tract	1837-38	2309	11	0
American Boston Tract	1837-38	4001	10	6
Church-of-England Tract	1837-38	377	13	6
French Protestant Tract	1837-38	750	0	0
Irish Tract and Book	1837	3482	7	5
Prayer Book and Homily	1837-38	2466	13	10
Religious-Tract	1837-38	60246	11	5
MISCELLANEOUS.				
Aborigines Protection	1837-38	127	17	0
American Peace	1837-38	855	0	0
Brit. and For. Temperance	1837-38	732	13	9
Christian Instruction	1837-38	1347	10	2
Christian Knowledge	1837-38	74032	8	3
Church Pastoral-Aid	1837 38	8111	11	2
Clerical Aid	1837-38	6750	0	0
District Visiting	1837 38	323	17	8
European	1837 38	1586	10	0
Hibernian (London	1837 38	9991	10	9
Irish Society of London and Dublin	1837 38	6276	1	11
Irish Scripture Readers	1837	1995	14	9
London City Mission	1837-38	3908	19	4
Lord's-Day Observance	1837-38	513	9	2
Peace	1837 38	565	14	8
Reformation	1837-38	2466	13	10
Total		£846,315	9	1

United Kingdom.

BAPTIST MISSIONARY SOCIETY.

The Committee thus notice, in the last Report, the

Recent Union of the Society with the Serampore Missions.

In recording the domestic transactions of the Society for the past year, the first place is due to an important arrangement, which has terminated that division of Missionary Effort in our Denomination, which commenced in March 1827. A proposal to this effect having been made by the Society in aid of the Serampore Missions, a Deputation from that Society met the Committee in December last; when, after conference mutually satisfactory, it was agreed, that the existence of two distinct Societies being no longer requisite or desirable, they should be blended

Digitized by Google Original from HARVARD UNIVERSITY

in one. It was, therefore, resolved that the junction should take place on the 30th of April now past; so that henceforth our Missionary Operations will be carried forward in harmonious combination at home and abroad.

By this arrangement, which was subsequently ratified by the body on whose account the Serampore Deputation acted, as well as by Messrs. Mack and Leechman, the Missionaries from Serampore now in this country, an addition of Thirteen Stations and about Thirty Agents has been made to those employed by the Society in India. To meet the expense thus incurred, more than 2000*l.* per annum will be necessary.

New Missionaries sent forth.

Four New Labourers have gone forth into the harvest: Mr. Day, to Jamaica—Messrs. Applegate and Leaver, to the Bahamas—and Mr. Philpot, to Honduras. Besides these, two Missionaries, at least, would have been now on their way to the East, but Providence has interposed obstacles to prevent them.

The appointment of the Brethren just named has resulted from the zealous and successful endeavours of our highly-esteemed friend, Mr. W. H. Pearce. His deep and affectionate interest in the oriental branch of our Mission, has led him to appeal strongly to the Committee, and then to the Christian Public for means, to re-inforce it with no less than Ten additional Missionaries: of these, the majority may be considered as already engaged.

The Committee express their obligations to the many friends who have responded to Mr. Pearce's Appeal, by donations to the amount of upward of 4000*l.*; and they trust it will not be forgotten, that the servants of Christ, about to proceed far hence among the Heathen in consequence of their liberality, will call for an increased and persevering exercise of that liberality to sustain them and their families when actually entered on the field.

A notice of these exertions of Mr. Pearce appears at p. 478 of our present Volume.

Remarks on the Funds.

Such reiterated allusions to the need of pecuniary assistance will not be deemed superfluous or unreasonable, when, in addition to the considerations already mentioned, the present state of our finances is understood. In the receipts of the Society, there has, indeed, been an increase since our last Report of more than 3000*l.*; the amount, not including 3564*l.* received specially for India, having risen to 14,332*l.*: but, of this, no less than 1510*l.* 1*s.* 3*d.* consists of two renewed grants to our Translation Fund, generously made by our much-esteemed Brethren, the Committee of the American and Foreign Bible Society. Several other sums have been given for specific objects; so that the amount applicable to the general purposes of the Society has been only 12,144*l.* On the other hand, enlarged exertions have augmented the expenditure; and the result is, a balance against the Society of 3993*l.* 16*s.* 2*d.*; besides bills accepted, not yet at maturity, to the amount of 3000*l.*

BRITISH AND FOREIGN SCHOOL SOCIETY.

THIRTY-THIRD REPORT.

Model Schools.

During the past year, 752 boys and 450 girls have been admitted; making the total received into the central establishment, 48,244.

After a testimony to the good state of both Schools, the Committee add, with reference more particularly to the Boys'—

The Committee trust that the recent introduction into the higher classes, of what may be termed the philosophy of common things, will tend still further to enlarge the Society's usefulness, by purifying and exalting the taste of the few, whose condition in life will enable them to remain long enough to reap the benefit of such instruction. It is thus, that while science enlarges the boundaries of human knowledge, and new discoveries accumulate fresh proofs of wisdom and design in all the varieties of nature, that education, rightly directed, will multiply the NUMBER of those, who are able to estimate the evidence, and throw open to UNIVERSAL perusal those lessons of goodness and of love, which, though written in living characters alike on the humblest and the most magnificent of the Divine Works, are yet altogether HIDDEN from the uninstructed; and, too often, despised or denied by those who in later life learn to penetrate the mysteries of Creation, apart from the blessed influences and purifying light of the Gospel.

Training Department.

Conscious that these views can only be carried out in proportion as teachers are found to unite sincere and ardent piety

Digitized by Google Original from HARVARD UNIVERSITY

with general intelligence and capacity for improvement, the Committee have continued to direct their anxious attention to the selection and training of suitable Young Persons for this important office. In order to accomplish their end more effectually, they have been exceedingly desirous to retain the candidates for a much longer period of time than the few months which have hitherto been devoted to their instruction. But the limited funds which as yet have been placed at their disposal, together with the great and increasing demand which is every year made upon them for teachers, has to a great extent defeated their intentions.

The numbers for the Year are thus given:—

For Boys' Schools: in training at the date of the last Report, 22—since admitted, 106 — appointed to Schools, 83 — Missionaries, 10 — withdrawn, 11 — remain, 24.

For Girls' Schools: in training at the date of the last Report, 22—since admitted, 90—appointed to Schools, 68—Agents of the Ladies' Society for Education in China and the East, 11—withdrawn, 15 —remain, 18.

It affords the Committee great pleasure to be able thus to co-operate with the various Missionary Societies. They trust and believe that the Twenty-one esteemed and valued friends who during the past year have gone forth, carrying to the uttermost parts of the earth, along with the highest truths, the most improved methods of imparting them to the young, will find their labours lightened and their hands strengthened, by the experience which they acquired while attending your Schools. May a blessing from above rest on them, and on all who are engaged in this great and good work!

Improvement of Teachers and of Schools.

During the year, 218 visits have been paid to Schools, 20,547 Children have been examined, 24 Public Examinations have been held, and five Public Lectures have been delivered by the Inspector.

It is obvious that the training and sending forth of so large a number of pious and intelligent Teachers must, after making every allowance for acknowledged deficiencies, materially tend to improve the Schools on the System generally throughout the country: and this result, your Committee are happy to assure you, has to a considerable extent been attained. In London and the immediate neighbourhood, the visits of the Inspector have been well received, and considerable improvement has taken place in the Schools. The Schools throughout the country are generally reported as flourishing; and some of them have been distinguished during the year, by remarkable popularity.

The disposition which prevails among the Teachers generally to avail themselves of every opportunity for the acquisition of knowledge, has been displayed in a very gratifying manner by the attendance of so many of them at the Lectures, which were instituted last year at the Society's House, for their advancement in general knowledge; and still more by the deep interest which has been taken by all of them, in the Quarterly Meetings of the Association for the discussion of subjects connected with the particular duties of the Schools. At these Meetings, an amount of good sense and right feeling has been manifested, fully sufficient to justify the hope that each succeeding year will witness the steady advance of these valued fellow-labourers in acquirements, efficiency, and usefulness.

Anxious to assist all their Teachers in every possible way, the Committee have presented a copy of the Normal School Manual, lately published by the Secretary of the Institution, to every Master and Mistress in charge of Schools on their system; and from the spirit in which the book has been welcomed, they have every reason to hope that many of the valuable suggestions contained in it will be carried out with zeal and ability.

Evil of Premature Employment of Children.

The grand hindrance to improvement in most cases, is the eager desire which prevails among parents to place their children at as early an age as possible in employments where they can obtain money. One of the Masters writes—

> From a register which I have kept for the last two or three years of the children who have left the School, I believe that the average time of their attendance has not exceeded SEVEN MONTHS; and as it has always happened that the majority have been in the first five classes, it can scarcely be expected that they should make much progress.

This is certainly a strong case, and may partly be explained by the fact, that unusual facilities are afforded in the town referred to, for the employment of children.

Digitized by Google Original from HARVARD UNIVERSITY

Still it is obvious enough, that no fear can be more chimerical than that of OVER-EDUCATING the poor; and further, that if, as many suppose, the labouring classes in this country have not improved in proportion to the extension of education, so decidedly as once was anticipated, one chief cause will be found, that they have not as yet been brought under the influences of instruction for a length of time at all sufficient to form their habits or modify their character.

By the returns of Mr. Horner, in his report of the state of the Factories, it appears, that of the children of the ages of 13 and 14 (above the operation of the education clauses of the Factory Act) there were of the Boys, 49½ per cent. who could not read, and 67 per cent. who could not even write their names: of the Girls, there were 57 per cent. who could not read, and 88 per cent. who could not write their names.

But even the small amount of instruction, which is now imparted, is by no means enjoyed to an extent at all adequate to the wants of the community. England, comparatively speaking, is still an UNEDUCATED COUNTRY—and your Committee will not cease year by year to reiterate the painful assertion, so long as facts illustrative of its truth continue to crowd upon their notice.

Evidence of the Connexion of Ignorance and Crime.

The connexion which subsists between this state of things and the increase of crime has frequently been stated; but has, probably, never been proved so demonstratively, as in the criminal returns of the Metropolitan Police for the year 1837, just printed by order of the Commissioners.

From that document it appears, that, in the last year alone, not less than 28,496 persons were TAKEN INTO CUSTODY who could neither read nor write—28,141 who could only read and write imperfectly—6715 who could be said to read and write well—and 1063 who had received a good education. Of course, the great mass of these persons were either discharged or summarily convicted by the magistrates; but it is worth notice, that while, of the two former classes (the ignorant) 2099 were sent for trial and convicted, only 204 of those who could read and write well, and only 23 of those who had received a good education, were found guilty of violating the laws of their country. Facts like these furnish incontrovertible evidence that the progress of education has a direct and immediate tendency to check the growth of crime.

Parliamentary Grant.

Another Parliamentary Grant of 20,000*l.* for the erection of School Houses has been allotted; and applications from 47 places for Schools on your plan and principles have been acceded to. The total number of children thus provided for will be 12,510 —the estimated cost of the erections 18,519*l.*—and the amount granted by the Treasury 6090*l.* Memorials from 33 other places, for 51 additional schools, remain undisposed of.

CHURCH-OF-ENGLAND TRACT SOCIETY.

TWENTY-SIXTH REPORT.

Summary of the Year.

Contributions, 156*l.* 0*s.* 11*d.* — Sales, 221*l.* 12*s.* 7*d.* — Tracts issued, 86,811; being 71,051 by sales, 8565 in bound Volumes, and 7195 by Grants — New Tract published: "The Parish Minister's Address to Female Servants."

Needful Exertions hindered for Want of Funds.

The aim of your Society has ever been, to adapt its instructions, warnings, and consolations, to the varied circumstances of the times; and to prepare and to publish those Tracts which seemed most suited to set the poorer members of the Church on their guard against evils fraught with danger, not only to the Church of their fathers, but also to their spiritual and everlasting welfare and happiness . . . But when the Committee reflect how much more might have been done by the aid of this Society, under God's Blessing, to refute prevailing errors, and to recover many from the dominion of evil principles; when, moreover, they perceive how busily the enemy has been and still is at work—how readily Tracts are written and circulated in every form, to scatter over the wide field around us the seeds of error, infidelity, and blasphemy; to poison the minds of the mass of the people against the throne and the altar; and how a corrupt press is daily pandering to the worst feelings of depraved human nature—they cannot but deeply deplore the want of those funds, the default of which has most seriously impeded their operations.

Digitized by Google Original from HARVARD UNIVERSITY

JEWS' SOCIETY.

Revision of the Hebrew New-Testament.

THE Committee have published the following account of this Work, which is destined, in all probability, to hold a conspicuous place in the Conversion of the Jewish Nation.

The revision of the Hebrew New-Testament has, at length, been completed. The time, which has been occupied in this most important work, is more than compensated by the valuable emendations introduced in the Version now issued.

The following Preface will best explain the views of the Committee, and the method which they have adopted in the prosecution of this work:—

In issuing an improved edition of their Hebrew Version of the New Testament, the Committee feel it their duty to inform their friends and subscribers of the means which they have taken to make the work as correct as possible.

Soon after the publication of their former Version, remarks and criticisms, sent from various parts of the world, made them determine to prepare for a new and improved edition. Prof. Gesenius, of Halle, was then recommended to them as the most celebrated Hebrew Scholar of the time; and was accordingly requested to furnish a critique on the work, and to suggest such alterations as he deemed advisable. He acceded to the Committee's request; and carried his observations to the end of the Acts of the Apostles, together with the Book of Revelation, when his numerous engagements compelled him to resign the work. Subsequently, Dr. Neumann, formerly Head Master of the Frederic-William Israelite School, and now Lector of Hebrew at the University of Breslau, was commissioned to undertake the whole work anew; and was, for this purpose, furnished with the papers of Prof. Gesenius. Dr. Neumann accordingly revised the whole New Testament; and the Committee feel it their duty to state, that his revision everywhere bears the stamp of diligence, accuracy, zeal, and profound Hebrew Scholarship: but when completed, and for some years after, the limited income of the Society did not permit the publication of the Work.

At this period, Mr. Bagster, the publisher of the Modern Polyglott Bible, undertook the publication of a new edition of the Hebrew New-Testament; and, on application to the Committee, was allowed the free use of all the materials prepared by Drs. Gesenius and Neumann: and from these materials, especially from the manuscript of the latter Gentleman, the improvements of his edition were derived.

However, on the completion of the Hebrew Prayer-Book, the Committee, aware of the pressing necessity of a new and more complete edition, and desirous to avail themselves of the peculiar advantages which the efficient state of their Home Mission presented for such an undertaking, resolved, in humble confidence on the help of God, to commence the Work. They accordingly authorised the Rev. Dr. M'Caul, the Rev. M. S. Alexander, Professor of Hebrew and Rabbinical Literature, at King's College, London, the Rev. J. C. Reichardt, and Mr. S. Hoga, well known to the Hebrews as one of the most elegant Hebrew Writers of the present day, to commence a new and complete revision. These Gentlemen commenced their work on the 14th of November 1836; and finished the revision on the 8th of February 1838. The printing commenced in December 1837; and was finished in September 1838. Duly considering and appreciating the labours of their predecessors, they endeavoured to conform the Hebrew Text as closely as possible to the Greek; following, in most dubious cases, the reading of the Authorised English Version; and were much pleased to find, that, in very many cases, even the collocation of the Greek Words furnished the best and most elegant collocation of the Hebrew. They diligently consulted the Syriac, Vulgate, German, Dutch, and French Versions; but, in difficulties, were generally guided by the Syriac. Their desire was, as far as possible, to furnish a literal translation; remembering, that it was the Word of the Living God which they wished to communicate. They aimed at purity of style, but always preferred perspicuity to elegance. When the revision was finished, the manuscript was read through by each person privately, and then by all together, confronting it again with the Greek Text. Some alterations were then suggested; and even in the reading of the proof-sheets various little amendments were made.

In so long and difficult a work, they cannot pretend to perfection: but they are convinced that a great and solid improvement has been made in the state of the Hebrew Text; and that, except where the subject itself presents a difficulty, the Epistles as well as the Gospels are now intelligible to all Jews moderately acquainted with Hebrew. It is possible that some inaccuracies may have escaped notice; but for the character of the work, as a whole, they appeal confidently to the judgment of all those who possess a practical and familiar acquaintance with Hebrew and Rabbinical Literature.

EASTERN-FEMALE-EDUCATION SOCIETY.

Summary of the Fourth Year.

Eight Agents (double the number of any preceding year) have been sent out, under the auspices of the Society—Miss Barlow, Miss Missing, and Miss Worrin, to Calcutta; Miss Austen, Miss Hale, and Miss Pennington, to Madras; Miss Smith to Bombay; and Miss Hanson to the Cape. The total number sent out since the formation of the Society is Nineteen. Several others are in course of preparation.

In addition to the large expenditure incurred by the Society, in the outfit and passage of so many Agents, several grants

Digitized by Google Original from HARVARD UNIVERSITY

of money have been made to schools in connexion with various Societies. Large supplies of work have also been sent abroad; and although the Committee have not received so particular an account of the proceeds of sale at different Stations as they could wish, they are satisfied that the funds of these respective Institutions have been greatly aided thereby. Even the partial returns which they have obtained during the year, amount to 335*l.*; and at Colombo alone, upward of 80*l.* was realized from this source.

In tendering their thanks to all their kind friends for their continued exertions, the Committee feel that a special acknowledgment is due to the Ladies of Huddersfield, who have engaged to raise annually the sum of 100*l.* for the support of an Agent of the Society at Singapore, where such assistance is much needed: this sum they have guaranteed for ten years.

Auxiliary Societies have been formed, during the year, in the North of London, and at Glasgow, Bedford, and Kendal. A friendly correspondence has been kept up with the kindred Societies in Edinburgh, Geneva, and Strasburg. A lady from the Geneva Society proceeds to Batavia, with the Rev. Mr. and Mrs. Medhurst.

The Committee hope, that, by this short and simple statement of facts, they have made out a claim for renewed support. They trust that this support will not consist in pecuniary contributions only (although the openings now presented would enable them beneficially to employ any amount of funds which might be placed at their disposal), but that their friends will recollect how much of wisdom and of grace the growing extent and importance of the work call for, in those who labour both at home and abroad; and how certainly these blessings will be granted, in answer to fervent, persevering, and united prayer.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	189	1	0
Donations	241	6	6
Associations:			
Annual Subscriptions	509	11	8
Donations	383	14	7
Returned by Miss Postan, on her Marriage	74	0	0
From Miss Barlow, in trust	50	0	0
Sale of Books	5	2	8
Interest on Exchequer Bills	42	11	5
Total	£ 1495	7	10

Payments of the Year.	£	s.	d.
Training Expenses	50	2	4
Passage, Outfit, and all expenses of Agents to India	870	4	2
Grants:			
Orphan School at Caïro	20	0	0
Mrs. Wilson's Orphan Refuge	50	0	0
Schools in India	59	10	0
Edinburgh Ladies, toward Agent to Bombay	50	0	0
Schools in Batavia	103	6	8
School Materials	44	3	5
Salary, Printing, and Sundries	171	16	5
Total	£ 1419	3	0

Continent.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE Thirty-ninth Report of the Religious-Tract Society supplies the following notices. The Society continues everywhere to render assistance—

France.

The errors of Popery and the awful principles of Infidelity have pervaded every part of the land; and active and persevering measures must be adopted, before religion will produce a deep and abiding impression on the people. The great dearth of really scriptural works has determined the Committee to aid the friends connected with the Evangelical Society at Lille, in the publication of a good exposition of the Holy Scriptures.

Assistance has been rendered, in publishing a Life of the Rev. Henry Venn, Wardlaw's Lectures on Socinianism, and Baxter's Reformed Pastor.

These varied efforts, for the benefit of France, appear to be highly important at the present period, "when evangelical movements are openly and systematically opposed."

The Paris Religious-Tract Society continues to publish and distribute the great scriptural truths of the Reformation, through the efficient agency of the colporteurs: these worthy men are truly devoted to their work. The Paris Society has now a list of 137 Tracts in French, and 34 in Spanish, German, and Breton. During the past year, upward of 500,000 Tracts have been put into circulation. The funds of the Society are not equal to the work which it is called to accomplish.

Digitized by Google Original from HARVARD UNIVERSITY

The zealous conductors of the Toulouse Society have been in constant correspondence with your Committee. Their efforts have been the means of much good, "though constantly subject to the systematic opposition of Popery." Messrs. Courtois are most devoted to the Institution; and assure the Committee, that they have daily strong proofs that the Divine Blessing rests on the Society's labours, and that the Circulating Libraries are in a state of great prosperity: one hundred of these Libraries have already been established. The Society has published a variety of useful Works during the year; and among others, the "Commentary on St. John's Gospel," by the Bishop of Chester.

The grants of the Society for France have been extended to many important districts, where there are no Tract Societies in operation. These grants have included Libraries and Tracts for seamen at the ports; and supplies for districts, where considerable excitement prevails respecting the truth, amidst severe opposition from the local authorities.

The grants which have been made during the year for the diffusion of Divine Truth in France amount to nearly 460*l.*

Spain.

There is reason to hope that better times are at hand. At Toulouse there is much anxiety to establish a Society, to promote pure Christianity among the Spaniards, by the distribution of Religious Works; and many have been circulated on the frontier of the country, At Gibraltar, Malaga, and Cadiz, similar efforts are making; and in Barcelona, Madrid, and Granada, many useful Works have been sold, through the medium of several booksellers. At Malaga, a large number of the Society's Publications have been given away. The Committee have voted 4350 Spanish Tracts for Barcelona, and 15,200 for Gibraltar and other places.

Portugal.

Peculiar openings present themselves. A Clergyman, who has lately returned to England, is persuaded that—

From one end of the country to the other, from Tras-os-Montes, in the north, to Algarve, in the south, multitudes are thirsting for heavenly knowledge—for that Word which is able to make them wise unto salvation.

The Committee proposed to their friends at Oporto, to pay the expense of publishing any ten Tracts from the Society's list, which they might consider most suitable for circulation, bearing in mind the superstition and infidelity which prevail. The offer has been accepted. Several of these have already been printed, and some thousand copies circulated in Lisbon. The Grants to the friends in Portugal amount to nearly 60*l.*

Italy.

There appears to be in Italy a powerful re-action in favour of Popery; and severe measures have been taken to prevent the introduction of books into the States. A friend, who has been corresponding with several devoted Christians on the importance of circulating Religious Publications, observes—

You will say that our work is slow: but our friends will do well to remember, that every beginning is difficult; and although we cannot, with the Gospel in our hands, ride into Rome, it is better to creep on, and get there at last, than to sit still, and not go there at all. If Rome was not built in a day, neither can its superstitions be pulled down in a day.

Germany and Prussia.

Mottlingen—The Rev. C. G. Barth has published a new Work, entitled, "The History of the World," intended for the use of Teachers of the Calw Tract Society. So deeply does he feel the importance of increasing the number of Children's Books written on Christian Principles, that he has entirely devoted himself to this work. Since 1832, the Calw Society has sent into circulation upward of 150,000 volumes of Christian Books for the Young.

Barmen—The Wupperthal Society has, since its establishment in 1814, published 221 Tracts, in editions of 4000 each, making a total of 884,000.

Hambury—One of the friends of the Lower-Saxony Society thus refers to the scene of its operations:—

If we take a part of France, Switzerland, the whole of the German Confederate States, Austria, Prussia, and Russia, and some parts of the Kingdom of Poland, we have a population of nearly ninety millions of people, among whom our German Tracts may be circulated.

A correspondent of the Society writes—

The reading of the Tracts is making a deep, extensive, and lasting impression on the minds of the people. There are many persons who have not only read and received truth themselves, but are uniting themselves together in little Societies, for the purpose of distributing Tracts.

The Secretary states—

The Tracts on the Sabbath are much more in demand than formerly, which we deem a most favourable sign of the times. A number

Digitized by Google Original from HARVARD UNIVERSITY

of persons have openly avowed, in one of the Newspapers, their determination not to sell any article on the Lord's Day.

The receipts of the year have been a little more than 450*l.* With these funds the Society has printed 440,000 Tracts, and has circulated 307,800: about two-thirds of these have been gratuitously distributed. "Evidence of Prophecy" and the "Pilgrim's Progress" have been circulated to a considerable extent. The Committee have voted to the Society at Hamburg the sum of 200*l.*

Russia.

During the year, 310,995 Tracts and Books were received into the depôt, the largest portion being in Russian. The issues were 219,931.

Seventy-five Russian Tracts and Children's Books have been printed, of which thirteen are new translations.

There seems to be no difficulty whatever in distributing the Works which have been prepared. The Report states—

Upward of 50,000 Tracts and Books were sent to the great Fair at Nishny Novogorod, and were all promptly disposed of, by sale or barter. Part of them were sent to smaller Fairs in various places; so that the precious seed is scattered over the Empire. We have had many proofs of the acceptableness of our Tracts, and of their adaptation to the spiritual wants of the people for whom they are prepared.

South Africa.

LONDON MISSIONARY SOCIETY.

Prosperous State of the Kat-River Settlement.

THE Rev. James Read, under date of the 9th of June, thus speaks of his return to his old sphere of labour, and of the state in which he found it. After mentioning his departure from Bethelsdorp, he proceeds:—

I soon found myself in the wilderness again, with my dear family and part of my flock. What a happy night was the first night in the open air! The Chief and I proceeded together, with six waggons: two of the Chief's brothers and several of his people had met him at Port Elizabeth. We halted only a few hours at Grahamstown. The next day a number of the Kat-River People met us at the Konap River, with relays of oxen, twelve for each waggon. A few hours after, we met other spans; and similar accessions to our party were continued, every two or three hours successively, until we arrived at Philipton. Numbers of our people, men and women, on horseback or on foot, came forth to welcome us: and when about 20 miles from Philipton, I had the pleasure to meet my dear Son and his two sisters. The Caffre Chief Macomo, with his suite, also met me, and accompanied me until we arrived at a place opposite his residence, where we halted for the night. Macomo presented us with a fat cow; but the numbers to be fed were so great, that the meat was soon eaten up.

We spent a happy evening in prayer and praise, in the open air, by the side of a rock. Next day I went forward on horseback, escorted by about 40 persons, many of them the heads of parties connected with us. Formerly my arrival had been generally announced by the firing of muskets from the different locations: this is an old custom; but, considering my return was in answer to earnest prayer, the people had resolved that not a gun should be fired, but that all should assemble in the Chapel, to unite in public thanksgiving. Consequently, on our arrival at Philipton, the people repaired to the Place of Worship: after which, I went to my long-forsaken but not forgotten closet. Next day (Saturday) the people poured in from every quarter; and, on Sunday, I preached in the open air to a great multitude of attentive hearers, from the words, *The Lord hath done great things for us, whereof we are glad.* The Caffre Chiefs, Macomo, Tyali, and Botman, with several of their people, were present.

After Service, my Son baptized six adults, and the Church united in the celebration of the Lord's Supper. About 300 Members were present. A stranger would be best able to describe the scenes of this day. Floods of tears flowed down the cheeks of those assembled to partake of the sacred emblems. In the evening, we had worship, as usual, in the Caffre Language.

The return of my Son had been very timely, and his labours have been greatly blessed. Schools are multiplying as fast as Native Teachers can be raised. The Native Schoolmasters are performing their duty with great credit to themselves, and improvement to the children. We have now 15 schools, and upward of 1000 children under daily instruction. The Governor, Major-General Napier, was lately here, and expressed high satisfaction at what he saw and heard. A part of the children, from nearly all the schools, were

Digitized by Google Original from HARVARD UNIVERSITY

present, it being the Yearly Examination. One class of one of the out-schools was examined. The children read English very fluently—repeated many Scripture texts—were examined in grammar and in geography, and that by a Hottentot Boy, their own schoolmaster; and all in English. A Gentleman who was present said afterward, that His Excellency was deeply interested in these schools. The Governor has promised us every protection and encouragement. The Fingoe Children begin to attend our schools in great numbers, so that they will be greatly increased; and when we have more infant-schools established, our number will be nearly doubled. At present, excepting the Fingoe Children and Infants, nearly every child is at school, and that without trouble on the part of either the children or the parents. The school-boys (who act as monitors) are fine youths, very desirous to have the children in order, and each to have his own class the most forward. My second son, Joseph, teaches the school at Philipton, which now includes 130 children. A private class is instructed every morning, at daylight, in grammar, arithmetic, geography, &c. Two of my daughters have the care of the Infant School, which contains 60 children; and two others conduct the Sewing School.

By the blessing of God, the work of conversion is still, I trust, in progress. I have baptized Ten Adults since I arrived; and there are about sixty who attend my Wednesday Meeting, and who may be regarded as candidates: some of them gave proofs of repentance before the war, four years ago. There are about thirty more at the different villages who receive instruction from Native Teachers, or old members of the church, appointed to fulfil that duty. The Fingoes begin to attend the Word regularly; and for them and others who cannot obtain room in the present Place of Worship, a separate Service is occasionally held on the Sunday. I intend, God willing, soon to baptize several Fingoes; among whom are a very old woman and her son. The other day, when the mother was weeping bitterly, I said to her, "Why do you weep?" She said, "I long to be in heaven with my Father." "Whom do you call your Father in heaven?" I asked. "Jesus Christ," was the reply. "Why do you call him your Father?" "Because, she said, "he has taken me by the hand—led me far from the interior of the country through many dangers—and brought me to hear His Word." "Do you love Him, then?" I said. "Oh yes," she answered: "He shed His blood for me." She then wept so bitterly, that I could not converse any more with her. She is still in sheep-skins, but I trust her soul is clothed in the righteousness of Jesus Christ Several of the Fingoe inquirers were once notorious sinners. One, who was brought up at Zuurbraak, became a drunkard, was put in prison; and in prison God visited him, and we hope his heart has been changed: he is now like a lamb at the feet of Christ. Let all our friends pray earnestly for us, that the Lord may continue his goodness to us, and that his word may grow mightily, and prosper.

Mediterranean.

Egypt.

EASTERN-FEMALE EDUCATION SOCIETY.

SOME notices appear, at pp. 246, 247, of an Opening for Female Education in the Family of the Pasha. Recent communications from Miss Holliday furnish details, some of which have a special interest, as disclosing the domestic habits of the Pasha.

Miss Holliday's First Introduction to the Pasha's Daughter.

Caïro: March 27, 1838—This day is among the most remarkable of my life. About 10 A. M, Mrs. Krusé, Mrs. Hekekyan, and myself, mounted on donkeys, set out for the Harem. On our way, we called for Capt. Lyons' janissary. Mr. Walm, the Vice-Consul, coming up at the time, said, "You must take mine also, for the honour of the dear old Island." Thus, preceded by two janissaries in full dress, with their silver sticks of office, we went toward the Casa Debara—my heart in prayer to the Lord the whole time, that He would make His way plain before me.

With many fears, we arrived at the gate of a long avenue, which is the first strong door of the Harem. We next came to another strong gate, where the janissaries and donkey-men were ordered to remain; while we were waited on by several eunuchs, who took us through another strong gate, and soon after ushered us into a long and stately saloon, where

Digitized by Google Original from HARVARD UNIVERSITY

there were numerous ladies busily at work.

We were then shewn into an anteroom, and served with coffee, out of some of the most splendid cups, set with diamonds, which I ever beheld. Our attendants were young and beautiful slaves, evidently Greek, Georgian, and Circassian. One brought us coffee, another sherbet, and a third handed sugar, each waiter having numerous slaves to attend upon her below the dais: after this, a splendid pipe, with a massive amber mouth-piece, set with large diamonds, was offered to Mrs. Hekekyan; but refused, that lady conforming more to European than Oriental usages. Two little girls were then brought in to us: they came up to me, and lounged upon me with the greatest confidence, as if accustomed to such endearments: they were evidently some part of the royal family, from their likeness to the Pasha.

In about a quarter of an hour, an old lady, evidently high in office, came to conduct us to her Highness. We followed her into another side apartment, where we were introduced to the Princess. We found Nazly Hanum sitting on a high divan, in the corner of the room. Mrs. Krusé and myself made our European salutation; but Mrs. Hekekyan had to prostrate herself at her feet, and kiss the hem of her garments: she condescendingly moved her hand in salutation, and then smilingly told us to be seated on the divan nearest her.

Nazly Hanum is a little woman, rather fat, apparently about forty years of age. Her countenance is striking in the extreme, particularly her eyes—indeed I never saw a more piercing eye in my life: she is said to be exceedingly like her father. Her dress was very simple, consisting of a black silk handkerchief round the head, secured at the side by a diamond pin—a shirt of white English net, which quite concealed the bosom—a robe of blue cloth, evidently English — and round her body was wrapped a splendid Cashmere shawl, from which hung suspended a magnificent watch and chain.

She almost immediately inquired which was the Teacher; and, on my being pointed out to her, asked me several questions in Turkish, which Mrs. Hekekyan translated. By this time all my nervous fears had vanished. Her questions were pertinent, and shewed that she had the improvement of her household at heart. She wished me much to come and live in the house, saying that every liberty should be allowed me: I, of course, declined this offer; but thanked her for the honour intended. It was at last agreed that I should teach, for the first few months, four hours every day, *i. e.* from 9 o'clock A. M. to 1 o'clock P. M. I found, that, owing to my very imperfect knowledge of Turkish (the Arabic not being spoken in the Harems), I could only devote myself to ornamental teaching at first, till time, patience, and application should open the door to a more useful labour. The Princess was smoking the whole time; while a crowd of ladies stood below the dais, watching her every movement. We took our departure about noon.

Manners of the Harem.

April 2, 1838—Early this morning, I prepared for entering on my labour. I took with me all which I thought would interest her Highness; and set off, praying that the Lord would give me the strength which I needed in this strange mode of teaching. I passed the soldiers at the first gate; and one of the state eunuchs ushered me into the Harem, where I found the Princess engaged with her ladies in superintending the thorough cleaning of the grand saloon: she was standing on a small Turkish carpet, giving directions to the servants, who were all busily employed in obeying them. On seeing me enter, she quitted her occupation, saying, *Ta, hahe ye Cittee Sencora!* (Come, O Lady!) beckoning me to follow her into her private apartment. On entering, I stood at a respectful distance from her, but she insisted on my taking a seat near her: she then, in the Name of God, the most merciful, the most high, &c. inquired after my health, and the usual morning salutations were given and returned.

My boxes and bags being brought before her, more than a dozen ladies were called in to inspect their contents: every thing was examined with the greatest attention. I had taken with me several nice books with pictures, in order to see, from her manner, which she would have preferred, if I had had the power of teaching: I soon found that, with one accord, they wanted no books: these were, therefore, dismissed.

Nazly Hanum wished to begin some muslin work; which I instantly prepared, shewing her how to execute it: she seemed much pleased with her labour, and really did it with considerable neatness.

Digitized by Google Original from HARVARD UNIVERSITY

In a short time I had more than a dozen of my royal pupils at work, some with lace work, others with fancy work, and a few with muslin. At a little after 11 o'clock, her Highness's dinner was brought in by about thirty slaves. A silver bason and jug, with a richly embroidered napkin, were given to me, while a young Circassian slave poured the water on my hands—a still more beautiful girl doing the same office for the Princess. A small table, inlaid with pearl and silver, was placed before her, over which was thrown a cloth of velvet and gold. Then came forward three slaves, bearing a large silver tray about four feet in diameter, which was placed on the table. I was then called to take my seat near her; when a slave covered my lap with an embroidered napkin, and another gave me a French cambric handkerchief for my mouth. The table was completely filled with silver plates, salts, and peppers. Within the pickle-dishes of gold were glasses of deep cut-glass. My spoon and knife and fork were of the same massive silver as the table and dishes; differing only from those of her Highness in not having the handles set with precious stones. My plate was changed with every dish. More than fifty dishes succeeded one another on the table; indeed in such quick succession, that there was barely time to taste many of them: I was, however, so pressed by looks and signs, and nods and winks, first to have this, then to have that, that I really felt at last afraid of seeing them. Although a knife and fork were by the Princess, yet she preferred pulling the meat and fowls to pieces with her fingers (the usual way of eating in this country); but there was nothing unclean in the way in which she did it, and it was performed with the greatest dexterity. As a mark of particular honour, she broke two or three hard-boiled eggs, and laid them on my plate; frequently placing on it also the choicest part of the dish before us. When she partook a second time of any dish, a little bell was rung. Toward the ante-room there were no fewer than three great silver trays, each filled with nine or ten dishes; and as one tray was emptied another took its place: each tray was supported by three black slaves, richly dressed, who stood like three statues. At the foot of the divan, on each side of the room (the divans range all round the room, except the side where the entrance is), stood six young and beautiful girls, also splendidly dressed, with their eyes constantly fixed on their mistress; one holding a fly-chaser, another a censer, a third a cup with water, a fourth a bason and ewer, a fifth a towel worked with gold, and the sixth the little bell before mentioned. Dinner being finished, to my great relief, our hands were washed, her Highness retired to sleep, and I returned to my children.

Illness of Miss Holliday.

Alexandria: Aug. 6, 1838—The last two months have been a time of much domestic and bodily suffering. I was confined to bed for several weeks, with inflammation of the liver. I had one of my little girls in the small-pox, another with ophthalmia, and the dear little Abyssinian died of teething soon after her baptism. On the Sunday of the tremendous fire at Caïro I was in bed; not able to lift my hand to my head, and yet hourly expecting that the destroying element would enter and consume our bird-cage quarter; but the wind changed, and the Coptic Quarter was mercifully spared. After this, I was ordered to the sea-side, as the only means of saving my life: I, therefore, left Caïro for Rosetta, July 9, feeling more like a dying woman than one likely to survive; but, by the blessing of God, I soon gathered a little of my departed strength. I was seven days on the Nile; taking with me my three sickly children, and my servants. I had not been long at Rosetta before I was taken alarmingly ill with dysentery. As there was no doctor there, Miss G. immediately brought me in her father's large boat to Alexandria; where I am now, waiting the Lord's will.

Miss Holliday's Proceedings in the Harem.

My attendance at the Harem has been followed with the most cheering success. I was received and honoured with every possible distinction, and continue to be welcomed by the royal party as if I were one of themselves. Since I have been at Rosetta, Mahommed Ali has sent me the kindest messages; saying to the governing Effendi that every possible care was to be taken of me, for that he (Mahommed Ali) was much interested in my recovery, as well as the rest of his family. Indeed I may say, that, from the time I was first taken ill, his attention and kindness have been of the most marked character.

I am to receive 10*l.* a month for my attendance on the Harem. I might have had three times as much, had I wished;

Digitized by Google Original from HARVARD UNIVERSITY

but this I thought was just, and therefore settled it so.

My illness, humanly speaking, originated from my excessive exertion in the School and at the Harem, especially the latter; having, during the hot months, to pass through the desert part of the Nile to the Casa Debara, when the heat exceeded 114° of Fah. The sand-wind, also, with its clouds of dust, was too much for my strength; and the table of the Harem added not a little to my illness. The dishes have often been too much for me: I have tried again and again to avoid them: but nothing would do with her Highness, but that the dish she most esteemed should be tasted by her Teacher day after day.

Caïro, Oct. 4—I still remain a favourite at the Harem: indeed I have met with nothing but kindness, since I began attending there. I do not see, however, any prospect at present for the establishment of general schools: her Highness seems perfectly indifferent on this head. Many harems have solicited my time, but I could not spare it from my own schools. I have no difficulty in introducing books; but I believe it would be a very laborious task to persuade them to read even one. There is, from the highest to the lowest, a gross neglect of every thing mental. A few of the ladies can read: so can her Highness, but it generally consists in reading petitions, the Korân, &c. Thus my time is chiefly spent in teaching what I most dislike—needle-work, fancy-work, drawing, &c. I often feel, when I return home heated and fatigued, that I have no hope in my labour. Nevertheless, I persevere, leaving the result with God.

The box arrived perfectly safe, and in excellent order. The Tiverton fancy-work, which formed part of its contents, could not, I think, be surpassed in taste, design, or execution. I could not present the box to Nazly Hanum so soon as I wished, owing to Hekekyan's being with the Pasha at Alexandria. He arrived on Friday the 28th ult.; and on Saturday I invited him, with his wife and family, to view the collection. He was much struck with the beauty of the numerous bags, mats, purses, shoes, baby-linen, &c., but he was especially gratified by the sight of the scientific plates for the little Princes. He observed, "It is, Miss Holliday, a knowledge of those things which we most need." I afterward received directions from him to present the box on Monday, it being his Highness's intention to be at the Casa Debara at 3 P.M. of that day. Sunday night, previous to this my first introduction to the Pasha, I spent much in prayer, that the Lord would overrule every event for good.

On Monday, I packed the box with the greatest care, placing every article to the best advantage, and in the order in which I thought that I should require it. On entering the Harem, I, as usual, presented myself to her Highness, and the box was immediately sent for. It soon came; and, to my great mortification, she would have it opened. I could not say nay; but I told her the Pasha had intimated that they were first to be presented to himself. This she told me she knew, but she persisted in having it opened. The box was therefore soon delivered of its contents, as well as a large basket which contained the dolls, books, &c. One thing was thrown here, another laid there; so that they soon presented an elegant mass of confusion. I had to bear it with the greatest patience, dreading every moment that the Pasha would arrive. I should have observed, that when I arrived at the Harem, I found more than a hundred ladies, chiefly those of the Beys and the principal Effendies, who had evidently been invited for the occasion. The things were much admired; and, as I drew them from the box, her Highness frequently exclaimed in terms of admiration. At first, I observed that (after the true Turkish fashion) she was on her guard not to exhibit too much surprise; but afterward, when the best things were exhibited, this caution was neglected. On presenting the Queen's picture, she immediately asked me if the Queen was married; and with much difficulty I could make her understand that Her Majesty had no husband, but reigned, in her own right, alone. But when I told her that the Queen of England was equal in power to any King, or, as I termed it, Sultan, she seemed lost in wonder.

I now put the things again into the box; and had scarcely finished, when the Pasha and his suite arrived. The Princess, her sisters, the Pasha's wives, and his little sons, all left the Harem, to meet him. He was in the central building, which is situated between the Palace of General Reception and the Harem. The box was soon sent for—also myself. I was introduced into the apartment, which is splendidly furnished, after the French fashion;

Digitized by Google Original from HARVARD UNIVERSITY

and here I saw, what perhaps no other European Female ever beheld, the Pasha Mahommed Ali, standing, like one of the patriarchs of old, in the midst of his own family. On my entrance, he smiled; and asked me how I was, with the greatest condescension. The box was then opened; and his wives, the mothers of Mahommed Ali Bey and Allam Bey, stood on each side of his Highness; while Nazly Hanum stood in front, presenting the things which she thought the most beautiful, the wives at the same time shewing him the baby-linen. He appeared to look with fond affection on them all. There seemed no restraint before him; for little Mahommed Ali Bey and Allam Bey were really troublesome to him; first one and then the other pulling his dress, with the greatest impatience, to know the use of the several things. The poor fisherman and his wife were soon put off their stand, Mahommed Ali Bey thinking them better apart. He was delighted with his toy; but the Pasha paid most attention to the orrery, and the model of the Thames Tunnel, both of which he explained to them: the Queen's visit to the city was also critically examined. His Highness now turned to me, and said that Hekekyan Bey had explained to him the subject. After the things had been fully admired, and richly tumbled about, the Pasha gave me the night salutation—a signal for all to withdraw; and I left the room with the Princess. I soon left the Casa, and returned home.

If the character of the Pasha were to be judged of by what I saw in this short interview, it would shine to the greatest advantage, as a domestic man. It is well known in Egypt that he is one of the most indulgent of fathers, but I did not expect to see so fond a parent. He is rather a short man—very aged—with a dark, sunburnt, and of course wrinkled visage—a milk-white beard—and eyes black, deep, and piercing. He was dressed in the plainest manner, not having the slightest ornament of any description on his person.

State of the Schools.

My Orphan Children are quite well, and improve in their knowledge of English rapidly: I have but three at present. The children's dresses are a most acceptable present, and have made nice Sunday frocks. I wish you could send me some strong English shoes, for six, eight, and nine years of age: shoes are very expensive, and bonnets I cannot get. I dress them in the English manner, because it is cheapest. We have had much opposition from the Greek Syrian Patriarch: through his influence, all the Syrian Girls were forced away from the Day School, about three months ago: to my great joy, last Monday week they all returned to their old quarters, and are now anxiously making up for what they have lost. Owing to my illness, and the want of books, I have made but poor progress in Turkish. Indeed, every moment is so occupied, that I fear it will be long before I can speak it. If I had this power, my Missionary sphere would be one of the most inviting; for I am persuaded that I could have many hearers in the Harem, although I can get no readers.

These details of the Harem could be obtained in no other way than by female intervention. If little should be effected for the real benefit of the Court by this intercourse, yet it will, in all probability, conciliate good-will and protection to the Missionaries, in their labours.

Abyssinia.

CHURCH MISSIONARY SOCIETY.

The Rev. Samuel Gobat related, on his late visit to this country, the following

Instances of Providential Care in Difficulties.

When I was at Gondar, in the year 1830, I used to reprove people for their want of faith in God, as shewn in their invocation of the Saints, and in their importunate begging. When I told them, that, in every circumstance and for every want, they ought to pray to God alone for relief, with the firm assurance that He would grant them all that is necessary for the body and the soul—adding, that it was a sin of unbelief to pray to the Saints and to beg thus of men—Gabroo, a young man who had entered my service on condition that I should teach him, used to think within himself, as he afterward told me, that it was an easy matter for me thus to speak, but that he should like to see whether, in bodily want, I would act according to my own words. War was then raging in Semen; and the enemies' armies were lying in my way back to Tigrè, so that I was prevented going back, until my money was exhausted. I had, indeed, nothing left, but a handful of

Digitized by Google Original from HARVARD UNIVERSITY

flour for the first days of the journey. I had then all the bearers with me, whom I had hired to carry my books; for I would not send them back before, on account of the war: and thus I had twelve persons to feed. The flour lasted four days; but, after this, we had still a journey of nine days before us. On the fourth evening, while the last portion was preparing, I went to the mountains, in search of food by hunting; but, after having been in great danger among the high rocks of Semen, I was obliged to come back without any thing. Gabroo knew that I had nothing left, and thought that he would now see whether I would behave according to my words, and ask nothing in the way of begging, from men. On the following morning, before we started, I prayed our Heavenly Father to give us our daily bread, perhaps for the first time under such circumstances: wherefore my prayer was not altogether exempt from doubts. About noon we passed at some distance from a village where a lady lived whom I had seen once, but had never spoken to: I sent a servant to salute her, after the fashion of the country: but he was scarcely gone, when we met a servant of the same lady, sitting on the way-side, with a basket of bread and meat, and a jar of beer, which her mistress, who had previously heard that we should pass that way, had sent for me and my household. I took it as from the hand of God.

On the following day, we started before day-break, and travelled till sunset; when we sat down near a well of clear water, not yet knowing whence our next day's bread should come: but we had not been there more than five minutes, when we saw two young men coming toward us, who told us that their Master, the Governor of that district, had heard that a White Man, who had distributed the Gospel in the country, was to pass his district on that day; and that he had sent them to bring us to his house for the night. We went accordingly, about four miles further, to his house; where we found every thing which the country could afford, for our reception. The Governor himself was unwell, so that I did not see him in the evening: when I went in the morning to see him and take leave of him, I felt inclined to ask him for some bread for that day, as the valley of the Tacaze, which we had to pass, was altogether a desert place; but, remembering what I had said to others, I was ashamed to do so. Humbling myself, therefore, before God, I asked again for my daily bread from Him alone. When I had left the Governor, I found that the company had started before the heat; and only one servant had waited for me, to shew me the way. I descended the mountain, rather with a heavy heart, for about four hours; but when I arrived at the river, I found that the same Governor had sent two men before us, loaded with bread and meat and wine; so that we had not only enough for that day, but even for part of the following.

On the third day, our way lay through a desert country, where there was no village nearer than about twelve miles. In the morning, I prayed again that God would give us our daily bread; but, I confess, I did it with much doubting. However, while we were going through the bushes, at about one o'clock in the afternoon, we met a man sitting in the way, who invited us to accept a basket of bread and a jar of beer, telling us that his master had no rest last night till he had sent that to the strangers who should happen to travel there on that day. Thus, though the bread was not very good, I received it, as coming from God, with humble thanksgivings.

The remaining days, we met with acquaintances of some of our company, who provided for our necessary support till the thirteenth day of our journey; when we arrived at Adowa, where I was received in the kindest manner by Sebagadis.

Salutary Effect of these on a Young Abyssinian.

From that time the young Gabroo appeared somewhat melancholy. Whenever he could, he retired alone into some corner; and as I saw that he had always the New Testament open before him, I used to leave him alone; and pursued this course about two months, at the end of which time he came to me with a more cheerful countenance than I had before seen, and said—"When you were speaking at Gondar against begging, and against praying to the Saints, I thought it was an easy matter for you to speak thus, because I believed that you had much money: therefore, when I saw, during our journey, that you had nothing left wherewith to supply our wants in a country where you were unknown, I rejoiced heartily—for which I beg your forgiveness—because I thought, that, in similar cir-

Digitized by Google Original from HARVARD UNIVERSITY

cumstances, you would do as we do, and either beg yourself, or send us to beg in the village on or near the way. But when I saw that you did not ask any thing from men, and that, nevertheless, God provided so richly for your and our wants, I was quite frightened: for I thought that I had not only injured you, in wishing that you should be deprived of every thing, but I saw that I had never had a spark of true faith in God; and when I tried to pray for forgiveness, my conscience reproached me for my unworthiness: the more I prayed, the more the sins of my former life came into my remembrance and terrified me. For a long time I did not know what to do. I resolved several times to speak to you about the sad state of my soul; but when I had thus resolved, I thought that if you knew all my wickedness you would send me out of your house, and refuse to have any thing to do with me. But now I have found in the Gospel that Christ died for all sinners. I had heard of this before, but it had no effect upon me; and now I feel assured by it that God will hear my prayers. I must rejoice, as if God had forgiven all my sins. Therefore I thought —"If God will be merciful to me, my Master, who knows God, will not put me out of his house, though he should know how great a sinner I have been." Now I found it easy to come and speak to you; because I thought, that, though you should send me away, the Lord would take care of me."

From that time, though he was not without weakness, especially in his sometimes harsh zeal, his conduct proved that he was under the influence of Divine Grace: so that I considered him as a brother in Christ, and enjoyed many blessings with him, during a year and a half which he spent with me, after the above conversation. The last time I was in Abyssinia, he was in prison, some days' journey beyond Gondar. As far as I could learn, it was on account of his having spoken freely against the sins and superstitions of those around him.

India beyond the Ganges.

CHURCH MISSIONARY SOCIETY.

SINGAPORE.

VARIOUS communications have been received, from both Mr. and Mrs. Squire, reporting the opportunities of which they have been able to avail themselves, to promote Inquiry, Education, and the distribution of Bibles and Religious Tracts.—Mr. Squire has also prosecuted the chief present object of the Mission, in making researches into the state of the surrounding countries; although, from domestic circumstances, and from the arduousness of first attempts in such a country, and with so vast a language, he has not yet carried his journeying far from Singapore.

Notices of the state of Religion in Singapore occur, in the course of the reports on

Bible and Religious-Tract Distribution.

Under date of January 12, 1838, Mrs. Squire remarks—

Singapore is just the wide sphere of usefulness which we expected. The arrivals of shipping average 200 in a month. This month and next, the junks will come in from Siam and China, and present openings for the distribution of books. In the absence of other means, such as entering China and conducting Missionary efforts within the Celestial Empire, this is a very important feature: and though to indiscriminate distribution we are no friends, yet we anticipate that good will, silently and effectually, thus be done. In our motley population very many channels of good are open and accessible. In the past year we have been permitted to distribute Scriptures and Tracts in fifteen languages, exclusive of Chinese: of the former, 511, including 24 English Bibles and 63 Testaments, chiefly sold; and 3835 Tracts. This may give you an idea of the incidental opportunities that present themselves here.

The Bible Auxiliary here prospers. The Depository has been opened, and will contain Scriptures in twenty different languages, or more. When we came here, there was not one Tamul Scripture or Tract. Mr. Squire wrote at once to Madras, and received a supply. We have a Ladies' Association: I am Secretary; as Mr. Squire is, with another, for the Auxiliary. Through the Ladies, I hope good is thus being done among servants, &c.; and it really is a great thing to get any interest excited among these people for the perishing Heathen around.

Digitized by Google Original from HARVARD UNIVERSITY

Mr. Squire also reports, on the same subject—

The Auxiliary Bible and Tract Societies of Calcutta and Madras have freely met the demands which have been made; but the Missionary, in future, will find a Depository at hand, containing, ere the close of the present year, every translation which has been made of the languages spoken in this Archipelago: Chinese and Malay are procurable on the spot. Of the latter nation, few, comparatively, can read. Those in Singapore, and under British influence, use the Arabic character; but in Netherlands-India the Roman character is better understood.

Mrs. Squire adds, April 5, 1838—

We are much interested by the accounts of the Jewish Society sent us through your kindness. How true it is that the Jews are scattered over every part of the world! We have five here, who meet to read the Law. This week, in a supply of Bibles received by our Bible Society here, there were a few Hebrew Bibles and Testaments, and we must endeavour to get them among these Jews.

The Bible Society goes on steadily, and we trust is doing some good. It is truly delightful to think of these institutions springing up here: we felt the want of their aid keenly last year. As Secretary to the Ladies' Bible Association, while I have very much to try faith and patience, yet I have many encouragements. We have collected upward of 200 dollars, and distributed 218 Scriptures, chiefly in domestic spheres. It being quite a novel thing in this part of the world for females to make such efforts, I feel very anxious to see it flourish, hoping that others may thereby be encouraged to do the same. The condition of the females here lies heavily on my heart. Since I am prevented, in God's providence, by illness, from doing what I so ardently desire myself, I have endeavoured to induce others to go among them, and read to those who cannot read, pointing to *the Lamb of God which taketh away the sin of the world.* If only one be brought from darkness to light, it is worth any sacrifice: it is cheering to think that others, even if we see it not, will behold this wilderness the garden of the Lord, rejoicing and blooming as the rose.

Mr. Squire further reports, on May 25th of this year—

The Bible Society, that strong arm to the Missionary, I am thankful to say, flourishes, as also the Singapore Christian Tract and Book Society, lately formed, and having in view China and the South-East of Asia generally. During six months in which I carried out a systematic plan, I distributed 5200 in eleven languages, besides Chinese and Malay. Just before leaving, we had an application from Bombay for 150 portions of Chinese Scriptures. I cannot express how earnestly I desire that this Society should prosper, and extend its operations: the field is immense. When I first came to Singapore, there were many nations located around, in whose languages the Missionary could not obtain a portion of the Word of God: now, we have nineteen languages more or less in demand, and I trust the Tract Society will be a valuable Auxiliary. For Scriptures, Tracts, and School-books in Chinese there is an increasing demand.

In March and April I visited all the junks, and supplied their crews, just on the eve of their departure for their respective ports in China. May the blessing of the Lord accompany their perusal! The books were received with the greatest readiness; but I do not, from this simple circumstance, argue any thing more than a natural curiosity: yet it is a matter of great thankfulness that they do not reject them, or look on the donors with coolness and suspicion. The character of the Chinese, religiously considered, is indifference, not superstition and bigotry.

On the prospects of usefulness in thus distributing the Scriptures and Religious Tracts, Mrs. Squire remarks—

We hear sometimes very discouraging statements. A person said, the other day, that amidst all the books lately given away among the Chinese, not one had produced the inquiry, "What does this mean?" Yet should this cause us to relax? Perhaps our books are not sufficiently prayed over before they are given. At Lintin, the people of the junks show the books which they have received at Singapore. Mr. Squire goes to the junks: he is always kindly received, and offered tea, &c. I visited one with him, just to see what these huge mis-shapen vessels were like: it is not a very desirable place for a female to go to, and I have no wish to go again. When trading, the whole is like a crowded, dirty market, all vociferating to the utmost of their ability; and to hear a Fuh-kien crew

Digitized by Google Original from HARVARD UNIVERSITY

talk, is past my powers of description. Yet we sometimes meet with pleasing instances. Some time since, a man came, saying that some person had been giving Tracts on the road, and had given one, "The Blind Way"—Tamul—to one who could not read. He gave it to his friend; who said, while perusing it, he felt that his was certainly a false way: and desiring to know more, he went to an American Missionary; who, as he could not speak Hindoostanee, and had no books in Tamul, sent him here. He seemed to be much in earnest; and, after some conversation, received a New Testament, to instruct him in the true way: he also had some Tracts given for his friends and family. After a time, he returned to ask for the other book which he found referred to. As the Tamul Old Testament is in three volumes, and very large, we cannot always give them away, but adopt the plan of lending them out. He is now going through the second volume. May the Spirit bless His own Word, and make it effectual to the conversion of his soul! At the convict jail, Mr. Squire finds that the people ask him for particular books, which they may have seen in the hands of others; and the Sepoys come very frequently soliciting books: the Chinese always take them, chiefly from their attachment to the printed character. It is pleasing to think that they never destroy a piece of printed paper.

The state of the youthful population, both Chinese and Malay, has excited deep interest in the minds of Mr. and Mrs. Squire, especially with regard to females. They both describe their feelings, and open to the view an important sphere of labour, in reference to the

Education of the Native Youth, and of Orphans.

Mr. Squire observes—

The subject of education among the Heathen is one on which we are daily gaining experience; and various have been the means used to ascertain the best mode of reaping the full benefit of our instructions. The result is, in almost every instance, that those schools which board and keep the children have succeeded; while the Day-School system, which admits of the children constantly mingling in all the abominations of Heathenism while their minds are tender and susceptible, has generally ended in disappointment. Independently of this, the parents, being themselves quite ignorant of the advantages of education, are careless regarding it, and do not exercise their authority to enforce regular attendance. The mere hours engaged in learning from a book would be much the same, either in the Boarding or Day-School system, provided regularity of attendance were alike insured; but instruction to youthful minds is a progressive work, and is greatly influenced by the habits formed, either good or evil, out of school hours. More is thus learned than is frequently imagined, even in Christian countries; and where evil so strongly predominates as among the Heathen, when the good instruction conveyed during one portion of the day is neutralized by multiplied examples of vice and immorality during the other portion, we cannot feel surprised that an evil taint should be given to the character thus being moulded alternately by widely-different hands; nor can we wonder that so little actual and permanent good should result from such a mode of procedure. Our attention is daily roused to the absolute necessity of strict care and attention to form moral and religious habits; and the full conviction of our minds is, that this can only be effected by securing the children designed to be educated from the baneful influence of their Heathen friends.

It may be remarked, that orphan children would be admirably suited to become inmates of a seminary such as is here contemplated, from the fact of their having no natural protection, and consequently no one possessing any claim upon them. From such a seminary, in process of time, you may reasonably hope to draw Native readers and Instructors, both for Chinese and Malays.

Mrs. Squire urges the same object, in a Letter of January 12th of this year:—

I feel very desirous for Female Schools here. There is not one for Natives; and, from inquiry, I feel that the obstacles, though many, very many, would arise, would not be insuperable. I have correspondents at Penang, Malacca, and Batavia, from whom I have gained the result of experience at these older Stations, and inquiries on the spot; and conclude, that the Day-School system is not adapted for much beneficial effect here. There is apathy and entire indifference to contend with; and, worse than all, there is the

Digitized by Google Original from HARVARD UNIVERSITY

corrupt state of society to which girls would be exposed daily. From such scenes—from the contaminating and demoralizing effects of daily intercourse with Natives—I should desire to see them entirely removed, and brought completely under the influence of Christianity. The American Mission has boys regularly given up for a stated number of years, and by a written agreement, signed, &c. Could girls be thus induced to attend, there might be some good effected; but the female character here is greatly debased. The custom that would present most difficulty is that which prevails among those who call themselves Chinese Females—but who have been so much intermixed with Malays as nearly to have lost the distinguishing cast of countenance, and quite to have lost the language, only speaking Malay—of shutting up their daughters at nine years of age, and not allowing them to appear until after marriage and the birth of one or two children. The usual age for entering into the marriage state is from thirteen to fifteen. The system of early betrothments, that prevails so much in Bengal, obtains here, but not very extensively.

There is no poverty in Singapore; and this may account, in part, for the indifference that exists. Were they roused by want, and felt that their children being provided for would be an assistance, the case might be different; though I feel deeply that the root of the ill lies in that *carnal mind* which *is enmity against God*. At times, I feel a sort of repugnance to all this degradation: particularly at first, when all was so very different to a Christian land, my mind recoiled, and I felt that I could scarcely love people by whom we suffered every day and every hour. By the frequent and close contemplation of Christ's love to a guilty and wretched world, I overcame this sinful feeling; and I hope I more and more deeply realize, that it is only the constraining principle of the love of Christ ever shining brightly in the soul, and consuming, by its intensity, every unholy feeling, that will carry the soul on, labouring patiently and in firm faith, amidst every discouragement. I have felt this more, and found my need of constant watching unto prayer in domestic duties and the care of a household.

My bad health has hindered my acquiring the Arabic character much, though I can read it slowly; but I have used the Romanised Version of the Bible published at Somabaya, and have thus gained a knowledge of the language, when any thing that required more close application would have made me very ill. In this way I have got on; and I find that others can understand me when reading the Scriptures from this version. The Malay is called easy. To acquire enough to direct servants, &c. is very easy indeed; but this is a very small and minor part, and those who have studied it do not say that it is quite without difficulty. It is simple in construction, and very sweet and musical in sound: when spoken by children it is very delightful to hear. In a school, we think English should be taught, of course through the medium of Malay, the mother-tongue; but any who boast of a drop of Chinese blood would never allow their children to read Malay. Chinese should not be omitted, particularly when the end of education is the benefit of the children's fellow-countrymen.

In the same Letter, Mrs. Squire has some interesting remarks on the

Discouraging Condition of Native-Female Society—Concern for Mothers.

Most of the women here are Mahomedans; and the Hadjees, or Priests, have an immense influence over them. On one or two occasions I have noticed their extreme trepidation when addressed. One aged woman, who comes on Saturdays, with others, to get pice, said to me, "Don't talk to me: the Hadjees say you are very bad."—I replied, "Why? we give you money every week because you are old and blind: is that bad?" She answered, "That is not bad: I like your pice, and you speak kindly; but I am afraid."—Then we have lately had an example of the way in which the religion of the False Prophet is spread among these poor ignorant people. It is simply acting on that principle of the carnal heart—rife in all, and especially in heathen minds—covetousness. For instance: my Ayah had a very nice little girl, who was cruelly used by some relations. I got her here, and kept her in the house. She learned to read even short words in English, and could answer simple questions on the blessed way of salvation by Jesus, in Malay. She was here four months, when she suddenly went away to the jungles. After two months, she returned, very much worse, and she had learned bad language. Still, I commenced again; and was just hoping to see some fruit of my labours, when she

Digitized by Google Original from HARVARD UNIVERSITY

left to attend a wedding. There a Hadjee and an Arab woman saw her, and offered to take her as their child. She was to be a Mussulman, to marry none other; and they agreed to find her a suitable husband, and give her jewels, &c. for the wedding. I saw her after this, and talked to her: she seemed unhappy. Her mother, who, I think, is far more of a Christian than a Mahomedan, would persist in giving away her child; though she owned to me, that she did not believe what they said—that after death the girl would be safe—but because of the rank and the money she gave her up. This is the third daughter whom she has thus sold away, and they are thus made Mahomedan converts. On account of this affair, and the numerous ceremonies and feasts attendant on it, my Ayah left me. I was very sorry to lose her: she had been with me a year, and I would gladly have taken her away with me. She was educated, or rather, I should say, brought up —for she cannot read—by Mrs. Thomson, the wife of a Missionary, formerly at Singapore. She certainly knew the Truth; and has often, when I read to her, which I frequently did, said, "What a good book yours is:" yet, when I often pressed her to renounce every other hope, and put her trust simply in the Lord Jesus Christ, she was unwilling, from fear of her husband and friends. In some sense, she was really influenced by what she heard. I remember one night noticing that she was very pale, and I inquired if she was ill. Her reply was, "No; but my husband has been angry with me:" she added, "I remembered what you said, that wives were to be subject to their husbands; and I did not say a word, but ate my rice very fast, and came up stairs." I have offered to take her back, if she likes, now that the ceremonies are ended; but she is ill.

A few Lord's Days since, I had, what I have often ardently wished for, a few women together to instruct. It occurred rather accidentally that they came to the house, and, with one exception, they complied with my request to stay. I read the Parable of the Prodigal Son, and spoke to them, closing with prayer. One wept, and seemed impressed; and it was very pleasant to hear them repeat to one another what I said. They promised to come again, if their husbands would permit; but I have not seen them. After some difficulty, I got a woman of rank, with whom I had had some intercourse through her children, to come and see me; and, through her, I thought to get introduced to some of those females of a better sort, who are secluded. She promised to speak to some of those ladies, and see if they would like me to come to them, or they to me. This female is one of the most polished Malay women I have seen. She is called Inchi Ranee — Young Lady Queen. My former Teacher has promised to let me see his wife, a Javanese princess, to whom we sent a Testament, which she returned, by a present of fruit, &c., spread out on a silver salver, and covered by a purple cloth spangled with gold. A person resident here for any time might, by degrees, win her way among these women, who are shut out from general intercourse, and only accessible by favour; and when this footing was established, much good might be done.

A few of us, who are mothers, meet monthly, at my house, for the purpose of prayer for ourselves and our dear little-ones, and for reading and conversation, to fit us for the discharge of our duties. In this, and in the Bible Association, the ladies of the American Mission unite, and we find it very profitable. We long for the day when Native-Christian mothers shall come and sit down with us, as they do among the Burmese. How we should rejoice to welcome dear brethren and sisters to this interesting spot, to study the difficult language of China!

Touching on the labours of other Missionary Societies, Mrs. Squire thus describes, April 5, 1838, the number and circumstances of their Native-Christian circle at Singapore:—

Last Lord's Day, at the American Mission Service, we had the unspeakable pleasure of seeing a Chinese baptized by Mr. Tracy, being addressed by Leang Afa. This, including Afa, makes five Christian Chinese here. Mr. Squire's Teacher, who is much with Afa, says that he wishes to be baptized. He will wait some time, as at present he has not much knowledge of the way of Truth. He searches the Scriptures daily, with diligence, and reads Christian books.

On the character of the climate at Singapore, and the habits requisite for the preservation of health, the following remarks by Mrs. Squire are valuable. She writes, at the commencement of 1838—

Digitized by Google Original from HARVARD UNIVERSITY

We have just ended one year of our residence on the island, and entered upon another, in circumstances of great mercy. We rise very early, before dawn, and walk, or garden, until sunrise. This is necessary, as, after the sun is up, I cannot bear exposure to it, and I suppose that most would feel themselves inconvenienced by it. Had we a more decided change in the seasons, Singapore would be a truly delightful climate; indeed, such it is: our frequent showers render the air at all times comparatively cool. We keep our house quite shut up during the day, excluding the light as much as possible, and this keeps us cool; so that we have never used a punkah, as many do, and have never desired it. This house is pleasantly situated, though not on the beach, as we might have desired; but it commands a pleasant view of a part of the fine harbour, and, inland, of a very pretty portion of the island. The house is small, yet quite large enough for us; and I would desire that every family should possess as large a share of God's blessing, and the light of His countenance, as is bestowed upon us. It is a great blessing where such is the case; and the existence of such a cheerful state of feeling I certainly think entirely necessary in a heathen land, where so much daily occurs to disgust natural feelings, and where the want of social and Christian intercourse, which in England is so abundantly provided for all, would be otherwise severely felt.

The following Extracts from Mr. Squire's communications relate his visits to three interesting Missionary positions in the Straits; where he was desirous to obtain information, and to establish relations which might be the ground of future intercourse and co-operation.

Visit to Malacca.

In the month of February, 1838, Mr. Squire visited the Western Coast of the Malayan Peninsula. Speaking of Malacca, he states—

You are aware of the existence of the Anglo-Chinese College at this place, and, in some measure, of the nature and extent of its operations. Besides this, there are nearly 1000 children under education, comprising Chinese, Tamul, Malay, Indo-Portuguese, and descendants of Europeans, and including both sexes; but these Schools are on the Day-School system, and continually breathe the atmosphere of heathenism. Malacca has become almost an isolated spot, by reason of the establishment of Singapore; and often there is not a vessel of any description in the roads: yet, as a Missionary field, it is more extensive than would appear at first sight. Besides a population of about 22,000, among whom are many Chinese, who have settled without desiring to revisit their own country, the territory borders on several native Malay States, which have never yet heard the glad tidings of Salvation. I went about twenty miles into the interior, nearly to the border of the British Territory. There are four Missionaries, who are, for the most part, employed in the interior among the Malays: two are from England, and two from Amsterdam: they are zealous, pious, devoted men, and preach from house to house, besides having a school in the town, in which one of them labours, and otherwise devotes a portion of his time to the spiritual instruction of the Malacca population, including those who are the descendants of Europeans, mostly of Dutch extraction. Two of these Missionaries lately received an invitation from a native Rajah to establish schools and teach his people. A time was fixed, and guides sent them, and they are now in his country. This, from a Mahomedan, is very encouraging; but the Natives of the interior are much less influenced by the Hadjees, or spiritual instructors, than in the large towns on the coast. We must bear in mind, that the whole Malay Peninsula is in utter darkness, professing Mahomedanism, but knowing little of what they profess, and wholly under the influence of the Hadjees, or Priests. I said to one of these men, "How is it that the mass of this people, ignorant as they are, know any thing of the religion which they profess?" He said, "We teach them."—"But," I replied, "have you for those who can read any translation of the Korân?" "No;" was his quick reply: "that can never be translated."—I reminded him that it had been fully translated into English, and that I could show him a copy in the next room. He was silent. I pressed upon him the necessity of reading the Word of the Living God, of which he was not wholly ignorant; but, like most Mahomedans, he would tell you he believed in Jesus.

Visit to Rhio, a Dutch Settlement.

On the 5th of April in this year,

Digitized by Google Original from HARVARD UNIVERSITY

Mr. Squire, in a gun-boat lent him for the purpose, crossed to the opposite coast, where many Chinese are settled, and where a German Missionary is labouring. He remarks on this visit—

Soon after my return from Malacca I visited Rhio, the nearest Dutch Settlement, and only forty miles distant. At Rhio there is a truly Missionary spirit; and though the Missionary finds his way much hindered, he last year baptized eight Mahomedans, who had been under instruction twelve months; and he is very active among the Chinese, of whom there are many thousands in this island, Binta —much scattered, indeed, being engaged in cultivation and mining.

In the Government School at Rhio I was happy to see some Dutch Testaments and Christian School-books, which had passed through my hands. The Dutch Missionaries are, generally, very much connected with the Government, and, in many cases, receive a salary for doing duty as Chaplains, since Europeans, especially soldiers, are much more numerous than in the English Settlements; so that, even in so small a place as Rhio, there are 200. This Missionary, however, has refused any remuneration, and is therefore under much less restraint than many: and as he generally makes a tour once a year, is eminently useful in the distribution of books, and preaching the Word in various places where no other European Missionary can gain access, especially among the emigrant Chinese, as well as Malays, Javanese, &c. It was to arrange matters for an approaching tour that induced me to visit Rhio, and make him offers of assistance, which he much requires, and which our Societies in Singapore can readily extend to him.

Visit to the Island of Penang.

At the close of the month of April, Mr. Squire, being desirous to complete his visits to the Western portion of the Archipelago, where Chinese are settled, proceeded with Mrs. Squire to Penang. He was the more induced to this course, on account of the delicate health of his wife, and the risk of proceeding, in the hottest season, to Macao. In a Letter from Penang, May 25, 1838 —the latest date—he briefly states their arrival, and the advantageous circumstances for health of their residence there.

I left Singapore on the 28th of April, and embarked on board a Chinese brig under British colours, the best accommodation which offered at the time; and after a tedious passage of eighteen days, including a day at Malacca, we reached this island, and the next day ascended the hill, and are now residing in the government bungalow, through the kindness of Sir William and Lady Norris: he is the Recorder of the Straits. The thermometer here is 10° lower than on the plains, or at Singapore, and our mornings and evenings are cold. Though long accustomed to a tropical climate, yet I enjoyed a cold season in India; which is not the case at Singapore, or any where in the Archipelago, unless you seek it in some elevated region, like this or the Java hills. Already I feel how truly grateful is such a change, after residing for sixteen months in an atmosphere with the thermometer seldom below, and often above, 78° day and night, which is relaxing to any constitution. We look back with gratitude and praise for the many mercies vouchsafed to us during our residence at Singapore; nor should we fail to notice to your Committee the kindness which we have met in every place; in which we desire to acknowledge the hand of Him who ordereth all oursteps, and hath us *in pleasant* caused *the lines to fall* to *places* in the path of duty.

The future plans which presented themselves to his mind are thus sketched by Mr. Squire in the same Letter:—

On my return to Singapore, where I wish to remain two or three weeks, I desire, if an opportunity should offer, to go to Java—either Batavia or Somabaya, but probably the former; but should none offer during July, or early in August, I should defer my visit to Java, and proceed to Macao, at which place I am desirous of remaining some months at least. Yet Java seems to me to be such an interesting field, that I should hope nothing would delay my visit beyond this time next year. Borneo, where there is a large Chinese population, though not equal to Java, would then come under consideration, with the islands further east; and likewise Sumatra, through which island an American Missionary has lately travelled, and been much encouraged by his reception. Siam would next demand attention; yet, ere I visited this country, and its half million of Chinese, it would be necessary again to visit Singapore, from whence

Digitized by Google Original from HARVARD UNIVERSITY

opportunities occasionally offer. Perhaps it is as well only to glance a short period forward; as, when in China, my first movements can be more clearly defined, and with increasing information.

We add one or two short passages, descriptive of the

Contrast between Chinese and Hindoo Idolatry—Mahomedan Pilgrimages.

Mrs. Squire writes as follows:—

When, a short time since, we were staying with the Chaplain at his pretty hill, on the other side of Singapore, for my child's health, we went to a Chinese temple. It was quite in the country, and stood at the end of the largest burial-ground which I have seen. There is a very great number of tombs, spread over two or three hills and valleys. The temple was extremely handsome, decorated with gold, red, and purple: the altar was concealed by a beautiful curtain. There were the incense, the burning lamp, and the joss sticks, with three idols; and above, a painting of Ma-che-po, the Queen of Heaven. The persons about the temple, and the Priest, spoke the provincial dialect, and, with one exception, could not understand Mr. Squire. They offered us tea in their minute cups. Seeing some books, we asked what they were: they proved to be dissertations on the worship of the temple. Mr. Squire asked to be permitted to take one, which was granted. He then drew out a Gospel of St. Matthew, and presented it to them, which called forth much delight; and as we left the place the Priest was reading it aloud to those around. I was shocked at one proof of the very light estimation in which they hold even places which we should deem sacred. One lighted his pipe at his idol's lamp! Few ideas of veneration or awe enter into their system.

We are painfully reminded of the abominations of the Heathen, by their forcing themselves on our notice from time to time. Just now—April 5—our ears are deafened by day, and our rest broken at night, by the confusion resulting from a Hindoo Festival. An enormous idol car, gaudily decorated, has been drawn by our house, with multitudes of people, singing, shouting, and seemingly half frantic, making one's heart sicken and sink, and laying us low before our God, beseeching Him to turn them from idols to serve the Living God. Night seems to be the favourite time for their orgies; and their yells and cries, added to the glare of flaming torches on their hideously-painted bodies, are truly appalling. There is nothing of all this among the Chinese. On one occasion, they paraded the place with an illuminated boat, which they launched on the sea, as an offering to Ma-che-po; but generally all is quiet with them. There seems to be no enthusiasm—none of that mad folly which prompts the Mussulman and Hindoo to their shows and vagaries. The Chinese worships at the tomb of his ancestors: he burns some paper, having sketches of various articles of clothing, that the spirits may be clothed; cooks victuals, and offers to them the stream, that they may be fed; and then makes a good meal on these provisions. A little gilt paper and some incense satisfies him.

Mr. Squire, writing from Penang, May 25, relates—

Many of the Natives of Java, Sumatra, and other places, rendezvous at Singapore at a certain season, and are conveyed in great numbers to Mecca: and not men only, but helpless females, especially of the better rank, and who can pay well, are thus exposed, in a small confined vessel, to a long and tedious voyage, and a sojourn in a strange land, with a climate quite a contrast to their own, stimulated by the hope of acquiring a sufficient stock of merit to enter heaven; while it is doubtless a matter of no small profit to those who thus teach them what they should do. It is indeed a zeal worthy of a better cause. May not professing Christians learn something from this fact? While thus preparing for the voyage, there is a difficulty in distributing Scriptures or Tracts among them; though, in some instances, I have succeeded, and even have been applied to. They assume, at this time, a degree of outward morality and restraint; but, on returning, they seem to have cast off all this, and are clad with pride as with a garment. Strongly does the whole transaction remind us of our Lord's words to the Pharisees, Matt. xxiii. 14, 15.

Digitized by Google Original from HARVARD UNIVERSITY

Australasia.

New Zealand.

WESLEYAN MISSIONARY SOCIETY.

From a Letter of the Rev. Nathaniel Turner, dated Mangungu, Nov. 30, 1837, and given in the last Report, we extract an account of the

Baptism of One Hundred and Twenty Natives.

The following particulars will, doubtless, cause your hearts to rejoice, relative to this EXPENSIVE, and for many years UNFRUITFUL Mission.

Last Lord's Day, August 27th, was the most encouraging day which I have spent in New Zealand. It was the day on which we had previously fixed for baptizing a considerable number of adults, many of whom had long been candidates for that sacred ordinance, and to which we had been looking forward with considerable interest for some time. The weather being favourable, on Friday and Saturday nearly the whole of our people from the Out-Stations arrived at Mangungu: the number of adults could not be less than seven hundred. On Friday Evening, we had a very solemn and interesting meeting: all the candidates who had arrived were catechized, and an exhortation was addressed to them. On Saturday Evening, the Chapel was very full, when the candidates and people in general were addressed relative to the approaching solemnity: afterward I married twenty-one couples.

On Sunday, the Native Prayer-Meeting at 7 A.M. was attended by full three hundred persons; when several prayed, in a devout and most appropriate manner. It was a soul-reviving sight, to behold so many of the poor savage sons and daughters of cannibal New Zealand so early at the House of Prayer, imploring the blessing of God upon themselves and others, especially on their guides and instructors in the way to heaven.

At nine, we met the candidates; when I again catechized and addressed them; solemnly charging any of them who might be living in secret sin, or who were not sincere before God, that they should not on any account come to be baptized, although they had been approved by us. All appeared to be deeply and seriously impressed.

A little before eleven, the candidates were first admitted into the Chapel, and so arranged that there might not be any confusion in the congregation at the time of administering the sacrament of baptism. The bell was then rung, and the Chapel soon crowded to excess, very many not being able to find admittance; but the day was very favourable for their sitting on the outside. The first hymn, commencing with, "Wakarongo ki te kupu, No ko mai no Kawari"—"Listen (or hearken) to the word, Sounding here from Calvary"—was delightfully sung; every one appeared to join with heart and voice. Part of the Morning Service was then read, in which all appeared solemnly and delightfully to join. The solemn responses, from so many hundred voices, were really affecting. While singing the second hymn, called "Canaan," the expression of almost every countenance seemed to say, "Thither my steps shall tend!" I then read (in the native tongue) the Third Chapter of Matthew, fixing on the eleventh verse as my text; and seldom have I felt greater freedom of soul or speech in that tongue. I particularly dwelt on the importance and absolute necessity of the baptism of the Holy Spirit, in order to their true discipleship here, and their admission into the kingdom of heaven hereafter. Almost all present appeared riveted to their seats, and a gracious solemnity prevailed. There was considerable feeling manifested, especially at the close of the Sermon, when the candidates were requested to arise, and several of the principal Chiefs addressed by name and called to behold their "people," their "children," about to be dedicated to "Ihowa te Atua nui, te Kingi o te Rangi, de Kingi o te Ao"—"Jehovah the great God, the King of Heaven, and the King of Earth."

The questions having been proposed to the candidates, ONE HUNDRED AND TWENTY-NINE individuals were formally admitted into the Visible Church, being baptized in the name of the Triune Jehovah. They were of all ages; from the youth of twelve years old, to the man venerable with hoary hairs. They were also of every grade in New-Zealand Society; from the home-born slave or captive taken in war, to the Chiefs of the first rank. The greatest order and decorum prevailed; such as I never expected to witness among the once untutored, degraded, cannibal New Zealanders. *What hath God wrought!* To Him be everlasting praise!

Many more would have been baptized,

Digitized by Google Original from HARVARD UNIVERSITY

but we have been exceedingly urgent that our Native Teachers should not on any account propose to us one candidate whose daily walk and conduct did not give satisfactory proof of sincerity: and nothing connected with this general baptism has given us greater pleasure, than the scrupulous care manifested by the Native Teachers, who assist us in the general oversight of the people, that no improper person should be baptized. In consequence of this vigilance, many yet remain as candidates.

West Indies.

CHURCH MISSIONARY SOCIETY.

JAMAICA.

Favourable Indications among the Negroes.

—At Moore Town, in the Parish of Portland.

Dec. 1837—Our congregations on the Lord's Day and Wednesday Evenings are still large and constant. I have derived much pleasure, during the past quarter, from seeing many attend Service on the Lord's Day, and other days, who, I am informed, never before visited the Chapel, except at a funeral or marriage. One of these characters I have reason to notice particularly. On my first visit to his house, which was on a Lord's Day in the beginning of October, between the Morning and Evening Services, I found him sitting in his filthy garments—a fit emblem of the inward state of his heart. As he sat repairing his gun, and preparing to go to the wood, I addressed him, in kind and mild language, on the sin of breaking the Lord's Day, and the awful account which he would soon be called to give at the bar of God, for so doing. He laughed in my face, and sneeringly said, "Many who go to Chapel, Massa, are more bad than myself;" and proceeded with his work. After talking with him for some time, apparently to no effect, I asked him if he had any objection to put down his work for a few minutes, while we read a portion of Scripture, and prayed together. He answered, "No, Massa." I then read a portion of the Psalms, and prayed that God might open his heart to receive the Word of Truth. We rose from prayer; and I begged him to oblige me for once, by coming to Service in the evening. He did so; and from that time has not missed one Lord's Day. On Lord's Day last, I was pleased to see not only himself, but his children, at Service, all well dressed.

An excellent feeling prevails in the minds, not only of our Church members, but of all the inhabitants of this neighbourhood, toward our Society, on account of its having for so many years supplied them with the means of religious instruction. This feeling was manifested by their liberal subscriptions at a collection which I recently made in behalf of the Society, which amounted to 25*l.* 15*s.* 10*d.* A very great change has taken place with respect to their proceedings here at Christmas. I am informed that they never spent a Christmas so quietly and soberly as this: they used to drum, dance, and be intoxicated, during the whole of the week. I have witnessed only four or five boys dancing, and not one intoxicated.

Feb. 6, 1838—This is a day of peculiar interest to my mind; as our excellent old Maroon Colonel, who is living to see the fourth generation of his descendants, and is upward of ninety years old, sets out this morning, on a journey of eighty miles, on foot, for the purpose of petitioning His Excellency the Governor to use his influence with the House of Assembly in behalf of the Church Missionary Society, that a grant of land may be given in Moore Town, for the purpose of building a School and Chapel. He says, if he can only see a House of Prayer, and a graveyard, neatly finished, he will be perfectly satisfied to be buried next day. He is, I really believe, a devoted Christian.

Feb. 18: *Lord's Day*—The morning is calm and serene; the sound of the "Church-going bell" echoes from hill to hill, and calls us to attend the place where *prayer is wont to be made.* It is really interesting to see the number of little groups gathering from all parts of the town. The attendance gradually increases every Lord's Day; and numbers are obliged, from want of room, to remain outside. I am sure it would afford the highest gratification to our friends in England, to see a congregation of black people, crowded as they are, so orderly, so devout, and so respectably attired. They now begin to help me a little in singing, having acquired a tolerably correct knowledge of several of our tunes. [*Mr. J. Pollitt.*

—At Birnam Wood, in the Parish of St. George.

Jan 25—After Service, a Negro, from Shantamee, was observed teaching a woman, from Spring Hill, the alphabet. When she was asked whether she would not stop for school, she said she had no time; and, when further urged, added,

Digitized by Google Original from HARVARD UNIVERSITY

"No—Sunday belong to every body." To which a woman from Shantamee, standing by, voluntarily replied, "D'ye think so? No Sunday for God? He no give we six days for ourselves to make: we give him Sunday for His service?"—Here is a feeble instance of our words taking root in the hearts of our hearers: for I recollect, that several times, when speaking to my Sunday Scholars, I used almost the same words; which, I rejoice to say, have taken root in this woman's mind.

March 19, 1838—It being moonlight in the evening, I rode up to Shantamee, to see the people, according to promise. The shell had just been sounded when I arrived at the place; and, after having waited for about a quarter of an hour, the people assembled. One of our promising people, a young man, ran up and down among the Negro houses, crying, "Whoever will come to prayers, must make haste." This had a good effect, for they soon came in numbers. When I thought that all, who had a mind to come, were present, I commenced, by letting them first repeat the hymn; but, while we were singing, and for some time afterward, many more people came; so that not only the house was filled, but the place in front of it was crowded. Most of the children of the Property, about twenty, were seated before me, on the floor; and though they did not appear so interested in what was going on, yet they seemed perfectly happy, and remained quiet. The adults, however, listened with a marked attention: some of them, I observed, had their eyes fixed on me during the whole time. I read to them part of the first chapter of St. Luke, intending to go through the whole of it, with explanations. I find this the best method; as these people are ignorant of the history of the Gospel, and more so of the whole Bible; and are, in consequence, not able to apprehend, however carefully explained, a passage selected, so well as when the same passage comes before them in cursory reading. After having spoken for about three-quarters of an hour, we again sung a hymn; and concluded by prayer. The night coming on, and having a dangerous road before me, I started immediately for home, under the loud cry of, "Good night to you, Massa!" and "God bless you, Massa!" This I considered a good beginning; the more so, as these people have hitherto been remarked, through the whole parish, for gross immorality and dishonesty. Only about eight months ago, there was nothing safe at Birnam Wood, or in the whole neighbourhood: house-breaking, theft, pilfering, &c. were practised almost every week. This is no more the case. My determination in exposing their sin and wickedness, by bringing them to justice, as well as by expostulation, has had, I now begin to perceive, a salutary effect. I was rejoiced to see most of the notorious thieves and disorderly persons present.

[*Rev. J. F. Seeling.—At Elstree, in the Parish of Manchester.*

Nov. 26, 1837—This morning, I went over to ——, and saw several very old Africans. I talked to them; and asked them whether they understood what was said on the Lord's Day. They said, "We understand some ting what Massa say; but me only catch part." This gave me real grief; and the more so, as it is almost impossible to make these aged Negroes comprehend a great part of those things which other Negroes easily understand.

Nov. 27 — This evening, our house was crowded by people, who came to hear me read about Sierra Leone, and the good which is being done there. Many were much affected to hear of the goodness of God to this part of Africa. Several came forward with their subscriptions, to help the Society.

Dec. 11 — I was much gratified this morning, on entering a sick man's hut, to find a woman, who was present at our yesterday's Services, telling, to about half-a-dozen others, what I had read and spoken on the ignorance and misery of many parts of Africa. On going a little further, an old hoary-headed African was called out of a hut to see Massa. I shall never forget the appearance of the old man. He was nearly blind, and seemed to grope his way toward me; but with the greatest eagerness. He stood; and I said, "Old man! do you know that God above?" He merely sighed, and said, "Ah!"—I asked, "Old man! when you die, where will you go; above, or down there?" With a doleful expression, he said, "Me no want to go down." I added—while the old man felt his way nearer to where I stood—"Well; it is to you I am sent to say, that Jesus Christ came into the world to save you from going down." I briefly described the Gospel plan of Redemption, and urged him to cry to Jesus for eternal life. I shall not easily forget the old man's earnestness.

The result of reading and explaining

Digitized by Google Original from HARVARD UNIVERSITY

the Missionary accounts to the people, and pointing out a Christian's duty, and theirs in particular, has been, that from them alone we have received the sum of 5*l.* 17*s.* 7*d.* currency, which is the first Missionary offering from this new Station. May the Lord of Missions be pleased to accept it at their hands; and to make use of it, though small, for the spreading of His glorious Gospel! Among the contributors stands an old widow, having two daughters, who are widows, who sent her fivepence; stating, that she gave it from her heart, but had only that to give. On this, the Negro who brought it, and who had already subscribed, put his fivepence to it, to be reckoned for the old woman's offering. *She hath done what she could.*

March 4, 1838: *Lord's Day*—According to my plan, the communicants and candidates came to me at Barton Isles to-day. They were desired to be here by twelve o'clock; but two of them had reached the place as early as seven in the morning, after having walked a distance of nine miles. Nearly all of them had arrived by eleven o'clock, so that I assembled with them before the time announced. The number present was, altogether, twenty-one. These occasions are always very solemn to me, because of the great responsibility which I feel in admitting persons to the Lord's Table. The mode which I adopt is—Commence with calling over their names—ask the reason why any were absent—sing a hymn—read the Scriptures, and pray—then address them—refer again to the names—mention any changes which may have occurred since the last meeting—and inquire as to general progress, or declension, in spiritual affairs. If any misdemeanors have happened, and been brought to light, I hear them stated, and remark upon them—catechize the people generally—classify them afterward—and address separately, 1. the candidates just come; 2. others of longer standing; 3. communicants about to partake for the first time; 4. the other communicants—occupy between half and three-quarters of an hour in putting questions of a practical nature—await an answer; and correct, explain, or furnish altogether the answer, if needful—and conclude with singing and prayer.

March 10—Engaged to-day, as I am very frequently, in talking with parties who have been living in the old habit of this island, but who know and feel it to be sinful, and are sensible that the laws of God and the decencies of society call upon them to enter the married state. The most part seem to come and talk to me about marriage, that I may think the better of them. "Give me at once your names, to call you over in church," I say to them. Generally speaking, they reply, that they wish much, and intend very soon, to come and give their names, and beg Massa to give them a little more time. If they eventually become married, I am too often surprised and grieved, when they come to the altar, to see how the time has been spent which they begged of me. The man is commonly dressed in a manner that may be termed smart; but the woman is bedecked with what so ill becomes the Negro—flounces, and silks, and head-dresses; while at home there is provided a set of cakes at an expensive rate, and liquors laid up in riotous abundance. And I am informed, that this pride of dress is twofold; first, to make an appearance on the wedding-day, after which the clothes are put by; and the pride of the coloured pageant directs, that, in the second place, it be the permanent covering of her body when she is buried. I have tried much, very much, to overcome this evil. In some instances I have succeeded, and have had the pleasure of marrying some whose prudence and good taste, in clean, plain clothing—such as they know how to put on, and how to wear when it is on, have made the Negro look such, that no peasant in the world could have cause to be ashamed to call him "brother." [*Rev. D. Seddon.*

—At Pedro Plains, in the Parish of St. Elizabeth.

Though I have my share of disappointment, fears, and conflicts, I have also had abundant cause for thankfulness. The congregations at both my places continue on the increase; and, what is infinitely more satisfactory, the knowledge of Christ Crucified is gaining ground. The Negroes frequently say, when feeling the suitableness of Jesus to their wants, "O Minister, this too sweet!" "How kind of God to make us know and love what we never heard of before!"—and on one particular occasion, after putting this question to them, "What difference do you know that there is between what you are and what you were?" "Minister!" they exclaimed, "before, we know about God; and now we know about God's dear Son, that died to save poor sinners:"—so that, even in this secluded spot, the Lord is perfecting praise out of the mouths of

Digitized by Google Original from HARVARD UNIVERSITY

these poor babes. Our Night Prayers, as they are termed, continue to be thankfully attended; and the opportunity proves to be an excellent one for getting them on in psalmody, of which, at first, they had not the slightest idea. It is with pleasure I state, that the Christmas holidays have passed over very comfortably in this quarter. From Saturday morning, December 23d, till Tuesday evening, December 26th, the humble dwelling used for Public Worship was never without a congregation; some even sleeping in the building, having far to walk to their homes. Horse-racing, fighting, drunkenness, and other abominations, have been this year unknown; and an air of heavenly stillness pervaded these retired savannahs through the whole of the season of Christmas. One very marked case came to my knowledge, which I think it will interest the Committee to know. An individual, whose love of drink, as it is called, was desperate; whose turbulent conduct at Christmas was notorious; and whose devotedness to his own destruction was excessive; spent the holidays in church; and afterward declared to his mother, whose heart he had well nigh broken, that he had never enjoyed any Christmas as he had enjoyed the present. [*Rev. H. S. Yates.*

To the above communications we add the following accounts, relative to the

Observance by the Negroes of the Day of Complete Emancipation.

In prospect of the approaching important event, Mr. Betts writes, four days previously—

The memorable day, the First of August, will be ushered in next week—a day which shall terminate a period of cruel slavery, that for nearly 300 years has cursed these beautiful Islands! It is appointed to be a day of general thanksgiving. The Negroes appear to be remarkably cool upon the subject; yet they are making great preparations for the rejoicings of the day.

On the 14th of August, Mr. Betts reports—

The great change, from Apprenticeship to Complete and Universal Freedom, has taken place! The First of August was kept most sacredly by the Negro Population: all Places of Worship were filled to overflowing, and the day wore the appearance of a Lord's Day. The 2d of August was made a day of festivity; but even in the midst of music and fireworks and illumination, which attracted about 10,000 to the Race-course at Kingston, nothing like riot took place: it is said that there was not a single complaint at the Police Office, next morning. Even in the midst of these less-sacred demonstrations, there was a strong feeling of thankfulness to God in the minds of many, evinced by audible ejaculations of praise. All is quiet to this time; but many have not yet made agreement respecting wages; both parties, of course, trying to make a good bargain.

In riding home, though greatly fatigued, we could not forbear congratulating most of those whom we met on the event of the day; and the usual answer to our salutation was, "Ah, Minister! for me Saviour very good: me never think to see this day. Bless God, Massa, bless God! It is too good, too good."

Nothing about this great change surprises us more than the manner in which it is received. There have been few outward demonstrations of delight; and none exceeding the limits of propriety, so far as I have witnessed; and I have seen hundreds upon hundreds of those who have been made happy by the wonderful revolution. We have seen nothing like intoxication. The quiet and order which have prevailed have completely astonished us. Doubtless it is of the Lord, *who sitteth above the water-floods.*

As for ourselves, we are more than ever disposed to thank God, who has so marvellously and beautifully ushered suddenly into freedom a colony of myriads. O may it please Him shortly to shine into the the hearts of multitudes of this renovated people, and give them that eternal liberty which nought could purchase for them and for us, but *the precious blood of Christ!*

TRINIDAD.

The Rev. J. G. Mühlhauser, writing on June 15, 1837, thus describes the

Acceptableness of Labours among the Negroes.

We regularly visit Estates in the week, as well as on Lord's Days. Mr. Williams and myself have made arrangements to visit certain Estates on certain days. We call the people together, commence with prayer, and then address them; which altogether takes about an hour and a half. It is too soon to speak of fruit, because now it is the time of sowing; but yet, I hope, the harvest-time is not far distant. When I compare my first entry on the work with the present time, I can observe

Digitized by Google Original from HARVARD UNIVERSITY

a difference: it chiefly consists in the anxiety of the people to be instructed, and in their desire to be followers of Christ. Sometimes, when you ask them, after having addressed them, "Now, my good people, you have heard this and that—tell me, will you still continue to be cursers, swearers, liars, disobedient to the commandments of God; or will you now return to God, and live a godly life?"—they will answer, deeply affected, with one voice, "Massa, we will go to Christ." Sometimes I tell them, that if they do not like my coming and preaching to them in the evening, they need only tell me, and I would stay away: they answer, "We are very glad that you come, and we will all come to hear you." Some time ago I entered an Estate; when I was observed by some old negro women, who more than ten times called out: "Thank God! Massa comes."

In describing his intercourse with the Roman Catholics, the Rev. A. E. Eckel thus relates his conversation with some of them:—

A Spaniard was greatly pleased with "Wilberforce on Practical Christianity," in Spanish: but, especially, the first two volumes of Milner's Church History attracted his attention; and he earnestly desired me to write to London for the other volumes, if they should be translated. Another, a French Creole, desired me to lend him some books of entertainment. I gave him "Fox's Book of Martyrs." A few days afterward, another person told me that the man was greatly pleased with the work, and read it with great attention. The man himself soon came to me, saying, "Sir, this book has shaken my foundations: I cannot be a Roman Catholic any longer." Afterward, I told him not to read too much on controversy; but rather to read the Scriptures by themselves, beginning with Genesis; which would be more beneficial to his heart, and would give him the best instruction on the great plan of Divine Mercy. He did so: and finding that the Prophecies interested him, I gave him Newton and Keith on that subject; which he reads now very attentively. This man never thought seriously on Religion before.

Sickness and Deaths.

There has been, of late, much sickness in this island: since the first establishment of the Society's Mission here in 1836, three Catechists have been removed from their scarcely-commenced labours, by death; and the remaining Missionary Labourers have, more or less, suffered from fever. Others have since sailed for the Island; and the Committee earnestly hope, that, through the sparing mercy of God, they may be continued as a blessing in the sphere to which they have been sent.

We have stated the weakening of the Mission by the death of three Catechists at this Station. The third of these, Mr. Samuel King, died in August last, after six months' residence in the Island. The Letter in which Mr. Mühlhauser relates this mournful event gives also an affecting account of his

Dying Expressions of Attachment to the Missionary Work.

Mr. Mühlhauser writes—

It was the 23d of August when I proposed to Mr. King, that if he had any thing to say, in case of his death, I would write it down, and also execute it. I asked him, also, whether he did not intend to write to the Society; or rather to dictate to me, that I might write it down and send it to them. He said that he should like to write a few words to the Society. He, being weak, sometimes began a sentence, but could not finish it. I therefore did so, and read it to him, and then asked whether he had meant to express himself in that way, when he said, "Yes." Th following is his Letter.

TO THE CHURCH MISSIONARY SOCIETY.

San Fernando, Aug. 23.

When I first engaged in the Missionary work, I devoted myself entirely to my Saviour. I was anxious to labour in God's vineyard. I thought that it perhaps might please God to spare my life for some time, to call sinners to God, even by me, though an unworthy instrument. It is but a short time since I entered upon my Missionary labour into the great work for salvation in Trinidad; and I was just getting settled and known, and I began just now to work with cheerfulness, when my God himself put a stop to it, in laying me on my bed, which is likely to prove to be my death-bed. Although my prospects are blasted thus early, still I do not regret having engaged in the Missionary work, even though I was not enabled to realize my expectation with regard to the now-promising Missionary field around me. With regard to my present state, I can only say, that death, though frightful to nature, has lost its sting; while I believe that death has no power over me, but to hasten me to Him whom I had the

Digitized by Google Original from HARVARD UNIVERSITY

mercy to believe in, to love, and in whom I now entirely and altogether confide for the salvation of my soul.

Mr. King died two days after this. Mr. Mühlhauser adds—

Mr. King bequeathed, at the same time that I wrote this Letter, 20*l.* sterling toward a bell for the Belmont Chapel School-house; and I now beg you to send me that bell as early as possible. Can his name be marked upon it?

In his Letter of January 15, 1838, Mr. Mühlhauser states an important fact, and notices the

Activity of the Romanists, an Incentive to Missionary Exertions.

The little effort which we have been enabled to make caused some stir among the Roman-Catholic Priests: their number, in my district, is triple, compared with what it was a few months back; and they are all very anxious to occupy the whole, and to keep the whole in ignorance and superstition. Formerly, or rather previously to our coming, the Priests here never went to an estate to instruct the Negroes, unless they received payment for it, *i.e.* so much per annum; and if this condition were not complied with, they stayed at home: but now they go and instruct, like ourselves, without receiving money;—a change certainly not made by choice, but by necessity. While, therefore, the Roman Catholics are active—while they tell the people to return to the Holy Mother Church, whose members they still are—while they re-baptize Protestants—we must not, we dare not, be idle.

North-American States.

ANTI-SLAVERY SOCIETY.

Summary of the Fifth Year.

Receipts: 44,000 dollars (9000*l.*)—*Auxiliaries*, including Twelve State Societies: 1346—*Publications:* 646,502 copies.

BIBLE SOCIETY.

Summary of the Twenty-Second Year.

Receipts: 85,676 dollars 83 cents (19,277*l.* 5*s.*) being a decrease of 4902 dollars—*Auxiliaries*, of which 22 were formed in the Year, about 900—*Printed*, in the Year, 142,000 copies—*Issued*, in the Year, in Eighteen Languages, 158,208; being a decrease of 48,032—*Foreign Objects:* appropriated and paid, 17,000 dollars: appropriated, but not yet paid, 17,500 dollars.—The Board say:

While their labours have been temporarily retarded by the pecuniary embarrassment of the times, the friends of the Bible Cause were never more numerous, and the prospects for circulating the Word of Life at home and abroad were never brighter. They call on the Auxiliaries to assemble their respective Boards as early as they can, to prosecute the work of supplying destitute families with the Bible, and children with the New Testament; and also to contribute, as far as they are able, in the coming year, toward the work of foreign distribution.

*BAPTIST BIBLE SOCIETY.**

Summary of the First Year.

Receipts: 33,859 dollars (7618*l.* 9*s.* 6*d.*)—Appropriations to *Foreign Objects:* 5062 dollars for India, through the British Baptist Missionary Society; and 10,500 for various parts, through the Baptist Missionary Society of the United States, being 3500 for China, 2000 for Burmah, 1000 for Karen, 1000 for Shyian, 2500 for Germany, and 500 for the Ojibwa Indians.

EDUCATION SOCIETY.

Summary of the Twenty-Second Year.

Receipts: 55,560 dollars 71 cents (12,523*l.* 13*s.*): of this sum, 37,848 dollars 88 cents were earned by the Students; and 4467 dollars 93 cents were refunded by Beneficiaries, making a total of 30,555 dollars 74 cents so refunded—*Payments:* 68,861 dollars 86 cents (15,494*l.* 2*s.*)

Beneficiaries: 283, in 18 Theological Seminaries; 588, in 40 Colleges; 270 in 81 Academies or under private instruction; amounting, in all, to 1141: of these, 617 were assisted at various Institutions in the New-England States, 325 at others in the Middle States, and 199 at those in the Western. The Beneficiaries admitted during the Year were 203: the total from beginning have been 2993.

SUNDAY-SCHOOL UNION.

Summary of the Fourteenth Year.

Receipts: 56,400 dollars (12,690*l.*); of which 34,000 dollars were from the Sale of Books—*Payments:* 58,700 dollars (13,207*l.* 10*s.*)—*New Publications:* 15, one of which is a Bible Dictionary of 650 pages—*Printed:* 371,902 Volumes; making, with 143,450 smaller Publications, about 30,000,000 pages—A selection of 121 Volumes, averaging 160 pages

* This Society was formed by the Baptists of the United States, under the title of the American and Foreign Bible Society, in order to secure in the Translations circulated by them such renderings of the Originals, more particularly in regard to the mode of Baptism, as they consider to be the only fit or the most expressive renderings.—*Edit.*

Digitized by Google Original from HARVARD UNIVERSITY

each, bound and in a neat case, is sold, as a School or Family Library, for 33 dollars.

BOARD OF MISSIONS.

Summary of the Twenty-Eighth Year.

FUNDS — *Receipts:* 252,076 dollars 35 cents (56,717*l.* 3*s.* 6*d.*); being an Increase of 75,844 dollars 40 cents. "Such an Increase," the Board say, "in a year of unprecedented pecuniary pressure, indicates the strong hold of this Cause on the affections of the Churches, and calls for thanksgiving to God"—*Payments:* 254,589 dollars 51 cents; an Increase of 44,181 dollars 97 cents—*Debt owing by the Board:* 41,379 dollars 53 cents—*Appropriations:* from the Bible Society, 2000 dollars; and from the Tract Society, 15,500 dollars.

MISSIONS & LABOURERS — Missions, 29: Stations, 79: Ordained Missionaries, 122: Physicians, besides six who are Ordained, 11: Teachers, 28: Printers and Book-binders, 8: other Lay Assistants, 13: married and unmarried Females connected with the Missions, 178: making in all 360 Labourers sent from America. To these add 5 Native Preachers and 100 other Native Helpers, and the number is 465, labouring in the Missions and supported by the funds. The Ordained Missionaries sent the past year are 14; Lay Assistants, 16; Females, 33; in all 63. The number of Ordained Missionaries in the employ of the Board from the beginning, is 174; and of Physicians, Teachers, Printers, and other Lay Assistants, 113. To these add 65 Unmarried Females, and 280, the estimated number of Married Females, and the whole number from the beginning is 632. Of the Ordained Missionaries, 23 have died in connection with the Missions, and 31 have received dismissions from the service, chiefly in consequence of the failure of health. There were, at the Anniversary, under appointment, to be sent out when the necessary pecuniary means could be obtained, 34 Missionaries, 1 Physician, 1 Printer, and 2 other Male and 6 Female Assistants.

COMMUNICANTS—The number of Mission Churches, formed and existing in the several Missions, is 49: these contain 2147 Native Members in good standing.

EDUCATION—There are Eight Seminaries, or higher institutions, to educate Native Labourers to labour in connection with the Missionaries, and, by the blessing of God, to take the place of them in due time: these Seminaries contain 418 scholars. In Ceylon there is a Seminary for Females, containing 75 pupils. The Free Schools, about 350 in number, contain not far from 13,000 Children and Youth.

PUBLICATIONS—*At Home:* the Missionary Herald circulates much as usual: Reports, 4500: Missionary Papers, 4 added, making the series 23, of which 40,000 have been published—*Abroad*, in which the Bible and Tract Societies have rendered aid: publications have been issued in 29 languages, 10 of which were those of North-American Indians: of these 7 Indian and 2 other were reduced to writing by the Missionaries of the Board. There are 13 Printing Establishments, at which 24 presses are in operation: there are three type-foundries, and two stereotype foundries. The printing, last year, at the several printing establishments, amounted to 642,160 Books and Tracts, and 26,208,729 pages; and from the beginning it has been, 1,339,720 Books and Tracts, and 142,810,197 pages.

MISSIONS OF THE BAPTIST BOARD.

Summary of the Year.

Receipts: 63,070 dollars 19 cents (14,190*l.* 15*s.* 10*d.*) — *Payments* and *Debt:* 107,410 dollars 90 cents (24,167*l.* 8*s.* 8*d.*)—*Missions:* 23, containing 37 Stations and 32 Out-Stations: of these, there are 12 Missions, with 15 Stations and 6 Out-Stations, among the North-American Indians; 3 Missions (in France, Germany, and Greece) in Europe, with 10 Stations and 5 Out-Stations; 1 Mission (at Liberia) in Africa, with 2 Stations; and, in Asia, 7 Missions, with 42 Stations and 21 Out-Stations, viz. in Burmah, among the Karens, in Siam, Arracan, and Assam, and among the Chinese and the Teloogoo—*Labourers:* Missionaries sent from America, 51; and Females, 47: of these, 34 with 9 Native Assistants are among the Indian Tribes, 8 with 11 Assistants in Europe, 5 in Liberia, and 51 with 50 Native Assistants in Asia: 53 Missionaries, male and female, have been sent out in the last three years—*Baptisms*, in the year: 125 Indians, and more than 300 Karens and Burmese—*Communicants:* 1650—*Printing:* 5 Printing Establishments have 15 Presses. Books have been prepared and

Digitized by Google Original from HARVARD UNIVERSITY

printed, during the year, in 15 Heathen Languages.

MISSIONS OF THE PRESBYTERIAN CHURCH.

Summary of the Year.

Receipts: 45,498 dollars 62 cents (10,237*l.* 4*s.*)—*Payments:* 9991*l.* 5*s.*—*Labourers:* 38; of whom, 15 are Ordained Ministers, 1 a Licensed Preacher, 4 Teachers, and 1 a Printer; and 17 are Females, Wives of the Missionaries. Of these, there are among the Western Indians 8, in Western Africa 2, in North India 24, in China 3, and 1 on a visit to the United States.

SEAMEN'S FRIEND SOCIETY.

Summary of the Tenth Year.

Receipts: 14,173 dollars 25 cents (3189*l.* 4*s.*)—About 80 large ships have been furnished with Libraries of 60 Volumes each.—The great Lakes and Rivers of the West are occupied by the Bethel Society.

In consequence of financial embarrassment, the Society has been obliged to recall two of its Chaplains — the Rev. Mr. Ely of Marseilles, and the Rev. Mr. Johnson of Rio Janeiro. Chaplains are still supported at Havre, Honolulu, Cadiz, Cronstadt, New Orleans, Antigua, and Cape of Good Hope; and are greatly needed at Canton, Smyrna, Lahaina, Batavia, Singapore, and New South-Wales. Local Institutions, independent of the Society, support Seamen's Preachers at twelve stations on our sea-coast. [*Report.*

TRACT SOCIETY.

Summary of the Thirteenth Year.

Auxiliaries: 1138 — *Receipts:* 91,732 dollars 10 cents (20,639*l.* 14*s.* 5*d.*); of which, 54,558 dollars 36 cents (12,775*l.* 12*s.* 6*d.*) were from Sales—*Publications printed*, including 110,000 Volumes: 2,831,500 copies—*Publications circulated*, including 196,431 Volumes, contained 86,479,621 pages; and made a Total of 46,940,825 copies, including 854,224 Volumes, containing 798,250,229 pages—*Gratuitous Distribution*: 6,885,438 pages in 332 Grants; of which, 1,868,665 pages were for Foreign Parts. Value, including 2,008,305 pages drawn by Members and Directors, 5929 dollars 16 cents—*New Publications*, stereotyped: 46—*Total Publications:* 913.

It is specially noticed—

The Committee conscientiously refrain from issuing fiction as truth. The Narrative Tracts may be relied on as authentic; and no Tracts promise more extensive usefulness, than narratives in the simplest style.

Dec. 1838.

The following notices are extracted from the Report:—

Tract Visitation—The Report contains most cheering examples of a blessing attending this department of Christian Effort, which is now successfully progressing; especially in the cities of New York and Brooklyn, Philadelphia, Albany, Troy, Rochester, and other places, where attention and the labours of agents or other devoted Christians are concentrated upon it.

Volume Circulation—To the importance and usefulness of no department of the Society's Labours has a more universal and decided testimony been given, than to its Volume Circulation; and none, perhaps, has received clearer evidences of the Divine Blessing. The fact, that, during the year, almost 200,000 Volumes have been circulated, chiefly on sale, and more than 9000 dollars contributed in donations to furnish a stock of volumes in the Depository from which supplies may be drawn, gives evidence of a strong hold on the affections of the community; and every labourer and coadjutor in promoting their circulation has communicated something to animate the Society in this branch of its endeavours.

Of the Tracts "Mother's Last Prayer" and "Fifty Reasons for Attending Public Worship," 76,000 each have been printed during the year; of "The Sabbath," 80,000; of the "Act of Faith," and "How to make the most of Life," 96,000 each; of "A False Hope," 116,000; of "Don't put it Off," 156,000; of Baxter's Call, 16,000; and of Pilgrim's Progress and Alleine's Alarm, 8000 each.

Foreign Field—The full and animating communications from abroad led the Committee, about the first of January, to issue a Circular, stating the grounds of their determination to appropriate for respective Foreign Stations 40,000 dollars, as soon as the means could be obtained. In the five months which have elapsed, they have been enabled to remit only 10,000. The Committee feel bound to urge every effort immediately to raise and remit the remaining 30,000 dollars.

The Foreign Pecuniary Grants made by the Society, in the two years ending the 15th of April last, exceeded the whole amount received for Foreign Distribution by 8717 dollars.

American Foreign Press—The Foreign Missionary Institutions are increasing the number of their presses, and all the means of giving to benighted millions the Word of Life on the printed page—not merely for the immediate conversion of individuals, but, by the Divine Blessing, to lay permanent foundations for the establishment of the Gospel among them—to render them, in a word, what every enlightened, evangelized Protestant Community is; and what every community under the dark, iron sway of Popery is not—a people having in their own hands the means of light, and themselves daily *searching the Scriptures, whether these things are so.*

There are now sustained by American Foreign Missionary Institutions, (including six American Missionaries at Orissa,) 736 Missionaries and Assistants. They have Twenty

Digitized by Google Original from HARVARD UNIVERSITY

Printing Stations, viz. in Greece, Northern India, Orissa, Maulmein, Tavoy, Bankok, Sadiya, West Africa, South Africa, Smyrna, Beyroot, Oroomiah, Bombay, Ceylon, Bankok, Singapore, Canton, Honolulu, Lahainaluna, and Parkhill. At these stations are Forty-three Printing Presses; and these, and the various Tract and other Institutions aided by the Society, issue publications in at least fifty-six different Languages, of which publications no less than 418 have been approved by the Publishing Committee for circulation abroad.

BAPTIST TRACT SOCIETY.

Summary of the Fourteenth Year.

Receipts: 10,264 dollars 32 cents (2309*l.* 11*s.*): of which, 3771 dollars 83 cents (754*l.* 7*s.* 6*d.*) were for Sales—*Tracts printed:* 121,616, containing 2,995,620 pages: *circulated*, 3,584,434 pages; leaving 2,609,628 pages on hand—*Gratuitous Distribution;* in the Western Valley, 755,370 pages; in Jamaica, 31,920; in Africa, 20,700; in Nova Scotia, 27,316; among North-American Indians, 14,100; in other parts, 647,312—*New Tracts*, 3; making the whole number 169, bound in 28 Volumes—*Depositories*, 35; of which, 21 are owned by the Society.

BOSTON TRACT SOCIETY.

Summary of the Twenty-Fourth Year.

Receipts: 17,784 dollars 43 cents (4001*l.* 10*s.* 6*d.*)—*Foreign Appropriations:* 2500 dollars—*Gratuitous Distrib.:* 1,904,815 pages—*Volumes sold:* 30,000.

The *Volume Circulation* continues to receive the approbation of good men of all evangelical denominations. Pastors and Churches most cheerfully co-operate in the circulation of the books. The Committee believe that the circulation may be continued and increased from year to year, until several copies of these books shall be found in almost every family and on board most of our ships; and read, not only by this, but by future generations—forming the intellectual and moral character of the millions who shall come after us. [*Report.*

North-West America.

Red-River.

CHURCH MISSIONARY SOCIETY.

State of the Indian Settlement.

Mr. Jones thus describes the state of the Indian Settlement on the Red River, formed by the indefatigable, toilsome, and self-denying labours of Mr. Cockran:—

June 13, 1838—Mr. Cockran came to breakfast. Afterwards, we set off together for the Indian Settlement. I was much delighted with all I saw. Though so near the Lake, their crops were equal, if not superior, to those of any other parts of the colony. Their houses were well constructed, of oak and pine, of which there is an abundance in the vicinity. Everywhere we met with smiling faces; most of whom were known to me, from having been among my Indian Assemblies above, before this place was formed. Many were in active preparation, crossing their carts and oxen, in order to proceed to the buffalo-hunt. It is to be regretted that they are obliged to have recourse to this expedient, as the hunter's life has a most demoralizing effect; but on account of the late failure of their crops, and other causes, they have no means of avoiding it. I was surprised at their dexterity in the use of the axe and the hoe. They have cleared an immense number of oak-stumps from their ground; and these little enclosures looked respectable, and were well fenced. They build their own houses, of which many are well jointed. In a great many instances, they make their own carts, and also, of course, what little furniture their houses contain. Here, then, is a great principle, fully, plainly, and substantially established; namely, that the Indian MAY be civilized, HAS BEEN civilized, and IS WILLING TO BE civilized. Let the Gospel, then, be made known; and let the cause be supported: other spots like this will then appear in the wilderness, with fruits as pleasing, and with aspects as cheering and refreshing. Christians in England! cherish this Vine: let it *be planted in a good soil, by great waters, that it may bring forth branches, that it may bear fruit, that it may be a goodly vine.*

Affecting Appeal of a Chief for more Missionaries.

On occasion of Mr. Jones's visit to the Settlement, Pigwys, the Chief, addressed to him an affecting appeal for more Missionaries to his countrymen.

We next called upon the old Chief, Pigwys, and found him in his comfortable log-house, surrounded by a small but snug enclosure, within which were sown wheat and barley. He said he was anxious to speak a few words to me, in consequence of his having given me a Calumet, or Pipe of Peace, some days ago, at the Stone Fort, in order to be

Digitized by Google Original from HARVARD UNIVERSITY

presented to the Committee of the Church Missionary Society, when I got to England.—He was desired to come to the Mission School-House, whither we now proceeded. After sitting awhile, and talking on general topics, he adverted to the matter in hand, (as nearly as I can remember) as follows:—

"It is customary with us, when a person's friend leaves him, to say a few words in parting: and as I may not have another opportunity, I wish to say a few words to-day.

"To the friends of the Red Men over the waters, I send by you a pipe and a stem. The stem, according to Indian custom, personifies (or stands in the place of) the one who sends it; and it ratifies and confirms the message which accompanies it.

"Tell them I now speak between two friends (Mr. Cockran and myself)—that I am getting old and infirm. I find people's promises hollow and false, generally; and words spoken to them are like things thrown into the river, and are lost. But I hope they will not prove so: I hope they will think of me." [He was here reminded that the Society send their Missionaries to the Heathen for their spiritual good; and not to make presents. He then proceeded:—] "Tell them I am getting old; But have not taken leave of life, but I know I must soon die. I have embraced the White Man's Religion, and mean to hold it with a firm hand to the end.—My son (George Prince) sleeps by your Church; and I mean to sleep by his side."

Details of Religious Services.

Mr. Jones thus relates the interest taken by the Indians in the Ordinances of Religion:—

When our converse with the Chief was at an end, we proceeded to Church, where a congregation of—I should think—200 were collected. Mr. Cockran addressed them from Matt. V. 13: *Ye are the salt of the earth* — the address having more immediate reference to those going to the Plains to hunt, pressing upon them not to compromise the integrity of their character, but to let the savour of their conversation be profitable to others. After this, we crossed the river, and bent our steps homeward.

July 1, 1838—Afterward I proceeded to the Indian Settlement, in a birch-rind canoe, with two Indians; feeling my strength quite inadequate to riding. At half-past three o'clock I found the Church well filled, and the singing delightful. I never saw a more picturesque object than this little Church, now that the clump of trees in which it is built are in full foliage: the heat of the weather rendering it necessary to have the windows and doors wide open, the eye, from the desk, catched several glimpses of the river gliding past in glassy smoothness, between the trunks of these ancient and decaying trees. The people around one are all Indians, the feeble representatives of nations swept into oblivion by the hand of Time: these now lift their voices in praise of Redeeming Love. All these things give rise to such pleasing sensations, as greatly to excite and enliven me, when I come to this place.

Aug. 9—Went with two Indians, in a canoe, to the Indian Settlement; and had service at eleven o'clock, in the Church. When this was over, I addressed them in regard to some enemy having sent abroad a report that I was leaving the country in disgust with the Indians, and Natives in general.

Pigwys, aware that Mr. Jones was on the point of his departure to England for a season, embraced the opportunity to urge his claims, and those of his people, for more Missionaries:—

After this, the old Chief, Pigwys, stepped into the aisle, and said, "You have spoken as you always do—as a father would to his children: I wish all would listen to you. I send by you a Letter to the Missionary Men in England: tell them not to forget me: I want the Word of Life always spoken in my land." He then put the Letter, sent herewith, on the desk. This done, another Indian, seemingly taking the lead among the Muscaigoes, got up, and spoke to the same purpose; adding, with much vehemence and gesture, "TELL THEM TO MAKE HASTE—TIME IS SHORT, AND DEATH IS SNATCHING AWAY OUR FRIENDS AND RELATIONS VERY FAST: TELL THEM TO MAKE HASTE." I then stood at the door, and shook hands with them all, as they went out: and I can truly say there was scarcely a dry eye that passed me. Just as I was stepping into the canoe, the Chief came to me again, and said, "Do send me a Letter next spring, that I may know what I have to hope for." There were present from 200

Digitized by Google Original from HARVARD UNIVERSITY

to 250.—Surely these people are in earnest; and they call loudly for pity.

General View of the Indian Mission.

Mr. Cockran thus briefly explains his view of the state of the Indian Mission:—

At the Indian Settlement, our congregation increases; and I hope they are anxious to be Christians indeed. They have certainly cast off their evil habits, and are striving to come up to the standard of piety and virtue which the Word of God requires. The change wrought in their deportment proves, beyond a doubt, that it is heart-work. They formerly lived such licentious and intemperate lives, and followed their passions with so much cordiality, that I expected they would often stumble upon the old track of iniquity, and dishonour themselves; but, hitherto, they have been mercifully preserved. The Good Shepherd has gathered the lambs in his arms, and defended them from their enemies. Here our communicants have increased to forty-four.

Recent Miscellaneous Intelligence.

Oxford Memorial to Reformers—A Subscription has been opened for the erection of "a permanent Memorial in Oxford of the THREE REVERED PRELATES, who had so large a share in restoring our own branch of the Catholic Church to primitive orthodoxy, and who, for the maintenance of the Scriptural Truths which they embodied in its Articles and other Formularies, suffered death in this city." The inscription intended for this Memorial is published, that all contributors may know for what views they make themselves responsible by subscribing. The Vice-Chancellor, Eleven other Heads of Houses, the Mayor of Oxford, and Twenty other Gentlemen are appointed a Committee of Management. The Inscription will be as follows:—

To the Glory of God,
And in grateful Commemoration of His Servants,
THOMAS CRANMER,
NICHOLAS RIDLEY,
HUGH LATIMER,
Prelates of the Church of England,
Who, near this Spot,
Yielded their Bodies to be burned;
Bearing Witness
To the Sacred Truths
Which they had affirmed and maintained
Against the Errors of the Church of Rome;
And rejoicing
That to them it was given,
Not only to believe in Christ,
But also to suffer for His sake,
THIS MONUMENT
Was erected by Public Subscription,
In the Year of our Lord God,
MDCCCXXXIX.

London Miss. Soc.—Rev. W. Howe and Rev. George Pratt, appointed to the Navigator's Islands, embarked, on the 8th of November, on board the "Lord William Bentinck." They were accompanied by Mrs. Pitman, on her return to Rarotonga; and by Mr. John Barff, eldest Son of Rev. Charles Barff, of Huahine.

Wesleyan Miss. Soc.—Rev. Henry Fleet and Mrs. Fleet proceeded, on the 19th of November, to Gravesend, to embark for Sierra Leone.

Progress of the New Poor Law—It appears, from the Fourth Report of the Poor-Law Commissioners, that, of 6351 Parishes—the total number in England—5872 are formed into Unions under the Act. The chief obstacle to the completing of the organization of the whole as contemplated by the Act, arises from Unions having been already formed under what is called Gilbert's Act; and the Commissioners state, that the object of the Act cannot be fully accomplished unless authority is given them to dissolve those Unions; and that as long as such an anomalous state of things is permitted, the beneficial effects of the Act cannot be ascertained, while the exertions of the Commissioners are hindered and the discontent of the poor increased. The severity of the winter of 1836-7 led the Commissioners to a temporary relaxation, in certain cases, of the rule prohibiting out-door relief to the able-bodied.

WESTERN AFRICA.

Wesleyan Miss. Soc.—Rev. Thomas Wall, of St. Mary's, on the Gambia, died, in great peace, on the 24th of August.

SOUTH AFRICA.

The Grahamstown Journal states—

We have just received intelligence from Port Natal, up to the 10th of August. The Emigrant Farmers appear to have taken full possession of the Natal Country, and are said to be actively engaged in ploughing and sowing. The Zoolah Country has been partially abandoned by that people; but no engagement had taken place since the death of Piet Uys. It is, however, said that the Zoolahs had been attacked by a neighbouring tribe, and had lost 2000 men.

EGYPT.

Eastern-Fem. Educ. Soc.—Since the intelligence relative to Egypt given at pp. 531—535 was printed, further information has been received. Miss Holliday and the Rev. J. R. T. Lieder, one of the Church Missionaries, have been united in marriage. That Lady gives some pleasing notices under date of the 30th of October:—

When I presented the Committee's gift to his Highness Mahommed Ali, he carefully gathered all the Books together, and gave them, himself, into the hands of the Princess. This, at the time, I thought suspicious; especially as I had mixed with them several of the best Works from the Malta Press, in Arabic. My fears, however, were groundless; for, a few mornings afterward, Hekekyan Bey called on me with the pleasing intelligence, that the Pasha had ordered them all to be translated into Arabic and Turkish; and that he had also commanded the Malta Publications of the Church Mis-

Digitized by Google Original from HARVARD UNIVERSITY

sionary Society to be corrected, or rather improved, into the purest Arabic, for the use of the Egyptian Youths in his different Scholastic Establishments, especially their "Geography," "Universal History," and that most read of all Romances, "Robinson Crusoe." They are to be reprinted at the Royal Press in Boulac.

We subjoin the following paragraphs; as they shew the opening of an intercourse, which, whatever other effect it may have, will tend to mutual good-will:—

On the 19th instant, I called at Hekekyan's house, and found him at home. He told me that the Pasha had given orders to his own and other Harems, to unite and return a suitable present to the English Ladies' Committee, for the beautiful specimens sent out. The gift is to consist of the best Eastern Ornamental Work, and to include some of the choicest specimens for our dear young Queen; which some of the Ladies of the Committee, I have taken the liberty of saying, would do themselves the honour of presenting. There will be nothing political in this gift, but a simple offering of Work from one Lady to another. The Pasha said, "Now I wish to shew the Ladies of the West, what their Sisters of the East are capable of doing; not in the spirit of rivalry, but in the hope that it may prove a mutual advantage."

On the 25th, I was at the Harem as usual, where we had a large Turkish Party, of old and young Ladies, consulting, with much noise, about what should and what should not be sent to England. I saw her Highness, privately, in the Central Palace. She told me that she was very busy, designing this intended gift; for the Pasha had told her that many of the Ladies of the Society were like *Sultanas*; and she was afraid that they would not be able to produce anything worthy of their acceptance. I told her that the Committee did not expect any return, but had sent those fancy things as simple tokens of their friendship. I have no doubt, from the interest taken in the matter by her Highness, that the offering will exceed in value the things sent out, although it is impossible to exceed them in execution. Every thing is to be Oriental; not any after the French fashion.

INDIA WITHIN THE GANGES.

London Miss. Soc.—Rev. John Hands (p. 175) and his companions arrived at Rio Janeiro in April, and at Madras on the 28th of July; and reached Bangalore on the 17th of August.

CEYLON.

Church Miss. Soc. — The Rev. J. Knight, in Letters dated Cape Town, Sept. 7th and 29th, informs us that he had left Kandy for Madras on his way to England, on account of health; that he sailed from Madras on the 1st of July, but was wrecked, on the 25th of August, on the Southern coast of Africa; that the whole of the passengers and crew safely reached Cape Town, September the 1st; and that he expects to sail from thence on the 1st of October. Mr. Knight relates—

We sailed from Madras on the first of July, and proceeded safely, but slowly, being several times becalmed, till the night of the 24th ult., when, our captain being greatly out in his reckoning, the ship ran aground on the Southern coast of Africa, a few miles east of Cape L'Aguillas. The captain supposed himself 150 miles further west, clear of all dangers, and was steering a direct course for St. Helena, where he had intended to take in water and provisions. The vessel struck at about half past twelve at night, and from that time till daylight our situation appeared fearfully dangerous; but when the day came, we were all put into the ship's boats, and brought safe ashore, a distance of about three miles in the circuitous way we came to avoid rocks, though the ship was not more than a mile from land; but with the loss of baggage, and almost every thing but the clothes we wore. A few articles of clothing were afterward recovered from the cabins, but nothing from the hold of the vessel.

He adds—

In review of the scenes we have passed through, I see great cause for gratitude and thankfulness to our Gracious Deliverer; for though we have lost our all, of an earthly kind, we might have suffered vastly more. Had the night been rough, or had we struck on L'Aguillas, instead of the place where we did, every soul on board might have perished; as was the case with the "Doncaster," about a year ago. I trust I shall not soon forget my obligations for this new instance of Divine mercy.

AUSTRALASIA.

Church Miss. Soc. — Messrs. Hadfield and Porter (pp. 119, 174) arrived at Sydney on the 1st of July. Mr. Porter was to proceed to Wellington Valley on the 20th; and Mr. Hadfield to remain in the Colony for a short time, with the view of his admission to Holy Orders by the Bishop of Australia.

WEST INDIES.

Church Miss. Soc. — Mr. H. R. Withy died at Jamaica, on the 19th of September, after an illness of three weeks.

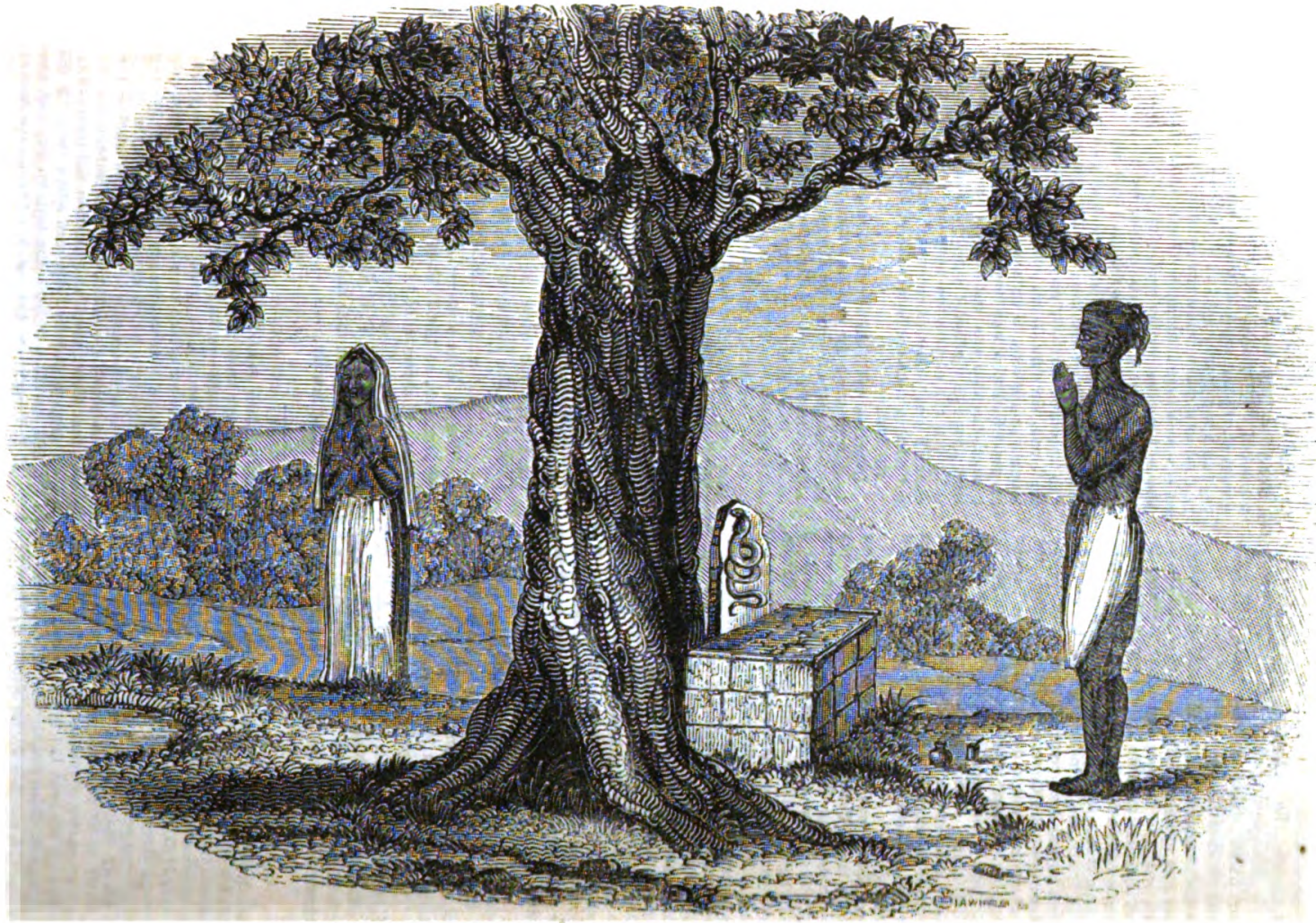
Wesleyan Miss. Soc.— Mrs. Bewley, Widow of the late Rev. T. H. Bewley, of Jamaica, died at Kingston on the 9th of September, leaving a young family.

*** Vol. for 1836: Contents: at Sunday-School Union, for *34th Anniversary*, read *33d Anniversary*.

Vol. for 1837: Contents: the reference to Nellore should have been to *p.* 255 instead of *p.* 225; and, at Trinidad, the reference should have been to *p.* 426 instead of *p.* 425 — p. 13, col. 2, in the Summary of the Church Mission in West Africa, for *Scholars: Evening*, 1753; *Sunday*, 240, read *Scholars Evening*, 240; *Sunday*, 1753 — p. 146, col. 2, some Missionaries are stated to have embarked on the 16th of November, and to have arrived on the 22d of March. At p. 160, col. 1, the same Missionaries are said to have embarked Nov. 10 and to have arrived March 21. Besides errors of the press to which dates are liable, the days of embarking and sailing being often different from each other, as are those also of arriving and landing, they are liable to be confounded. We study to be as accurate as possible — p. 159, col. 2, at bottom, it should have been stated of the Rev. Alanson C. Hall and his wife, that their arrival and location had been noticed at p. 146 — p. 161, col. 1, l. 27; at p. 264, col. 2; and in the Index; for *Elisha Doty*, read *Elihu Doty* — p. 264, col. 1, at American Board, for *Masi'a*, read *Mosika* — p. 326, col. 2, l. 18 from the bottom, for *p.* 95, read *p.* 96 — p. 472, col. 1, l. 30, for *Rev. T. L. Lepell*, read *Rev. T. L. Lessell* — p. 493, col. 2, l. 13 from the bottom, instead of 1000 *Girls*, read 100 *Girls* — p. 523, the Ladies' Hibernian Female School Society is given, in the List, under the heads of both Education and Miscellanies.

Vol. for 1838: p. 143, col. 1, l. 27, 28, for *Natives and Day Scholars*, read *Natives are Day Scholars* — p. 156, col. 2, l. 12, for 1826, read 1836 — p. 168, col. 1, for *Mardas*, read *Madras* — p. 306, for *Rev. Edward Stevens*, read *Rev. Edwin Stevens* — p. 384, under the head of S. Africa, for "*Cornet*," read "*Comet*" — p. 474, col. 1, l. 22, for *our last Number*, read *our Number for August* — p. 511, col. 2, l. 29, for *Hind*, read *Hurd*.

Digitized by Google Original from HARVARD UNIVERSITY



A BRAHMIN AND HIS WIFE, WORSHIPPING THE SERPENT.

Digitized by Google
Original from HARVARD UNIVERSITY

INDEX OF NAMES OF PERSONS.

Aaron 70, 71
Abbadie, Dr.....497
Abbs, rev. J...163, 396
Abbs, Mrs....163, 396
Abde Rackan 51
Abdool Messeeh...153
Abercrombie, J....106
Abisalom, Deftera.. 58
Abraham, Priest, 97, 98
Abraham, Wesley..168
Acland, sir T. Dyke, M. P. 233
Adams, Dr. N. 75, 411
Adams, Mrs..... 75
Adams, Wilhelmina,483
Addis, W. B.....161
Addis, Mrs.....161
Adelaide, Queen... 77
Adger, J. B..... 91
Adley, rev. W. 181, 370
Adowah, gov. of... 58
Agonitepunda ...385
Ainslie, rev. R.....237
Airima.....479
Albrecht 195
Alexander, rev. M. S. 442, 527
Alexander, Alfred, 151
Alexander, capt. 36, 65, 73
Alexander, G. W. esq. 229
Alexander, W. P...190
Allam Bey.. 535
Allen, W. esq.....244
Allison, Mr, 68, 69, 474
Allison, Mrs.....68, 69
Althans, Mr.....310
Amadi Gum 13
Ambrose, A.....167
Ananthan, John....155
Anderson, Mr G. F. 146
Anderson, J...178, 325
Anderson, Mr..... 90
Anderson, W....29, 30
Andrews, Lorin ...190
Andrews, S. L., M.D. 190
Anne, Mary.....387
Anthoniez, John ..182
Antioch, patriarch of, 321
Anund Messeeh ...153
Appel, Ezekiel 484
Applegate, rev. T. H. 120, 157, 215, 357
Applegate, Mrs....120
Applegate, Mr.....524
Apthorp, G. H. 183
Aratoon, C. C. . ..144
Arbousset, T. 69, 71, 72
Archbell, James, 68, 517
Archer, rev. T.....236
Arend, Mariana....483
Armour, rev. A... 372
Arms, rev. W.....185
Armstrong, major, 240 394
Armstrong, Richard, 190
Arnold, rev. R.....153
Aroolappen, C. 167, 168
Asaad Yacoub Kayat, 232, 233, 236-238, 241
Asboe.....195
Ashantee, king of.. 16
Ashley, rt. hon. ld. 240
Ashwell, B. G.....187
Assman 497
Aston, J.....162
Asty 497
Atchy 199
Atkinson.....221
Atkinson, Theophilus, 30, 35
Attarra, John..... 13
Auckland, lord 326
Auna.....479, 480
Austen, Miss..143, 527
Australia, bp. of, 221 232, 481, 557
Aveline, Mr & Mrs, 517
Awarahi.....288
Ayerst, rev. W. 440, 498 499
Ayliff, rev. John, 32, 66 67, 516
Babajee 178
Badger.....101
Badger, rev. H. 15, 120 399
Baer, Mr 185
Bagster, Mr.....527
Bähler, Mr.....243
Bailey, rev. Benj. 155 247, 248
Bailey, rev. Joseph, 181 333
Bailey, Edward ...190
Baillie, rev. John .. 34
Baines, Edw. esq. M P. 231, 233, 238, 241, 244 246
Baker, rev. Charles, 187 257, 301
Baker, rev. Henry, 155 248, 249, 283
Baker, rev. R. G...491
Baker, capt.....301
Baker, Edward, 39, 78
Baker, Waser 19
Baldwin, Dwight, M.D. 190
Baldwin, Miss..... 99
Ball, rev. Dyer.....478
Ballance, John, esq. 237
Ballo 159
Banks, capt.....238
Baptist, J.....154
Barbadoes, bp. of, 193, 478
Barclay, rev. G.....109
Barclay, rev. J. C. 301, 383
Barclay, Mrs..... 383
Bärenbruck, rev. G. T. 198, 199
Barff, C. 189, 479, 480, 556
Barff, Mr John .. .556
Barham, lord.....429
Barker, Mr.....81, 82
Barker, G.....31, 32
Barker, Mrs..... 31
Barker, Miss..109, 124
Barlow, Miss..527, 528
Barnden, G.....189
Barry, John.....399
Barsoe 195
Barth, rev. Mr.....362
Barth, rev. C. G...529
Bartholomeuz, D. L. A. 182
Bartholomew, J.... 13
Batavia, David....151
Batchelor, Peter...157
Bateman, rev. Josiah, 327, 329
Baus.....195
Baxter, Nadir, esq. 239 241
Baylis, Mr.....192
Bayne, rev. Robert. 224
Beach, capt.....383
Beal, Mr. James....12
Beamish, rev. H. H. 239 245
Beaumont, rev. Dr. 231
Beck 195
Becker, rev. C. 498, 499
Becker, rev. F. W. 445 498
Bedggood, John....187
Beeby, Mr. 109
Beecham, rev. John. 186
Beddy, Henry, 146, 147
Begg, rev. James, 234 235
Behadur Messeeh, 152 174
Behrens, Christiani Joseph 478
Beidel, Mr.....184
Beighton, Thomas, 126
Bell, rev. John.... 517
Bellson, Mr...498, 500
Benjamin.....283
Bennett, Dr.....103
Bennet, G. esq.... 241
Bennet, rev. James, D.D. 230, 246
Bennie..... 69, 516
Ben-Saul, Samuel, 478
Benton, rev. George, 99 100
Benton, Mrs 100
Betty..... 259
Berar, Rajah of....215
Berg, Christiana...483
Bergfeldt, rev. J. G. 498 499
Bernard, viscount..231
Bernard, hon. and rev. Mr..... 231, 245
Best, Mr and Mrs..399
Best, J. K.....167
Betts, rev. W. K., 376 427, 549
Beveridge, bp..... 497
Bewley, rev. T. H. 433 434, 557
Bewley, Mrs.....557
Bexley, lord, 229, 233 235, 487
Beynon, W..... 160
Bickford, rev. James, 517
Bickersteth, rev. E. 242
Bickham, Mr.....109
Biddulph, rev. T. T. 307, 376
Bidderbeck, John..164
Biles, capt... 175
Bingham, George...65
Bingham, Hiram...190
Binney, rev. Thomas, 244
Bird, rev. Mark B. 429
Birrell, rev. C. M., 234 236
Birt, rev. John, 233, 234 271, 487
Birt, rev. Richard..383
Birt, C. E..... 109
Bishop, Artemas...190
Bisseux, Isaac.....69
Blackburn, rev. J..233
Blackman, rev. Charles, 156, 251, 252
Blackman, Mrs, 157, 253
Blick, rev. Edward, 240
Bliss, Isaac..... 190
Blossom, T..... 189
Blumhardt, rev. C. H. 47, 57, 102, 103, 264 384, 478
Blundell, Mr 124
Boaz, Thomas.....158
Bobart, H. H.....187
Boggs, rev. G. W...155
Bolton, W.....148
Bombay, bp. of, 120, 132 264, 302
Bonatz, 26—28, 318, 384
Boone, rev. W J., M.D. 130
Boone, Mrs.....130
Botman.....530
Bourne, rev. Alfred, 182
Bowdler, rev. T....491
Bowley, rev. W. 152, 213
Bowyer, rev. James, 148
Boyce, W. B..... 66
Brackenbury, Mr..276
Bradburg, James...158
Bradley, D. B., M.D 129
Bradley, Mrs.....129
Braidwood.....497
Brauer.....24, 25
Brenner, Peter 101
Brenton, adm. sir J. 241
Bridgman, rev. E. C. 123, 128
Bridgnell, W..182, 521
Britten, rev. H. H..265
Brooks.....188
Brooks, John.. ...166

Digitized by Google
Original from HARVARD UNIVERSITY

Brotherton, rev. T..149
Brougham, lord....175
Brown, rev. A. N. 187 220, 221 262, 288, 289 292, 294, 297 — 299 301, 341
Brown, Mrs, 299, 301, 341
Brown, David.....180
Brown, Lydia.....190
Brown, Mr (Madras) 179
Brown, Mr (Persia) 101
Brown, Mr Hugh..396
Brown, Mrs.....396
Brown, W.....166
Browne, rev. H. A. 41, 42
Brownell, John....105
Browning, rev. T. 181 334, 343
Browning, Mr.....120
Brownlee, John..33, 34
Bruckner, rev. G...184
Bruges, bp. of, 202, 403
Bryant, Mr 99
Buchan, capt.....175
Buchanan, Mr..... 17
Buchanan, 180, 221, 320 497
Bültman, rev. F... 12
Bumby, rev. J. K. 429, 436
Bunting, rev. Dr...234
Bunting, rev. Jabez, 120
Bunting, rev. W. M..243
Butler.....311
Burder, Dr.....383
Burder, rev. George, 497
Burgess, rev. R. ...244
Burnet, rev. John, 230 233, 236
Burney, colonel....124
Burrows, rev. T....517
Burrows, Mrs 517
Burton, rev. J.....234
Busby, Mr 220
Buxton, T. F. esq. 243—245
Buyers, W. ..158, 159
Buzacott, Aaron ... 189
Buzacott, Miss, 24, 120
Cadogan, capt. the earl of, 241
Calcutta, bp. of, 134, 135 137, 141, 149, 153, 155 157 180, 282, 320, 323 327, 328, 372, 429
Calderwood, rev. H. 383
Caldwell, R. 164, 302, 396
Callman, Mr 96
Calthrop, rev. C...149
Calvert, Mr...189, 399
Calvert, Mrs 399
Cameron, James, 29, 66
Campbell, rev. W. 175 240, 396
Campbell, Colin ...161
Campbell, John ...158
Campbell, Mr.....179
Cane, Mr 410
Canham, rev. J. 29, 396
Canham, Mrs 396
Canterbury, abp. of, 131 245, 301, 357
Carey, Dr.....135
Carey, rev. E. 230, 234
Carey, W.....146
Carey, Mrs 146
Cargill, 188, 189, 373 374, 376
Carlile, Francis ...158
Carnac, sir J. R...133
Carna, Joseph, esq. 231
Carr, bp. (see bishop of Bombay.)
Carshore, rev. J. J. 148
Carter, Miss.....141
Cartwright, rev. J. B. 263
Carver, Robert....168
Carver, Mr.....224
Casalis, Eugene... 71
Casalis, Mrs..... 72
Cæmmerer, rev. Dr. 264
Cæmmerer, rev. A. F. 149
Castle, S. L.....190
Caulker, Mr.....172
Chaka 66
Challis, T. esq.... 233
Chalmers..... 69
Chalmers, Dr..... 120
Chamberlain, Levi, 190
Champion, G. 75, 76, 411 456, 461, 463, 505--507
Champion, Mrs, 75, 411 461
Champion, T. 187, 290-2
Chapman, Mrs 291
Chapman, Mrs, (Calcutta).....140, 141
Chararapundra....385
Charka. 509, 510
Charles, rev. Mr.. 177
Charley, Dr.....476
Charter, rev. G. 224, 396
Charter, Mrs..224, 396
Chase, bishop 64
Chase, Mrs 64
Chater, Mr.....181
Cherry, rev. Henry, 183
Cherry, Mrs 183
Chester, bp. of, 232, 233 239, 240, 242, 244, 270 311, 354, 443, 529
Chichester, bp of, 240-42
Chichester, dean of, 229 244
Chichester, earl of, 131 —133, 228, 489
Chick, George 29
Chicks, Mr...390, 391
Childers, J. W. esq., M P. 238
Cholmondeley, marq. of, 232, 238, 240—242
Chootihlang .... .383
Chou Tit Long....237
Christian 157
Christiana ... .199
Chuck, Mr.....126
Churchhill, Mr and Mrs, 399
Churrun, W. 152
Clark, rev. Mr 78
Clark, E. W. 190
Clark, James 31
Clarke, G. 187, 259
Clarkson, capt.....383
Clauder 361
Clay, rev. John....317
Clerk, Dr.....406
Clift 177
Close, captain 429
Clough, rev. B. 182, 224
Coan, Titus..... .190
Coates, D. esq. 5—9, 186
Cochin, rajah of, 155, 282
Cockran, rev. W. 62—64 194, 554—556
Codner, S. esq.....229
Coffin, Mr..... 57
Coke, Dr.....224
Colenso, W. 187
Colledge, Dr... ..278
Collins, Mr E. 12, 171, 357
Collis, John ..268, 361
Conde, D. T. 190
Cook, Edward 65
Cooke, rev. Dr. 238, 239 308
Cooke, Amos S. ...190
Coombes, rev. V. D. 149
Cooper, rev. A., 301, 399 429
Cooper, Mr...271, 272
Cope, Edward 178
Cornelius 157, 199
Corner, Mr E. 427, 431
Corrie, bp. 23, 135, 137 143, 149, 155, 157, 180 214, 215, 251, 328
Corrie, Mrs 135
Coultart, Mr 192
Courtois, Messrs. 403, 524
Cousins, capt 301
Cowper, rev. W....431
Cox, rev. F. A., D.D. 109 233
Cox, rev. John, 163, 396
Cox, Mrs.....163, 396
Crane, N. M. 178
Cranmer, Thomas, 556
Craven, Miss M., 143 156, 157
Creed, Mr 429
Creutznach, Dr....499
Crewdson, D. esq..244
Crisp, rev. T. S....120
Crisp, Mr 164, 396
Crolcy, W. 13, 171, 342
Crosby, rev. B. 15, 399
Cross, 188-9, 373-4, 376
Crosthwaite, Miss, 110 302
Crowther, rev. J. 168, 224
Crowther, Mr & Mrs, 399
Crowther, S..... 13
Cryer, T. 166, 167
Cubitt, rev. G. 228, 243
Cumming, rev. J. 228, 234 235, 238, 243, 245, 488
Cunningham, rev. F. 236 244
Cunningham, rev. J. W. 232, 233, 271
Cunningham, Mr..425
Cupidon, John 14
Cussons, Thomas ..154
Cutler, Mr 179
Cyprus, archbp. of.. 93
Czerskier, Mr C...498
Dale, rev. Thomas..244
Dalimba 385. 387
Dallas, rev. R. A. C. 235 242
Daly, rev. R...233, 245 313
Daniel 157
Daniel, Ebenezer ..181
Daniel, Mr 147
Dapa 66
Darby 476
Darling, David 189
D'Aubigny, rev. Merle, 232, 233, 236, 237, 351 352
Daumas, F.. 70, 72, 73
Davenport.....126
Davenport, Mr, 498, 500
David, Isaac 161
Davies, E. 126, 279, 305 306, 518
Davies, Mrs.....518
Davies, John..189 479
Davies, Mr and Mrs, 517
Davis, rev. Mr.....266
Davis, rev. Richard, 517
Davis, James.....187
Davis, R..187, 258, 357
Davis, Mrs 222, 357
Davis, Serena 187
Davis, W. J....66, 516
Day, rev. W.. 224, 396
Day, Mrs.....224, 396
Day, Mr (Jamaica), 524
Day, Mr (Madras)..179
Dealtry, rev. Dr. ..491
Dean 126, 279
De Bruyn, Mr.....484
De Caligny, Mr E..243
Deerr, rev. W. J...151
De Fries 24
Dehlinger 384
De Hoedt, C.....182
Delatte, Miss... .. 70
De Monte 144, 145
Denny, rev. A..... 79
Dent, rev. E..156, 251 255
De Pressensé, M...403
Derry, bp. of.....238
De Sylva, P. G....182
Deutsch, Mr 498
Devapah 160
Devasagayam, rev. J. 156, 198, 199, 251
Dhondapah.....160
Dibble, Sheldon ...190
Dibble, Mrs.....190
Dickenson, rev. J. T. 121 129, 305
Dilsook, Peter.....153
Dimond, Henry ...190
Dingarn...74—76, 264 302, 318, 384 407— 418 447—474, 478, 504— 507, 509, 511
Dixon, rev. H. L. 380, 382

Digitized by Google
Original from HARVARD UNIVERSITY

Dixon, rev. J..153, 154
Dodds, capt.....342
Dodge, Mrs... .94, 95
Dodson, rev. J. P..233
Dommers, Mr.....185
Doran, rev. J. W. LL.D. 234
Doss, Dan.....152
Doty, rev. E...185, 557
Douglas, sir Howard, 85
Dove, rev. T. 15, 120, 399
Dove, Mrs..15, 120, 399
Downshire, marq. of, 245
D'Oyley, rev. Dr..491
Dragoner, Daniel..486
Drayner, capt. .175, 429
Drew, W. H. .164, 302
Drew, Mrs.....302
Driberg, rev. C. E. 148
D'Rozario, F.....151
D'Rozario, P. S....150
Dubois, abbé.....392
Dudley, Mr C. S. 41, 108 233, 275, 276, 439, 440
Duff, rev. Dr...10, 120 177, 366
Dugmore, H. H. 66, 516
Dunwell, rev. J. R. 15, 17
D'Urban, sir B..21, 76
Dwapiresadam, 157, 200 215, 286
Dwar-Kanath.....177
Dwight, H. G. O. 86, 91
Dwight, Mrs..... 86
Dwight, R. O. 179
Dwight, Mrs 179
Dyer, rev. J. 121, 122, 319
Dyer, Mrs....124, 518
Dyer, Samuel.....125
Dyer, Mrs.....109
Eberle... 195
Eckard, J. R. 178, 182
Eckard, Mrs.....178
Eckel, rev. A. E. 266, 550
Eden, the Misses..141
Eder..... 361
Edmonds, John... 187
Edney, rev. James, 431
Edney, Mrs... ...431
Edwards, Edward.. 65
Edwards, rev J. 301, 397
Edwards, John, 68, 474
Edwards, rev. T. ..517
Edwards, Thomas..31
Edwards, Rogers . 35
Egglestone, rev. J..429
Egglestone, Mrs...429
Egypt, pasha of...519
Elias, Mar..... 98
Eliot. 436
Ellen 329
Elliott, W..... 29
Ellis.....194
Ellis, rev. W., 186, 244
Ellis, J. D....144, 145
Ellis, William.....399
Elouis, rev. J. J. H. 64, 157
Elsner, Mr Samuel, 404
Ely, rev. John....241
Ely, rev. Mr 553
Emerson, J. S.....190
England, Queen of, 534
England, Mr.....399
Ennis, rev. Jacob..185
Erdman.....195
Erun 166
Esau, Simeon. ...483
Essig 384
Esther 345
Evans, J. 122, 125, 319
Evanson, rev. W. A. 212
Ewald, rev. F. C. 81, 84 105, 499
Ewart, David, 177, 326
Exeter, bishop of..245
Fairburn, W. T. 187, 288 290
Fairburn, Mrs.....288
Fakir.....504
Faku 66
Farel..... ... 497
Farman, S. 87, 103, 104
Farmer, T. esq....231
Farrar, rev. A. E...236
Farrar, rev. C. P. 153 154, 366
Farrar, Mrs 154, 365-367
Faught, rev. G. S. 181 367, 368
Fawcett, capt..... 32
Fidler, rev. W..301, 429
Fielder, Mr 185
Finch, George, esq. 229 231, 232, 235
Finley, Mr..... 17
Finn, Mr 184
Fitzroy, capt 189
Fjellstedt, rev. P. 102, 205
Flavel, Samuel 160
Fleet, rev. Henry ..556
Fleet, Mrs.....556
Fleetwood, baron G. M. 405
Fleetwood, Gustavus Adolphus.....405
Fletcher, rev. Joseph, D.D.....230, 244
Forbes, capt. ..238, 240
Forbes, Cochran...190
Ford, Mr S. H. 187, 188 221, 222
Ford, Mrs.....187
Fortuin, Jan..... 34
Foster, Mr.....434
Fox, rev. W.....11, 14
Fox, Mr W. S.....399
Francken, C. W. esq. 429
Franke.....24, 25
Franklin, C...166, 167
Franklin, rev. Benj. 224 396
Fraser, col.....163
Fraser, rev. Ed. 192, 231 275, 517
Frederick 424, 425
Frederick the Great, 433
Freeman, rev. J. J. 77-79
Freeman, rev. T. B. 17 224, 399, 430
Freeman, Mrs 17, 224 399, 430
Freeman, King.... 19
Freytag 195
Fritsch.....26—28
Fritsche ..... .195
Fyvie, Alex. ..159, 160
Fyvie, W..... 159
Fynn, Mr 28, 318
Fyz Messeeh.....153
Gabriel, Mar..... 97
Gabroo 535, 536
Gaika.....515
Gall, Mr 170, 171
Gallati, Dr..... 90
Galloway, earl of..245
Gambuji.....408, 409
Gangitoli.....453, 469
Gannett, rev. Ezra S. 246
Gardin 361
Gardiner, capt. 76, 302 407—411, 448, 451, 456 460—463, 471, 504, 506 —509
Gardiner, Mrs, 410, 507
Gardner, rev. F....384
Garner, Mr. W. H...67
Garwood, rev. John, 233
Geddes, Dr. M....320
Gee, Mr and Mrs, 120 399
Genth.....26
George.....248
George, King..413, 467
George, John, 182, 429
Gericke 180
Gerlach, rev. A., D. D. 498, 500
Gesenius, prof.....527
Gibson, Mr J..301, 397
Giddieh, Shum ..54, 55
Giddy, Richard.... 68
Giesler, Alfred B...182
Gilbert.....556
Gilbert, Mr T.....478
Gilbert, Mrs..... 478
Gill, rev. W...224, 396
Gill, Mrs.....224, 396
Gilly, Mr preb. ...322
Gilmore, capt..... 429
Gisborne, preb. ...440
Gladstone, Mr W. E. 21
Glenelg, lord, 5, 21, 191 192, 323, 384, 430, 517
Goadby, Mr.. 166, 179
Gobat, rev. Samuel, 47 56, 58, 102, 103, 232 236, 356, 535
Gobat, Mrs..... 102
Godfrey, S. A..... 149
Godfrey, W. A.....149
Godwin, rev. Benj. 109 234
Gogerly, rev. George, 229, 241, 394, 396, 429
Gogerly, D. L.... 182
Goldberg, Mr J. P. 498 499
Goldstein, Mr J. F. 147 149
Gonthier..... 497
Good..... 221
Goode, rev. Francis, 232
Goodell, W.....86, 88
Goodhart, rev. C. I. 243
Goodrick, rev. James, 119, 399, 430
Goongeen....423, 424
Gordon, rev. A. L..234
Gordon, rev. E....265
Gordon, rev. Mr...136
Gordon, John..... 272
Gordon, J. W..165, 286
Goselin, Constant...72
Graf, rev. J. U. 12, 13 301, 357
Graf, Mrs..... 12, 301
Graf, Mr J....498, 500
Grant, rev. John...229
Grant, Asahel, M.D. 97, 98
Grant, A., esq.....267
Grant, Mr.....392
Gray, rev. J. H....157
Green, rev. Samuel, 243
Green, George.. 65, 66
Green, J. S..... 190
Greville, R. K. esq. LL.D. 229
Griffith, rev. R. D..224
Grimshawe, rev. T. S. 236, 311
Grindrod, rev. E..231
Gros, rev. M. F. ..144
Grout, Alden, 75, 76 407, 411
Guest, J.....166
Gulick, P. J.....190
Gungadhor.....386
Günther, rev. James, 120, 187, 422
Günther, Mrs.....425
Gurney, W. B. esq. 236
Gushlupeka.....453
Gutzlaff, rev. C. 122 124, 128, 130, 131, 184 185, 278, 305
Gutzlaff, Mrs, 110, 124 277, 278
Gxaba 515, 516
Habeta, Selasse.... 56
Haddon, capt.....511
Haddy, Richard, 66, 516
Hadfield, Mr. O...119 175, 187, 557
Hæberlin, rev. J. J. 150 357
Hagenback 72
Hall, Dr. James ... 20
Hall, rev. A. C. ...557
Hall, Mr and Mrs..105
Hall, Mr. 178
Hale, Miss.....527
Halford, sir Henry, 122
Hallbeck, bp. 22, 24, 25 28, 318, 360. 483
Hallock, Homan... 91
Halter 26
Haman.....268, 361
Hamilton, R.....35, 36
Hamlin, J. 187, 288, 289
Hamlin, Mrs.....289
Hands, rev. J. 136, 175 384, 396, 557
Handt, rev. J. C. S. 187, 373, 422. 426

Digitized by Google Original from HARVARD UNIVERSITY

Handt, Mrs..... 373
Hankey, W. Alers, esq.....241
Hanley, lieut.....246
Hannah 329
Hanson, rev. F. R. 130 185
Hanson, Miss.....527
Harcourt, capt. Vernon ...238, 239, 243
Hardenberg, Esther,485
Hardey, Samuel, 167-68
Hardie, C.....189
Harding, M. T.. .. 13
Hardy, J. esq. 228, 231
Hardy, R. Spence, 182
Hargreaves, rev. J. 246
Harley, rev. H. 156, 157 214, 216, 217, 251, 252 254
Harris, rev. J..233, 240
Harris, Mr. J..234, 342
Harrop, Mr... 16, 399
Harrop, Mrs.. 16
Harrowby, earl of, 240
Harting, Mr.....185
Hartmann, Mr J. C. 498, 500
Harvey, rev. G. G. 490
Haslam, rev. J. F..383
Hassan Effendi, 51, 52
Haswell.....126
Haswell, Thomas, 168
Hausmeister, rev. F.A. 498, 499
Hawes, Mr Robert..301
Hawker, adm..239-241
Hawkins, Mr E.J.E.478
Hawtrey, rev. J.231,342 436
Hawtrey, rev. M...478
Hawtrey, Mr.....244
Haynes, rev. T. 241, 243
Heath, T. 189
Hebard, Story..... 94
Heber, bp 180, 320, 321
Heckewälder.....346
Heimering, Mr. ...185
Hekekyan Effendi, 246 247, 534, 535, 557
Hekekyan, Mrs, 531,532
Hellendoon, Mr....184
Helm, D. J..... 29
Helm, Henry..... 29
Hena..... 66
Henari, Wahanga..257
Henderson, E., D.D. 233 353, 437
Henderson, Mr T. and Mrs.....302, 396
Henn 195
Henry, W.....189
Herbrich..... ..195
Hermann, Mr.....185
Hertzberg..... 195
Hesse, landgrave of, 433
Hewetson, Mr W.76,120 342, 407, 447, 503, 506 —509, 511—514
Hewetson, Mrs, 407, 512
Heyne, G. Y. 149
Hickey, William ..149
Hildner, rev. F. 101,102 203, 204
Hill, rev. J.H. 83,99,100
Hill, Mrs...83, 99, 100
Hill, rev. James....241
Hill, Micaiah 158
Hill, Mrs.....158
Hill, Mr.....244, 309
Hill, Rowland 221
Hiller.....384
Hillyar, adm. sir J. 229 230, 235, 240, 241
Hillyer, Mr W. and Mrs, 301, 397
Hind, rev. H. .517, 557
Hindley, C. esq. M.P.243
Hinton, rev. J.H.109,234
Hintza, 21, 66, 515, 516
Hiscock, rev. T. 498, 500
Hitchcock, H. R...190
Hitjer, rev. Mr.....277
Hoare, rev. Edward,243
Hoare, Samuel, esq. 237
Hobbs.....188
Hobson, capt.....220
Hoby, Dr.....109, 478
Hodgson, T. L..... 65
Hodson, archd.....440
Hodson, T....166, 167
Hoefker, Mr. .184, 185
Hoerule, rev. C. T. .301
Hoff, rev. L.....498
Hoffman.....26, 318
Hoga, Mr S..... .527
Hohannes.....87, 88
Hoisington, H. R. .183
Holdsworth, W....149
Hole, G.....167
Holladay, rev. A. L.. 97
Holliday, Miss, 85, 86 102, 246, 247, 531, 533 534, 556
Hollond, rev. E.....243
Homes, Henry A.. 86
Hongi.....219
Hood, T. S..... 29
Hope, capt. George,240
Hope, M. B., M.D.. 129
Hornby.. 433
Hornby, Mrs.... .434
Horner, Mr 526
Horsley 311
Horst, C. D.....149
Hörule..... 98
Hosken, lieut.....264
Howe, rev. W.....556
Howe, rev. J. 193, 396
Howell, William...165
Houston, Sam. R.. 90
Hubbard, C... 149, 150
Hudson, J. C. esq.. 40
Hughes, rev. J. 125, 147
Hughes, rev. H. ..238
Hughes, rev. T....242
Hughes, Isaac..34, 362
Huka.....291, 292
Hulk, Miss ...109, 184
Hull, rev. T. N. 120, 399
Humphrey, rev. W. T. 175, 518
Hull, Mrs.....120, 399
Hunga.....291, 292
Hunkin, Mr.. 120, 399
Hunt, Mr, 189, 376, 399
Hunt, Mrs.....399
Hunter, sir S. C.229,235
Hunter, John.....182
Hurd 311
Hurd, rev. Henry..557
Hurst, Mr and Mrs, 399
Huru..... 220
Hussan 303
Hussein 58
Hutchinson, James,159
Hutchinson, Mr... 399
Hutchings, Samuel, 183
Ibrahim Pasha 364
Ihrer.....195
Impey, rev. W.... 517
Ingols.....126
Ingram, capt..... 64
Irons, rev. Joseph..239
Ironside, Mr..... 429
Irion, J. L..... 149
Isenberg, rev. C. W. 47 52--54,58,102,103,264 ,384
Isenberg, Mrs, 53, 102 264, 384
Isiguabani...460—463
Israel.....345, 346
Ives, Mark 190
Jabez 168
Jackson, J. D..399, 429
Jackson, Joseph ... 65
Jackson, W. C.... 93
Jacob 345
Jacob, William 259
Jacobi.....497
Jäger, Jacob..... 483
Jaggar, Mr ...189, 399
Jaggar, Mrs.....399
Jakob.....347
Jamaica, bp. of, 175, 193 357, 431
James 151, 169
James, bishop.....180
James, rev. J. A. ..241
James, B. V. R.... 18
James, R. W..... 19
Jamison, Mr.....179
Jantje, Althea.....482
Jenkins, Mr & Mrs, 399
Jenkins, T. .68, 69, 347
Jeremiah, J. C. ...149
Jetter, rev. J. 91,102,205
Johnson, Dr.....499
John Evangelist...104
John, Priest..... 98
Johns, D. 39, 78, 79, 301
Johns, Mrs, 39, 78, 301
Johnson, rev. Mr ..553
Johnson, Edward ..190
Johnson, Stephen..129
Johnson, Mrs 129
Johnson, Mr 157
Johnston, T. P.... 93
Johnston, Mr J. 224, 397
Johnstone, S. S....399
Jonas 160
Jones 126, 278
Jones, rev. Daniel..148
Jones, rev. D. (North-West America) 62, 194 478, 554, 555
Jones, Mrs. 194
Jones, rev. E. J. 149,150
Jones, rev. H. L...517
Jones, rev. P.231,438,517
Jones, rev. R.301,397.431
Jones, Mrs ...301, 397
Jones, capt. J. 240, 241
Jones, D. (Mauritius) 78
Jones, Miss.....151
Jones, W. esq. 236
Joseph 285
Joseph, rev. H.S.443,446
Joseph, rev. T. 224, 396
Joseph, Mrs...224, 396
Joseph, Mar 97
Joshua 374
Jost, Dr 499
Jowett, rev. Joseph. 514
Judd, G. P. M.D....190
Judson, Mrs.....127
Juff, W. 14
Juguchain 385
Jungmichel, Mr ...184
Kabahrin.....423, 424
Kalts, John.....182
Kam, Mr.....184, 388
Kam, Mrs 388
Kama 66, 67, 516
Kapitein, Jan, 346—348
Kassai 57
Kayser, G. F..... 34
Kelley, W..... 30
Kelly, Mr 3
Kelsale, H. esq. ...108
Kemp, James, 187, 257
Kennedy, rev. James,429
Kewhagang...124, 125
Keyser, rev. Mr....184
Kiddan Mariam, 53, 55 58, 59
Kiesling 497
Kilner, Thomas....182
King, John ...187, 431
King, rev. J. 81, 89, 90
King, governor 220
King, Philip 187
King, Mr S.478,550.551
King, Talbot, & Co.121
King, W.....187, 256
King, Mr 120
Kirkman, Miss, 165, 384
Kissling, rev. G. A. 12 13, 175, 357
Kissling, Mrs..... 12
Kitchingman, James, 30
Kivitt, Sabina.....485
Knapp, H. O.....190
Knaus 195
Knibb, Mr.....434
Knight, rev. Joseph, 181 357, 370, 557
Knight, Mrs...181, 357
Knight, Sam. 187, 294 295, 297
Knill, rev. R...396, 502
Knorpp, rev. J. C. G 62 114, 151, 211, 343

Digitized by Google
Original from HARVARD UNIVERSITY

Knop, Henrietta ...485
Knorpp, Mrs.....343
Knoth, rev. J. H... 48
Kochte 361
Kögel, C.....195
Kögel, J.....195
Kohlhoff, rev. J. C..149
Kohlhoff, C. S.....149
Kohl, E.....149
Körner.....195
Kouter, Mary 482
Kouter, Reinhold..482
Kramer, Cornelius.. 29
Krapf, rev. L. 47,59,102 103, 264, 384
Kraus, Mr. C. T....301
Krishna, Banerjea, 135 147
Krückeberg, rev. H. C. 151
Krummacher, Dr. F. W. 497
Krusé, rev. W. 102, 206 —209
Krusé, Mrs. 102,531,532
Kruth.....195
Kugler.....356
Kukumala....451, 463
Kuntza, rev. E.....430
Küster.....24, 26, 483
Lacey, George, 165,384 385, 386
Lacey, Mrs...165, 384
Lacordaire, Mr....498
Lacroix, A. F..142, 158
La Croze 320
Ladd, David 93
Lafon, T. M.D.....190
Laing 69
Lalman, W. A.....182
Lambrick, rev. Mr, 372
Lambrino, Dr.... 206
Lange, Mr.....498
Lanneau, J. F.....96
Latimer, Hugh....556
Latrobe, rev. C. I..191
Latrobe, rev. Peter 318
Latrobe, Mr C. Joseph, 191, 192
Lauga, John..... 70
Lavington..... 497
Lawrence, J.. 146, 147
Lawrence, J. J.... 178
Lawrence, Mr.....498
Lay, Mr G. T. 121, 122 305, 306
Lazarus, Mr.....443
Leangafa, 122,124—126 541
Leaver, Mr.....524
Le Bas, Mr prof...320
Lee, prof.....83
Leechman, rev. John, 144. 234, 524
Lees, Dr...24, 107, 360
Lees, Mrs.....108
Leeves, rev. H. D.81-83
Lehman, (Greenland) 195
Lehman, (South Africa) 24
Leider, rev. J. R. T. 48 51, 102, 206, 207, 209 556
Leifchild, rev. John, 233 234, 238
Lemmertz 24
Lemue, Prosper, 69,514
Leo the Twelfth, Pope, 202
Lepui 70
Leslie, rev. T..193, 267
Leslie, Mrs..... 267
Leslie, Andrew....146
Lessell, rev. T. L. 158 175, 396, 557
Lessel, Mrs..... 396
Leupolt, rev. C. B. 118 151, 152, 212
Levi 61
Levi, Mr A.....361
Lewis, rev. W. B...104
Lewis, lieut-col.....28
Lewis, Mr..... 399
Leyburn, G. W..... 90
Leyburn, Mrs..... 90
Liddell, capt..... 383
Lightfoot..... 311
Lincoln, C. R.....100
Lincoln, Mrs.....100
Lindley, D. 73, 411, 507
Lindoe, Dr..... ..17
Linemann, F. H...277
Linké, rev. J. T....150
Links, Peter..... 65
Lipp, Mr C. W....301
Locke, rev. J... 29, 120
Locke, Mrs..... 120
Locke, Edwin.....190
Lockhart, Mr W...429
Lockwood, rev. Henry, 130, 185, 186
London, bp. of, 12, 101 229, 244, 301, 309, 357 430
Lorimer, rev. Peter, 243
Lorton, visc.. 233, 239
Lovett, Mr.....153
Lowndes, rev. Isaac, 81 82, 84, 85
Lowndes, Mrs, 105, 383
Lowrie, rev. J. C...179
Lonsdale, rev. John, 491
Loyer 69
Luang Nai Sit.....129
Lucas, Daniel 484
Lucy 329
Lumb, rev. John...429
Lumb, Mrs 429
Lund, C.....195
Lund, J. P. 195
Lundberg 195
Lusher, Mr and Mrs, 399
Lushington, C. esq. M.P. 234
Luttring 25, 26
Luyke, Mr and Mrs, 185
Lyman.....306
Lyman, D. B.....190
Lyon, rev. W. P. 175, 396
Lyon, Mrs.....396
Lyon, Mr 267
Lyons, capt.....531
Lyons, Lorenzo ...190
Lyons, Mrs 190
Lythe.....188
Macanzana 478
Macbrair, rev. R. M. 12, 14
Macdonald, A.... 189
Macdonald, Charles, 190
Macdonald, John ..177
Mack, Mr 144, 524
Mackay, W. S. 177, 326
Mackenzie, hon. Mrs S. 110, 302
Mackwood, capt...383
Macomo 34, 530
Madras, archd. of..131
Madras, bp. of, 156, 321
Madras, gov. of, 131, 132
Mæder, Mr..... 70
Maer, rev. E...15, 399
Magaley.....199
Mahomed Ali, 86, 102 246, 533, 535, 556
Mahomed Ali Bey, 535
Mahura.....69, 70
Maira.....146
Maitland, sir P. ...342
Makame ....362—364
Makgill, D. M. esq. 234
Makuana 73
Malan, rev. S. C...147
Malcolm, sir John, 326
Male, Mr and Mrs, 399
Mambayendi.....408
Mangles, C. E. esq. 429
Manu.....225, 261
Manub.....150
Mapasa....27, 28, 360
Māpēti...447, 447, 453
Mapopuma.....463
Maratuza..... 27
Marc, Mr J. D. 498-99
Marks, Alfred Joel, 478
Marriot, T. esq....231
Marsden, rev. Samuel, 188, 217--221, 261, 301 431, 436, 481
Marsh, rev. W, 228, 235 236, 240, 311, 312
Marsh, Mr.....390
Marshall, D.....423
Marshall, H. P.. ..150
Marshman, Dr. 139, 175
M'Arthur, Mr T. S. 266 357
Martyn, Henry....180 303, 328
Marupo 297
Mary (Allepie) ...285
Mary (New Zealand), 388, 389
Mary (North America), 390
Masipulu, 454, 455, 504
Masitz, Mr 507
Mason, rev. E. ...238
Mateebe 69, 70
Mather, R. C. 158, 159
Mathias, rev. Mr..313
Mattern, Mr. 185
Matthew 212
Matthews, capt....478
Matthews, J. 187, 219 221, 223, 225, 259—261
Matthews, Mrs....260
Matthews, R..187, 259
Matthews, Miss....120
Matthiez, John....182
Maude, capt. hon. F. 240
Mault, Charles....162
Mault, Mrs 162
Maunsell, rev. R. 187 288, 292—294
Mavromichaelis.... 90
Mavuti.....413
May, Mr..... ..142
Mayo, H. esq 228
Mayor, Mr and Mrs, 368
M'Caul, rev. Dr. 442, 527
M'Diarmid..... 69
Mead, rev. C. 136, 162 163, 224, 384, 396
Meade, bp. 21
Mede 311
Medhurst, rev. W. H. 110, 124, 125, 128, 184 186, 237, 238, 241, 246 383, 396, 429, 528
Medhurst, Mrs 528
Medhurst, Miss....186
Mehlhose.....195
Meigs, Benj. C. ...183
Meisner 195
M'Elroy, Mr..... 17
Melvill, rev. H. 120, 228
Melvill, John 30
Menézes, abp.....321
Menge, rev. C. C...153
Mentzel 195
Merrick, rev. J. L. 98, 99
Merrington, T..... 30
Messer, J. G....30, 31
Metzger, G..... 13
Meyer.....25, 26
M'Gill, Dr.....120
Middleton, bp. 137, 180 320
Mill, W. H. D.D. 147, 148 324
Miller, capt.....342
Miller, C. 162, 302
Miller, Mrs 302
Miller, W.....162, 384
Miller, Mrs 162
Mills, W.....189
Milner.....221
Minor, E. S.....183
Minor, L. B..... 20
Missing, Miss..224, 527
Mitchell, rev. W...429
Mitchell, James....178
Moallem Yoosuff .. 51
Moffat, rev. R. 23, 35 514, 515
Mohes Chunder Ghose, 150
Mohi Tawai.....262
Moister, rev. W....224
Moletsani..... 71
Montgomery, rev. W. B. 194

Digitized by Google
Original from HARVARD UNIVERSITY

Molwee Hyder Ali, 150
Monro, John....31, 33
Montgomery, Mrs, 194
Montgomery, sir ..199
Monton, Lewis....184
Montreal, bp. of...521
Moonnee.....387
Moore, rev. J.J.151,152
Moore, Henry.....148
Moore, W. 146
Morgan, rev. W.... 12
Morgan, John, 187, 289 297
Morhardt.. 195
Morison, rev. J., D.D. 236, 310
Moritz, Mr J. C....498
Moroka.....430
Morris, Mr J..224, 396
Morris, Mrs...224, 396
Morrison, Dr..123, 124
Morrison, Mr J. R. 124
Mortimer, rev. T.. 229
Morton, rev. W... 148
Moshesh..... 72
Mosolekatsi, 71, 73, 74 475
Moss, rev. W.... .517
Moss, Mrs.....517
Mossibé..... 71
Motito 69
Motlangke 363
Motoi... 225, 227, 261
Mountain, bishop.. 521
Mountsandford, ld. 229 230, 235, 240
Mühlhauser, rev. J. G. 549—551
Müller..... 195
Muller, rev. T.....102
Mulligan, Miss.... 99
Mulligan, Miss F.. 99
Mundy, George, 142, 158
Mungo.....411, 471
Munn, Bethel.....190
Munro, colonel....321
Munson 306
Murray, rev. James, 243
Murray, A. W.....189
Muzzy, C. F.....178
Naake, Mr..... 498
Nana.....168
Nangle, rev. E.....497
Naper, J. L. W. esq. 245
Napier, admiral ...241
Napier, maj.-gen. 33, 520
Narrang Barthary..424
Nauhauss ..24, 25, 107
Nazly Hanum, 247, 532 534, 535
Neale, rev. Edward, 235
Nesbit, rev. R..23, 178
Neumann, Dr. 498, 499 527
Newman, Mr E. 376, 377
Newnham, J. esq..230
New South-Wales, governor of... ... 372
Newstead, rev. R. 233 235, 237, 244, 271, 352 395
Newcombe..... 311
Newton, rev. J. 171, 172 221, 311
Newton, rev. J. (India) 179
Newton, rev. Rob..231
Ngakuku, 292, 298, 300 341, 342
Ngataha..... 290
Nicholayson, rev. J. 104 237, 364
Nicholson, rev. S.. 236
Nicholson, rev. W. 263
Nimmo, J. E..163, 200
Nimrod, Sarah....483
Niven..... 69
Noel, hon. & rev. B.W. 3, 229, 232, 235, 237, 243, 393
Noesgen, Mr C. 498, 499
Nomsa.....516
Noordhoff, Gerhardus, 277
Norgate, rev. J. N. 150 302
Norris, sir William, 543
Norris, lady 543
North, Alfred.....129
Norton, rev. T. 155, 156 196--198, 282, 283, 285 357
Norton, Mrs, 155, 156 196—198, 284, 357
Norton, Mr.....157
Norwich, bp. of, 229, 233 238
Nott, rev. H. 189, 429, 436
Nott, Mrs.....429
Noyes, Mr.....166
Nuka 292, 299
Oakley, rev. W. 181, 334 335, 339—341
O'Connell, Mr.....312
Ogden, M. C.....190
Ogle, Mr.....511
Okell, Mr W.....396
Okell, Mrs.....396
Okkers, Matilda...483
Oliver, adm. 240
Oobieh.....54—58
Orsmond, J. M.....189
Oster, rev. P. J. 498, 499
Owen.....497
Owen, rev. F. 76, 264 302, 342, 343, 384, 407 416, 447, 448, 452, 460 468, 472, 474, 503, 506 507, 510, 512—514
Owen, Mrs, 76, 407, 413 463, 465, 466, 469, 473 506—508, 512—514
Owen, Miss, 76, 407, 413 465, 469, 473, 506, 512 —514
Owen, capt.....478
Page, rev. J. R.....239
Paine, B. H.....160
Palmer, Samuel, 66, 516
Pana, Nopero, 225, 226 262
Panakarearo 261
Panton, rev. Richard, 517
Paparangi 259
Papillon.....259
Paringaringa..341, 342
Parish, Mr. W. 193, 396
Parish, Mrs.....396
Parker, B. W.....190
Parker, Peter, M.D. 128 278
Parkinson, rev. J..517
Parry, capt. sir Edward, 229, 240, 241, 272
Parsons, rev. James, 231
Parsons, Mr & Mrs 517
Parys, John.....182
Paterson, rev. Dr. 170 276
Paterson, James...158
Pato.....66, 515, 516
Patterson, rev. J. 15, 399
Patterson, Mrs.... 15
Pattison, rev. J. T. 163 396
Pattison, Mrs..163, 396
Paul... 26
Paul, Mr 381
Paul, Miss....163, 396
Payne, John 20
Payne, Mrs..... 20
Pearce, rev. John.. 29
Pearce, rev. W. H. 138 144, 478, 524
Pearce, G. ...144, 145
Pearce, Mrs..... 145
Pearson, rev. Kilner, 192
Pearson, rev. T....431
Pearson, Mrs.....431
Pearson, Mr.....142
Pease, rev. L. W. 87, 88 93, 94, 102, 203
Pease, Mrs 93
Peet, rev. J. 155, 248, 250
Péllisier, J. P...70—72
Péllisier, Mrs..... 70
Penney, James, 140, 144
Percival, Peter 182
Pereira, D.D. 182
Perkins, rev. Justin, 84 97, 98
Perkins, Mr & Mrs, 140
Perrott, rev. F.....229
Perry, John M. S..183
Peter 151
Petit, Nancy.....389
Petre, Mr C. G....498
Petro, Helena 485
Pettitt, rev. G. 156, 251 253
Pettitt, Mrs, 143, 156, 157
Peyton, Mr Thomas, 12
Pfander, rev. Mr...103
Pfeiffer, E..... 25
Philip, Dr., 29, 33, 35, 120 302, 396, 406
Philips, rev. G. 235, 239
Phillips, rev. T. ... 41
Phillips, J. L. esq..109
Phillips, Mr.....166
Phillips, Mr R. 175, 342
Phillips, Mrs..175, 342
Philpot, Mr.....524
Pierlitz, Mr 364
Piffard, C.....158, 175
Piffard, Mrs ..175, 396
Pigwys 554, 555
Pilley, H.M. 187, 295, 296
Pinkerton, Dr.....404
Pinney, governor.. 17
Pitambar 144
Pitman, C. 189
Pitman, Mrs..396, 556
Plaisir, Mary 482
Platt, G. 189
Plättner 361
Plumptre, J.P. esq. M.P. 228
Pohhman, rev. W. J. 478
Pohipohi 297
Polk, Mr 18
Pollit, Mr J...377, 546
Pomare 213
Poor, Daniel 178
Pope, John..... 13
Porter, E.....165, 236
Porter, Mr ..... .179
Porter, Mr W..119, 175 187, 557
Porteus, bp.....334
Postans, Miss..152, 528
Poulier, J. A.....182
Powell, rev. H. 301, 383
Powers, P. O. 92
Pownall, rev. H. ..231
Poynder, J. esq. 131, 174
Prabhuda 159
Prah Klang.....129
Pratt, rev. George, 556
Preece, James, 187, 288
Price, Dr.....124
Prince, George....555
Prindi, Mr.....204
Prinsep, Mr H. T..139
Pritchard, G.....189
Pritchett, rev. C. R. 235
Pritchett, rev Mr..136
Proby, rev. Mr....138
Prussia, king of, 433, 445 500
Pugh, rev. T... ...431
Pugh, Mrs.....431
Puckey, W. 187, 221, 225 227, 259
Puckey, Mrs..227, 260
Pym, rev. W. W...236
Quebec, bp. of.....521
Raban, rev. John, 12, 13
Rabe, capt... ..27, 28
Rabone 188
Radanath 158
Radcliffe, rev. R...245
Ræer, rev. Dr J. H. E. 429
Rafaravavy, 37—40, 77 398
Railton, rev. L. ...517
Ramdhone.....151
Ram Rutun..... 61
Ramsay, Mr A. 163, 396
Ramsay, Mrs..163, 396
Rassam, J. A... ..101
Rattray, rev. C....396
Rattray, Mrs..193, 396
Rawstorne, capt...484

Digitized by Google
Original from HARVARD UNIVERSITY

Read, rev. J. jun. 29, 31—33
Read, rev. J. sen. 29, 31 396, 406, 530
Read, Joseph 531
Redfern, rev. R....517
Redford, Mr.....120
Reed, Mr.....126
Regel, J. A.....164
Reichardt, rev. J. C. 441 442, 527
Reid, John 160
Reilly, W. A.....144
Retief, Mr. 302, 452, 459 466, 468, 474, 475
Rex, Mr 318
Reynolds, bp.....497
Reynolds, Mr.....381
Rhenius, rev. C. T. E. 158, 255
Riarch, J. P. esq.. 98
Rice, Benj.....161
Richards, rev. John, 517
Richards, Mrs.....517
Richards, rev. W..190
Richards, R. A. 152, 153 174
Richardson, J.....105
Richmond, Legh ..221
Richter.....195
Rickards, Miss....120
Ricksecker.....268
Ridley, Nicholas ..556
Ridsdale, rev. Sam. 154 156, 281, 282
Ridsdale, Mr.....147
Riedel, Mr 184
Riggs, Elias 89
Rili 515, 516
Ripeka.....257
Ripon, bp. of, 232, 240, 273
Ritchie.....433, 434
Robbins, rev. S. P..185
Roberts, capt. J. W. 241
Roberts, John 155
Roberts, lieut.. ...264
Roberts, Mr T. 229, 230
Roberts, W. esq...263
Robertson, J. J. D.D.100
Robertson, Mrs....100
Robertson, rev. S. S. 342 383, 384
Robertson, Mrs, 383, 384
Robins, rev. S. 229, 238 241, 243, 383
Robinson 221
Robinson, Charles..129
Robson, Adam, 30, 349
Robyntje, Adam...482
Roden, earl of.....245
Roemer..266, 268, 361
Roettyer, Mr.....185
Rogers, Miss....85, 86
Rogerson, John... 189
Rolland, Samuel, 70-72
Romaine..... 221
Rome, bp. of.....320
Roode, Frederick...29
Roop..... . 150
Rose, hon. sir G H. M.P. 236
Rosen, D.....149
Rosenfeldt, Mr.... 498
Roskott, Mr..... 184
Ross (Caffraria)....69
Ross (Tinnevelly) 156 252, 254
Rotorua..... ...187
Rottler, rev. Dr. J. P. 149
Royle, rev. Henry, 224 396
Royle, Mrs... 224, 396
Ruden, Mr..... 184
Rundle, J. esq. M.P. 246
Russell, rev. Lord W. 243
Russell, rev. J. 163, 396
Russell, Lord John 238
Russwurm, Mr..... 18
Sallah, Pierre..... 14
Salmon, hon. J.... 381
Samuel.....290
Samuel Asirvadam, 199 200
Sanders, W. 15, 301, 429
Sandon, vi count, M. P. 231, 240, 395
Sands, Thomas, esq. 231
Sandys, rev. T. 150, 151
Sandys, Mrs..... 151
Sandys, rev. J.... 242
Sanger, Mr T..... 171
Sani..... 27
Sanmuggam, J. P..182
Sargon, Michael...153
Sarkis.....91
Sass, Christopher... 31
Satchell, rev. W... 431
Satchell, Mrs..... 431
Savage, T.S. M.D. 11, 20
Scales, rev. Mr....244
Schanary 184
Schantz, capt..189, 190
Schauffler, W. G. 86-88 103
Schick, J. J...265, 361
Schlenker, rev. C. F. 13
Schlienz, rev. C. F. 83 84, 86, 101, 478, 492
Schmelen, J. H.....36
Schmelen, Mrs..... 36
Schmidt, rev. B. 154, 357
Schmitz, Mr..... 149
Schnarrè, rev. J. C. 198
Schneider 98
Schneider, rev. F. E. 301
Schneider, B..... 92
Scholefield, A. 265, 266
Schön, rev. J. F. 13, 112 114
Schopman..24, 25, 484
Schreiner, rev. G. 29, 396
Schreiner, Mrs..29, 396
Schreyvogel, D. ...149
Schultz 108
Schürmann, J. A...158 159, 330
Schwarr 184
Schwartz 180, 198
Scott, rev. James, 241 301, 437
Scott 221
Scudder, John, M.D. 179 183
Seaborn, rev. Hugh S. 301, 397, 431
Seaborn, Mrs.....397
Sebagadis 57, 536
Seddon, rev. David, 175 379—381, 548
Seitz.....266
Selkirk, rev. James, 181 331, 368, 372
Selwyn, capt. 28
Senakerim 87
Sergeant, Mr 399
Serjeant 156
Sessing, rev. J. F. 378, 547
Sessing, Mrs.....379
Sewell, rev. J..175, 396
Sewell, Mrs . 175, 396
Seymour, rev. M. H. 235
Shagdur.....106
Shahwundais 399
Shaw, rt. hon. F.M.P. 238
Shaw, Mr.....106
Shaw, Mr Barnabas, 65
Shaw, Mr W. 65, 66, 516
Shaw, Mrs..... 66
Shlay-kay-la.....456
Shepherd, J...187, 257
Shepstone, W. 66, 67, 516
Shidiac, Fares 101
Shirley, E. J. esq. M.P. 245
Short, rev. William, 242
Sidney, rev. Edwin, 235 238, 241
Siers, Hendrick....181
Simeon.....228
Simeon, rev. C. 221, 311
Siminui 362
Simon.....266
Simpson, A. 189
Simpson, T. C.....149
Sinclair, sir George, 234
Sinkoyella, 471, 474, 475
Skinner, bp. 491
Skinner, gov. 17
Slaney, R. esq. M.P. 238
Smalley, rev. C. 64, 301
Smallwood, Mr.....399
Smith, rev. Eli, 88, 94 96, 210
Smith, Mrs 94
Smith, rev. J. Pye, D.D. 244, 246
Smith, rev. R. 498
Smith, rev. Thomas, 238
Smith, rev. W. 59, 61, 151 211
Smith, sir Culling Eardley.... 233, 238, 214
Smith, sir Lionel...384
Smith, capt. 119
Smith, Mr Isaac ... 12
Smith, John (Madras), 164
Smith, Mrs 164
Smith, Lowell.....190
Smith, L. G.....190
Smith, M. M.....190
Smith, W. O. B....148
Soloman (Belgaum) 160
Soloman (Madras)..157
Somerset, colonel..406
Sommer, rev. Dr. F. 429
Sonderman..... 24
Soobhudra.....385
Soojautullee.....144
Sooquay.....280
Southgate, Horatio, 101
Spaulding, rev. E:.190
Spaulding, Levi ...183
Spence, capt..... 29
Spencer, bp.....135
Spiers, Miss.....143
Spinney.....188, 189
Sproemburg, rev. Mr, 103
Squire, Mr E. B. 125, 131 537—539, 541—514
Squire, Mrs, 131, 537—541, 543, 544
Stack, J 187, 288, 289, 301
Stack, Mrs ...289, 301
Stair, Mr J. B. 224, 397
Stair, Mrs 224, 397
Stallworthy, G. ...189
Stallybrass, E. 106, 122
Stallybrass, Mrs...106
Stampje, Sarah....484
Stanton, Mr.....399
Start, rev. Mr... .429
Steane, Mr.....109
Stedman, Mr H. P.. 12
Steel, John, M.D...178
Stein..... 24
Steinkopff, rev. Dr. 237 314
Stephen.....198—200
Stephenson, rev. J. A. 41
Stephenson, Mrs... 41
Stevens, rev. C. 224, 396
Stevens, Mrs..224, 396
Stevens, rev. E. 121, 128 305, 306, 390, 557
Stevenson, Andrew, 233
Steward, rev. G....231
Steward, Robert...151
Stewart, rev. J. 236, 237
Stewart, Dr.....521
Stock..... 195
Stockenstrom, lieut.-gov.....28, 33
Stockfeld, rev. J... 498
Stocking, Mr W. R. 97
Stoffles, Andries, 22, 23 29
Stoltz.....24, 26
Stone, Mrs 178
Stott, Ralfe.....182
Stovel, rev. C. 236, 310
Stowell, rev. H. 3, 228 232, 235, 236, 238, 239 242, 244, 245
Stowell, W. H.....158
Stretch, captain.... 27
Stronach, Alex. 124, 175 384, 396
Stronach, Mrs Alex. 396
Stronach, J. 124, 175, 384 396
Stronach, Mrs J... 396
Stubbins, Isaac.... 166

Digitized by Google
Original from HARVARD UNIVERSITY

Stubbins, Mrs..... 166
Stürman.....195
Sukertort, Mr.....498
Sunday, John.....438
Sunder.....151
Sunkhoor 151
Supper.....384
Sutch, Mr and Mrs, 399
Sutter..... ...384
Sutton, Amos, 165, 166
Swallow, Mr and Mrs 13, 14, 399
Swan, W.....106
Taaibasch, Hart... 346
Taiepa..... 297
Taiwanga, David ..258
Tambooza, 413,419, 447 448
Tambrokkie, L....485
Tamore..... 480
Tancred, E. esq... 228
TandavarayaPilley,198
Tanoa..... . 374
Tapsell, Mr..292—294
Taranui.....261
Tarapipipi....297, 300
Tarbutt, capt..... 429
Tatore..... 298
Taua, John.... ..257
Taunoos El Haddad, 94
Taunui, William.. 257
Taupoki..... 297
Tawai, Moses, 261, 262
Taylor.....361
Taylor, rev. R.. .. 187
Taylor, rev. W. 149, 157 214
Taylor, Joseph....160
Taylor, Mr and Mrs,264
Tecla Georgis..... 56
Tehshée.....106
Teignmouth, lord, 238 242, 301
Temple, rev. D.... 91
Terlinden, Mr.... 185
Teummen, A..... 478
Teutsch, 24, 25, 27, 107
Thakoor,David,152,213
Thatcher, Mr 244
Thelwall, rev. A.S. 235 243
Theophilus 334
Thomas (Polynesia)188
Thomas(UpperCanada) 345
Thomas, rev. John, 156 215, 251, 252
Thomas, rev. R....235
Thomas, James ...144
Thomas, Mr 179
Thomason....180, 221
Thompson, rev. J. C. (Calcutta). .. 150
Thompson,J.C.(Quilon) 162
Thompson, J. L. 93, 94
Thompson, Mr & Mrs, 387
Thompson, Sarah and Hannah.....387
Thompson, W.... 160
Thomson, rev. A.C. 149
Thomson, rev. F.B. 478
Thomson, rev. J...192
Thomson,rev. John, 149
Thomson, rev. R. 224 397
Thomson, J. M.... 20
Thomson, Mrs 20
Thomson, W. M. 94, 96
Thomson, Mrs....541
Thomson,Miss, 140,141
Thornton,Miss,109, 184
Thurston, Asa.....190
Tidman, rev. A....241
Tietze, F. C.. 25
Tietzen 195
Tillotson 311
Tinker, Reuben ...190
Tira, David...257, 258
Titore ...218, 220, 258
Tiwa 342
Todd, capt.. 429
Todd, W.....178
Todd, Mrs.....179
Toki.....220
Touzaa, Miss 70
Towler,Mr andMrs,399
Townley, rev. H...228
Townsend, Mr H. 12 13, 112
Toyne, Elijah.....182
Tracy, Ira....129, 541
Tracy, Stephen....129
Tracy, W.. 179
Trajan, emperor... 29
Travelli, J. S..... 129
Travancore,rajah of,215
Treu.....361
Trew,rev.J. M. 193, 428
Trimnell, rev. G. C. 181, 367, 368
Tryloke..117, 118, 151
Tuboutoutai.. 374
Tucker... 188
Tucker, rev. J. 110,137 142,143, 155—157, 199 200, 214, 215, 251, 284
Tuckfield, Mr&Mrs,399
Tui Naeau..... .374
Turner.....188
Turoarii.....479
Turnbull, Gilbert ..161
Turner, bp....180, 372
Turner, rev. Nathaniel, 188, 217, 545
Tyali..... 530
Tyler, rev. J. E.. .491
Tzatzoe, Jan, 22, 23, 29 33, 34, 37, 396
Ulbricht.....195
Umby, Jemmy.. .425
Umselekaz, 408, 410 413, 415, 449, 450, 452 459, 464
Umthlella, 413,415,416 418, 419, 447—449 456, 463, 464, 471
Utu.... 479
Uys, Cobus 510
Uys, Peter....510, 556
Uzulu.....415
Vachell, rev. H....237
Vadanna 516
Vale, rev. Dr.. ...243
Valentine, rev. G. M. 175, 518
Valloopullee, S....182
Vance, rev. W. F..241
Van der Linden,Mr,305
Van Duzee, W. S..190
Van Lingen, A. ... 31
Van Rede, Martha, 484
Vaughan, Dr.....497
Venable, H. H. 73, 411 457, 458, 463, 471, 472 505, 506
Venable, Mrs 458
Venn, rev. Henry..528
Victoria, Queen ...274
Visurapathen.....215
Vogler, Jesse.....361
Vogler, Miles 361
Volz, Mr 102
Vonk, Mr 184
Vores, rev. T., 228, 229 242
Vos, Arie 29
Vossanie..... 66
Wade,W. R.187,259,290
Waghorn, Mr 86
Wahanga, Henari..257
Wahanga, Rebecca, 257
Waharoa,287,291—297 299, 300, 341
Wakefield, Mr E.G. 7,8
Wakefield,Miss,110,140
Wall, rev. T. 13,399,556
Wallbridge,Mr E.A.193 428
Wallis, James.....188
Walm, Mr.....531
Walton, George ...161
Warburton, John .. 13
Ward, rev. J. G. ..491
Ward, rev.N.M.184,185
Ward, F. D. W....179
Ward, Nathan, M.D.183
Wardlaw,rev.R D.D.120
Warren, Mr 429
Warth, rev. C. F...153
Waschitscheck, Mr, 498
Waterhouse, rev. J.429
Wathen. Mr 326
Watkin 188
Watkins, R.....157
Watson, rev. James,193
Watson, rev.W.187,373 422, 423, 425, 475, 476
Watson, Mrs..373, 424 476
Watson, Richard ..183
Watt, capt. 342
Waugh, rev. T. ...231
Wedlock, rev. W. .429
Weeks, rev. J. ..12, 13
Weeks, Mrs..... 12
Weir 69
Weiss, J. M.....101
Weitbrecht, rev. J.J.151
Weitbrecht, Mrs ...151
Wellard 188
Wellesley, marq. of,320
Welsh, rev. D. D.D. 129
Wentink, Mr 135
West, Mr J. C. H..429
Wheeler, D. esq.. 244
White, rev. David, 18,19
White, Mrs..... 14
White, Henry 143
White, Miss ..140, 224
Whitely, John.....188
Whiting, G.B. 96,97,210
Whitney, S. 190
Whittaker.....497
Wijesingha, C.. 182, 522
Wilberforce, rev. W. H. 383
Wilberforce, Mr ...245 309, 383
Wilcox, Abner.....190
Wilcox, Miss M. C. 175 224, 302, 343
Wild, Mr 342
Wilkinson, rev. H. 11,13 14, 399, 429
Wilkinson, Mrs ... 14
Wilkinson, rev. H..478
Wilkinson, Mrs ...478
Wilkinson, rev. M. 152 172—174
Wilkinson, Mrs ...152
Wilkinson,Mr&Mrs,399
Wilks, rev. S. C. ..243
William, King, 294, 413
Williams, rev. E... 29
Williams, rev. H. . 187 218, 220, 257, 260, 293
Williams, rev. J. 189, 224 241, 270, 396, 397, 437
Williams, Mr J. jun.224
Williams, Mrs. 224, 396
Williams,rev.W.187,217 221, 222, 258, 260—262
Williams, Edward..222
Williams, Mr J. N..343
Williams, Mr (Jamaica), 434, 549
Williams, T. G. esq. 243
Williams, S.W. 128,305
Williams, Miss 94
Williams, Marianne,187
Williamson, James, 146
Willoughby, Mr .. 229
Wilmina,Donna,521,522
Wilson (Tonga)188,189
Wilson, bp. (see bp. of Calcutta)
Wilson, rev. D. 228, 229
Wilson, rev. J. L.. 18
Wilson, Mrs 19
Wilson, rev. James. 179
Wilson, rev. J. L... 11
Wilson, Alex. E. M.D.73 74, 411, 418, 454, 456 —458, 463, 505, 506
Wilson, Mrs..... 73
Wilson, Mr (Cape Palmas)..... 17
Wilson, Mrs..... 18
Wilson, C.....189
Wilson, John A. 187 289, 290, 293, 298, 299 301

Digitized by Google
Original from HARVARD UNIVERSITY

Wilson, Mrs...299, 301
Wilson, J. D.D. 177, 326
Wilson, Sam.....189
Wilson, Mrs (Calcutta), 140, 141, 327—329, 528
Wimmer, Michael.. 36
Winchester, bp. of, 240 244, 274, 308
Winckler, rev.C.W. 427
Winckler, rev.J.C.T.199
Winckler, John....154
Winslow, Miron...179
Withers, rev. G. W. 147
Withy, Mr H. R...557
Wolfe, Matthias L.478
Wolfe, rev. Joseph, 224 236, 478
Wolfe, rev. Samuel, 64 121, 125, 305, 306, 396
Wolters, rev. T. 64, 205
Wolters, Mrs...64, 205
Wood, rev. G. W...478
Wood, William, 460, 464 —467, 471
Woodcock, rev. W. J. 120, 154, 357
Woodcock, Mrs....154
Woodward, rev. J. H. 228, 237, 241
Woodward, Mrs....178
Woodwark, rev.Mr, 246
Woolli, king of.... 14
Woon, W.....188
Worrin, Miss.....527
Wray, rev. J...193, 396
Wright, P...34, 35. 362
Wrigley, rev. G. O. 15 16, 224, 399
Wrigley, Mrs....16, 17
Wybrow, rev. F. 120 150, 343
Yate, Mr.....187
Yates, rev. H.S. 382, 549
Yates, W..... .144
Yohanna, Mar 97
Youd, rev. T.....343
Youd, Mrs.....343
Young, rev. G.. ..230
Young, G. F. esq...230
Young, rev. John..233
Young, Mr(Batavia), 184
Young, W. 12, 13, 112 —114
Young, Mrs..... 12
Yuille, Robert.....106
Zahn, Mr..... 29
Zeederberg, Dr....107
Zouch, lieut.....425

INDEX OF NAMES OF PLACES.

ABBO..... 55
Abyssinia, 47, 48, 52—55, 83, 102, 103, 224 232, 236, 261, 354—356, 384, 535—537
Achill..... 496
Acton.... 231
Adelaide, province of, 28
Adowah, 52—55, 57, 59 102, 355, 536
Adrianople.....82
Affghanistan.... . 326
Africa, 11, 20, 21, 31, 65 75, 81, 84, 159, 224 234, 315, 318, 307, 445 446, 477, 497, 547, 552 554, 557
Africa, North.....84
Africa, South...21—37 46, 65—76, 107, 120 175, 232, 235, 264, 302 318, 342, 343, 349, 356 360, 362 — 364, 384 396, 397, 399, 403, 406 — 420, 430, 447—475 458, 478, 503 — 517 530, 531, 554, 556, 557
Africa, Western, 11—21, 111—114, 120, 171 172, 175, 224, 232, 301 343, 356, 399, 430, 477 553, 554, 556
African Islands, 77—79
Agalla.....55, 57
Agra.....153
Agummi.....56
Ahipara..... 227
Ahmednuggur.... 155
Aidia.....205
Aiguilla, Cape.....25
Akropong.....17
Akyab..... 131
Albany, 21, 23, 31, 66 69, 553
Alexandria, 20, 85, 86 102, 120, 533, 534
Algarve.....529
Algoa Bay, 26, 69, 75, 76 410, 514
Algiers.....81, 84
Allahabad. 153, 159, 324
Allepie, 138, 143, 155 156, 196, 198, 232 282, 284, 357
Alsace.....498, 499
Altamont..... 377
Amaponda Country, 501
Ambanati, 407, 410, 506 508
Amboyna.... 184, 387
America, 1, 18, 81, 87 99, 123, 126, 145, 159 165, 204, 230, 234, 246 264, 279, 315, 438, 477 521, 552
America, British. 5, 399
America, British North, 228, 489
America, North, 45, 231
America, N.W. 62—64 232, 356, 554—556
America, Spanish...497
Amity Hall....376, 377
Ammonsgrun..... 478
Amsterdam...109, 184 277, 542
Amsterdam, New, 224 431
Amurang..... 185
Anapshire..... 174
Ander, Kloof.....65
Angripatta.....328
Annamaboe.....16
Antigua, 46, 120, 193 231, 246, 274, 361, 553
Appleton 381
Aquapim Monntains, 17
Arabia....59, 326, 556
Archipelago...121, 122
Archipelago, Indian, 122 124, 184—186, 277, 343 538, 543
Archipelago, Malayan, 184
Argos..... 89
Arkeeko....51, 52, 54
Armenia.....103, 210
Arracan..... 552
Ashantee Country.. 17
Asia, 159, 165, 234, 315 326, 445, 446, 477, 552
Asia Minor, 82, 84, 91 102, 103, 205, 210
Asia, South-East...538
Assam 179, 552
Athens, 81, 83, 89, 90 99—101, 203
Atlantic....5, 145, 358
Austral Islands....189
Australasia, 175, 186—188, 217—223, 256—262, 287—301, 341—343, 356, 372, 373, 422 —426, 431, 475, 476 488, 557
Australia, 120, 186, 489 497
Australia, South, 396, 399
Australia, Western, 186 301, 429
Austria.... ..445, 529
Ava.....124
Aylesbury.....110
Baddagame...181, 367 368, 369
Baden.....499
Bahamas, 192, 234, 235 399, 524
Baikal, Lake.....106
Bainder..... 205
Balasore.....166
Balek Dulo.....280
Balladan 205
Ballygunge 148
Baltimore 20
Bananas.....171
Bancoorah, 151, 169, 170
Banda.....184
Bangalore, 138, 160, 161 164, 166, 167, 175, 557
Bankok, 126, 128, 129 278, 554
Barbadoes, 46, 193, 194 301, 361, 429
Barcelona.....529
Bareilly.....153
Barmen 277, 529
Baroda.....159
Barrackpore, 141, 328—330
Barrea 118
Barripore.....137, 148
Bartica Point.....343
Barton Isles 548
Barton-under-Needwood.....440
Bâsle, 64, 102, 232, 277 499
Basseterre.....266
Batavia, 109, 125, 130 184, 185, 186, 237, 241 279, 306, 429, 478, 528 539, 543, 553
Bathurst (S. Africa), 23
Bathurst (S. Leone), 13
Batticaloa..... ..182
Batticotta.....183
Bau.....374
Bavarian States....405
Bay of Islands, 9, 188 217, 220, 222, 257, 299
Beaufort 360
Bedford.....311, 528
Bedford Chapel, Bloomsbury.....238
Bedsamaed 55
Beersheba.....70, 71
Behati 54
Bejapoor.....160
Beka..... 66
Belfast, 110, 230, 238 239
Belgaum.. 160
Belgium, 105, 315, 353 403, 499, 501
Bellary, 136, 138, 160 161, 396
Belmont..... ...551
Benares, 59, 114, 138 151, 153, 158, 159, 211 212, 330, 396
Bengal, 142, 158, 165 166, 224, 359, 540
Berbice, 193, 224, 230 301, 396, 397, 431
Berlapanater.....182

Digitized by Google
Original from HARVARD UNIVERSITY

Berea, 407, 409, 410 506, 512, 513
Berhampore, 138, 148 158, 166
Berlin, 404, 429, 430 498, 499, 523
Bermuda.....431
Bermudas....193, 429
Berne.....352
Berthelsdorf..... 45
Berwick Town.... 14
Bethany...46, 360, 361
Bethel.....266
Bethelsdorp, 30, 35, 75 349, 530
Bethesda.....266
Bethlehem.. 211
Bethulia..... 70
Beuggen... 102
Bewila.....333
Beyrout, 88, 93-96, 211
Birket Pharaon ... 48
Birmingham ..241, 272
Birnam Wood, 378, 546
Bishop's Stortford..110
Black Sea.....79, 93
Black Shields 408
Black Town (Madras) 215
Bluff Point. 507
Bohemia.....478
Bombay, 110, 120, 132 134, 136-138, 142, 153 155, 159, 175, 177, 224 232, 264, 320, 323, 326 342, 383, 384, 492, 518 527, 528, 538, 554
Bontain.....305
Borneo, 64, 184, 185 305, 383, 543
Bosjesfeld 29
Boston (N. America) 87 130, 244, 554
Botany Bay 436
Boujah.....83, 91, 205
Bransgore 383
Breslau ..498, 499, 527
Brighton 110, 518
Brisbane Town....426
Bristol, 120, 241, 264, 275 307, 518
Broach.....159
Bromberg 498, 500
Brooklyn.....553
Broosa..... 92
Brunswick, New .. 5
Brussels..243, 404, 501
Bucharest 82
Buffalo, river..... 33
Builth 41
Buntingville 66
Burauw. 148
Burdwan, 150, 151, 153 169
Burmah, 122, 124, 126 343, 551, 552
Butterworth ...66, 515
Buxar 151, 153
Byamville 181
Bycullah 137
Cadiz....399, 529, 553
Caffraria, 64, 69, 71, 383 484, 504, 516
Caffreland, 28, 30, 34, 75 418, 516
Caïro, 47, 51, 85, 86, 102 103, 110, 206, 207, 246 384, 528, 531, 533, 534
Caistor.....276
Calamata 90
Calcutta, 109, 110, 120 124, 131, 135—148, 150 151, 153, 158, 165, 166 173, 175, 177—180, 224 229, 232, 241, 301, 302 316, 320, 324—330, 343 357, 359, 365, 384, 393 396, 429, 430, 478, 517 527, 538
Caledon, 25, 29, 65, 70, 71
Caledon, river, 70, 318
Callucherry.....250
Caltura 182
Calw 529
Camberwell. 229
Cambojia.....129
Cambridge, 120, 232, 275 518
Cambridgeshire ...239
Cammeringham ...276
Campbell.....362
Canada, 5, 175, 237, 352 399, 497, 521
Canada, Lower....175
Canada, Upper, 5—7, 175 194, 231, 345, 517, 522
Canadas.....301, 521
Canara 178
Canee 100
Canton, 121—124, 128— 130, 185, 237, 306, 384 420, 553, 554
Cape Coast 15, 16
Cape-CoastCastle, 11, 12 224, 399, 430
Cape Matapan 90
Cape-Coast Town.. 15
Cape Colville 221
Cape Palmas, 12, 17— 19, 477
Cape Town, 22, 24, 28 —31, 35, 47, 65, 66, 68 69, 78, 107, 302, 318, 316 557
Carnatic.....178
Caroor 161
Caspian Sea.... .. 79
Cawnpore, 137, 141, 148 324
Cavally, river..... 20
Cavery River.....198
Cayster 205
Cedar Valley.....378
Celebes...184, 305, 387
Cephalonia 84, 85
Ceram 184
Ceylon, 110, 178, 180— 183, 224, 232, 234, 235 302, 331—343, 356, 367 —372, 383, 395, 399, 429 521, 552, 554, 557
Ceylon, North.....399
Ceylon, South.....399
Chamtoos, river ... 30
Chandernagore....142
Chantaboon 129
Charlotte 13
Chavagacherry 183
Cheadle 440
Chelsea 228
Chenies, Bucks....243
China, 109, 110, 121— 131, 228, 232, 277—280 305, 319, 320, 326, 330 343, 356, 383, 384, 393 398, 420—422, 429, 497 537, 538, 544, 551, 553
China Proper..122, 319
Chinsurah, 138, 140, 142 158
Chitpore, 144, 145, 234
Chittagong....131, 153
Chittore.....164
Chootihlang 429
Christiania 405
Chunar, 138, 152, 153 212
Circars, northern ..287
City-Road Chapel, 231
Clapham 228, 232
Claremont Chapel, 241
Clarkebury 66
Clifton 276
Clomanthleen..76, 411
Clomanthleen Nyame, 408
Clusie, river..... 67
Cochin, 143, 154—156 282, 321, 357
Coimbatore 161
Colabah.....137
Collatta.....248
Cologne 498
Colombo, 180—182, 302 369, 371, 528
Colosa..... 66
Combaconum, 149, 163 198, 200, 429
Comorin, cape, 140, 154 156, 162
Concan, Northern..177
Confudi 51
Congella, 76, 407—409 411, 460, 471
Conjeveram 164
Connaught, 242, 264, 517
Connecticut.....477
Constantinople, 82, 84 86—89, 93, 96, 101, 103 104, 204, 210, 303, 354 445
Cook's Straits 220
Coomassie 16
Copenhagen 433
Corencherry.....249
Corfu, 81, 84, 85, 105, 383 397
Cork .....,.....264
Cornwall.....41, 390
Cornwall (Jamaica), 192
Cossipore 302
Cotta, 180, 181, 331, 332 368, 371, 372
Cotta Lake 332
Cottayam, 137, 138, 143 155, 198, 247, 250
Courg 167
Cowes 224
Cracow.....498, 509
Cradock, river..... 35
Creaton 108
Credit river.....517
Creekpath.. 389
Crete.....100, 205
Cronstadt 553
Cuddalore....149, 150
Cuddapah 165
Culna 141, 151, 153
Cumberland.....120
Cunankoollam. ...248
Cuttack...165, 166, 386
Cutwa.....146
Cyprus, 81, 87, 89, 93, 162 203, 204
Dalecarlia 352
Damascus...81, 96, 364
Daniel's Kill 54
Danish Islands ..46, 47
Deal 110
Deccan.....153, 154
Delagoa Bay, 478, 512 —514, 517
Delaware, 194, 345, 361
Delhi....152, 153, 397
Delta 209
Demben..... 57
Demerara, 193, 194, 241 246, 301, 302, 361, 396 397, 478
Denbighshire..... 41
Denmark, 277, 405, 497
Derby.....120
Derbyshire 412
Deventer 478
Dewangunge.....146
Dharwar 160, 384
Diblah 49
Digah.....146, 147
Dindegul, 149, 178, 179
Ditch, the.....302
Djidda..... 59
Dominica.....431
Dopot.....135
Dordrecht..... 277
Dorsetshire 491
Dover..... 12
Dragten 277
Dresden.....498
Dublin...230, 233, 245 275, 493, 518
Duinvonteyn....25, 26
Dummanidje..... 16
Dundee..... 495
Durapooram.....161
Eagle Farm..... 426
Eaton Chapel 245
Edinburgh, 110, 170, 229 239, 275, 523, 528
Egypt, 48, 84—86, 102 103, 116, 206, 209, 246 247, 478, 492, 531, 535 556
Egypt, Lower.....209
Egypt, Upper.....209

Digitized by Google
Original from HARVARD UNIVERSITY

Ehaiakunina.....467
Eimeo.....189. 497
E'im, 23, 25, 26. 47, 18 483
Elstree 379, 547
Embaranaki 55
Enon 26
Entikoa 73
EpiscopalChapel,Gray's Inn Lane.....229
Episcopal Jews' Chapel, 236, 237
Epsom.....233, 240
Erroad.....161
Essequibo 246
Essex..... 235
Ewa.....190
Faioum ..... .209
Fairfield 193, 968
Fairfield, New, 194, 345 361
Fair Hope 18
Falmouth, 41, 166, 224 264
Falmouth (Jamaica)431
Fejee...188. 374—376
Fejee Islands, 189. 231 373, 374, 399
Finland 405, 502
Finsbury Chapel . 234
Fish River, Great,31 33 68. 517
Flushing 277
Formosa ..... .193
Fort Armstrong, 31, 32
Fort Beaufort..... 28
Fort Cox 27
Fort Gloucester ...177
Fort Peddie 67
Fort Pitt 345
Fourah Bay..... 13
France, 165,203,230,243 315, 349 351, 353, 399 402. 403, 444, 497, 500 501. 528, 529. 552
Frankfort 499
Frankfort-on-the-Maine 498 499
Frankfort-on-the-Oder, 500
Fraserpett.....167
Fraustadt 498. 500
Frederickethal... 195
Freetown, 12. 13 15,112 171, 176, 301
Friendly Islands. 374 375, 399
Friends'MeetingHouse, 246
Friesland.....277
Frodingham 276
Galilee..... .. 89
Galle 181, 182
Gambia....12, 13, 399
Gambia, river...11, 14
Ganges, river, 117—119 151, 152, 323, 324, 386 392
Ganges, Ultra, 396, 397 497
Garden Reach.. .302
Gebel Pharaon ... 48
Genadendal, 23-26. 360 482, 484
Genessee. 343
Geneva...110, 232, 233 237. 313 349, 342, 528
Geog Tapa 98
George Town, 193, 302
George's Town....509
Georgia 210
Georgian Islands ..189
Germany, 45, 46 102 105. 196, 230, 239, 353 360, 399, 401, 429, 443 444, 497, 529, 551, 552
Gibraltar, 120, 399, 489 529
Ginani...411, 456, 463 505. 506
Glasgow. 22, 64 69, 275 495. 516. 517. 528
Gloucester (W. Africa). 13
Gloucestershire....276
Gnadenhütten.....346
Gnadenthal.....23, 24
Goa 160
Gondano ..... .184
Gondar, 356, 535—537
Goobee 137
Good Hope Cape of, 18 23, 24. 29. 65, 68—70, 76 78. 119, 120, 178. 182 224, 305, 318. 342. 383 384, 407, 430. 483, 489 517, 527, 553
Goofs 51
Goomsur Country, 286 287
Goree..... 11
Gorruckpore, 151—153 172
Graaf Reinet..... 31
Grahamstown, 21—23 31, 33. 65. 66. 68, 70, 74 76, 175, 318, 347. 478 516, 517. 530, 556
Granada 529
Gravesend, 76, 119, 164 165, 224, 301, 342. 383 429, 448. 517
Great Queen St. Chapel, 231, 556
Greece, 81, 84, 85. 89. 90 94, 99—102. 203. 204 315, 353, 477, 497. 552 554
Greenland, 46, 195, 196 343, 353, 361, 362
Griquatown, 22, 31. 70 71. 73, 362, 515
Groenekloof...24, 483
Gröningen 277
Guiana..120. 191—194 224, 302, 343 356, 399 431, 437. 478
Guiana, British 437
Gulzeba..... 55
Gurgree.....158
Haabai 188
Hackney..110, 241, 383
Hackthorn.....276
Halai .....52—55
Halberstadt. 498, 499
Hali..... 51
Halle.....527
Halleroa.....502
Hallingbury, Little, 235
Hamburgh, 230, 277, 489 498, 529, 530
Hamiana 35, 36
Hampshire 273
Hana.....190
Hankey..... 30
Hanover..... 405
Hanover (Jamaica) 426
Hants..... 383
Hardcastle..... 34
Harmston.....276
Harper.....20
Harrow..... 272
Hart River.... 23, 346
Harvey Islands... 189
Hassam.....50
Hastings (W. Africa) 13 112
Haute Dauphiné...322
Havre..... 553
Hawaii..... 190
Haweis..... 389
Hay..... 41
Heangshan..... .. 490
Hebron 195. 362
Hemel-en-Aarde,25, 483
Herekino..... 222
Herrnhut, New (Greenland)..... .195
Herts..... 236. 376
Hierapolis.... ... 205
High Alps..... 351
Highlands..... 440
Hilo. 190
Himalaya Mountains. 140
Hindoostan..... 326
Hobart Town..... 186
Hoffman's River....20
Hohinimuri..... 300
Hokianga.....217, 222
Hokianga River. 188 217, 259
Holland...361, 444, 478
Holland, New..119, 232
Holy Land. 519
Honduras, 230, 235, 524
Honfleur 230
Honolulu, 190, 191, 553 554
Hooghly..141, 142. 144
Hoogulcurry. 148
Hopedall..... 195
Horoluta..... 223
Houtkloof. 25, 26 484
Howrah..141, 144. 145 148 302
Howrâu..... 364
Hushine... .479 556
Huddersfield..... 528
Hudson's Bay.....438
Hungary..... 478
Hull..... 493
Iceland.....353
Igniboul..... .205
India, East,132,173 174 240. 342, 394
India beyond Ganges, 64 121—131. 277—280, 319, 320. 343. 518 537—544
India British. 231. 316
India, Netherlands, 538
India...23, 61, 109, 110 124. 131—141, 147, 149 153, 157. 162, 165—168, 175, 178—180 215. 224, 230, 232, 234 237, 240, 246. 250, 255 277. 302. 315, 320, 322 —326, 328, 342, 352 357—359, 365, 367 385, 391, 393—395 397—399, 478, 489 492, 519, 521, 527, 528 543, 551
India, North, 138, 150 152, 153, 232. 356, 397 553, 554
India, South, 110. 138 143, 149, 154. 157, 198 214, 224, 232, 356, 397 399, 477
India, Upper.....137
India, West. 110, 153, 232, 241, 246, 356. 429
India within the Ganges, 59—62, 114—120, 131 —168,172—180,211—217.235,247—256 264 280—287, 302. 320—331. 343,365—367,384 430, 497, 518. 557
Indies British West,360
Indies, Danish West,361
Indies,East,138.228,429
Indies, West. 5, 79, 120 175, 191—194,224,228 232 236. 245, 264 265 315 343.356,376—384 396, 397.399,426—429 431, 478, 497,5 7,548 —551, 557
Inland Seas, 47—59, 79 —105, 343
Inowraclaw...498, 500
Intontella, 408, 411, 463
Inverness..... 343
Inzamazana 464
Ionian Isl...84, 85, 105
Ionian States....81, 82
Ipswich ..... .512
Ireland 3. 230 235. 236 —238,243.245,263,264 312, 313, 353, 369. 494 —497, 519
Irkutsk.....106
Irwin Hill 268
Isarsco—ello 111
Isle of Man..... ..353
Islington 242, 358
Ispahan 99
Istal-el-Antar..... 49
Italy.....353, 497, 529
Jaffa.....178—182
Jagernore 386
Japan.....122, 497
Jan era 148
Jamaica. 46, 120, 192—194, 224, 230. 235 246 264, 267. 268. 301. 357 360, 361. 376, 384, 396 397, 399, 429, 431. 433 517, 524, 546. 554, 557
Java, 184. 185. 235, 277 397. 543, 544
Jersey 229

Digitized by Google HARVARD UNIVERSITY

Jerusalem, 81, 89, 96 104, 210, 211, 237, 308 364, 445, 519
Jidda, 48, 50, 51, 85 102, 103
Jillefree 14
Juggernaut ..158, 324
Jumna, river 324
Kaawaloa 190
Kadatchapooram...156
Kaikohi.....258, 259
Kailua 190
Kaitaia, 187, 219—222 259, 261
Kalana.....385
Kalee Khaut 148
Kaluaaha.....190
Kandy, 181 182,324.334 335, 340, 557
Kancohe 190
Karen 551
Karikari 260
Kassabah.....205
Kat River. 23. 31—33 318, 406, 530
Kauakaua.....257
Kawai 190
Kaysamu.....184
Kei, river..... 27
Keikop, river..... 73
Keiskamma river,34, 67
Kema.....185
Kendal... 528
Kent.....439
Kerikeri, 187, 220, 256 257
Kerbelah.....326
Kerry.....313
Kkamiesberg 65
Kharee.....144, 145
Khodon.....106
Kidderpore...158, 302
Kildare 264
Kingscourt. ..312, 313
Kingston (amaica) 192 376, 384, 428, 431. 434 549, 557
King William's Town, 27, 33
Kishnaghur, 141, 151 153
Kissey.....13, 112
Kissy.. 13
Kittam, river.....172
Klip Fontein..... 65
Klipplaat, river.... 26
Knockalva.....426
Knysna.....318
Koepang 185
Kohala.....190
Koloa.....190
Komaggas..... 36
Konap, river.....530
Kong Mountains, 11, 19 20
Königsberg...277, 498 499
Kopelasa... 386
Kopu 288
Kororarika ...220, 257
Kottapadi ... .154
Kuloola 411
Kulula.....264
Kurnaul.....153
Kurnik... 478
Kuruman river,35,69,70
Kuttha Thoda.. ..282
Kuttuyar.....159
Kwangchowfoo 420
Labrador, 46, 47, 195 343, 344, 361, 362
Laconia 90
Lahaina.. ...190, 553
Lahainaluna..190, 554
Lake Huron.....438
Lake Superior.....438
Lakemba.... 189, 374
Lancaster.....120
Languwang 184
Laodicea.. 205
Larnaca..... 94
Lattakoo, 22, 23, 35.69 70, 73, 362
Lattakoo, Old..... 69
Launceston.....186
Lebanon...46, 95, 360
Ledjah.....364
Leeds.. .231, 241, 244
Leek.... 439
Leeward Islands, 189 246
Leghorn. 105
Leicester (S.Leone), 13
Leinster, 242, 264, 507
Leipsic.....498
Letty 185
Levant 84,90, 206
Liberia 17, 20, 552
Liberton 234
Lichtenau 195, 345
Lichtenfels.....195
Lily Fountain 65
Limasol 94
Lincoln..... 276
Lincolnshire 376
Lintin 538
Lisbon 529
Liverpool, 104, 109, 110 224, 231, 234, 236, 272 — 274, 429, 443, 446 519
Liverpool (Australasia), 431
Logo 55
Loodianah 179
Lor.....185
Lublin 498, 500
Lucea 267
Luckyantipore, 144, 145
Lüneberg 478
Lympsham 41
Macao, 110, 122,124,128 130, 185, 277, 278, 543
Macarthy Island, 11, 13 —15, 17, 517
Macassar 305
Macedonia 210
Madagascar, 37—40, 77 —79, 241. 301, 398,497
Madras, 64, 136 — 138 142, 143, 147, 149, 155 —157,160. 161,164,165 168, 175,178— 180,183 199, 200, 214, 224, 232 251, 280. 286, 287, 302, 316. 325, 342, 357. 383 396, 429, 477, 492, 518 527, 537, 538, 557
Madura, 136, 149, 178 179, 183
Madrid 406, 529
Magdeburg 499
Magnesia..82, 102, 205
Mahlagam 369
Mahratta 165
Maiaoiti.....479
Maida Hill.....238
Maketu ..290, 292, 293
Malabar Coast, 154,162
Malacca, 121—124, 147 305, 320, 384,396—398 518, 539, 542, 543
Malaga 529
Malay Peninsular..126
Mallapalli 250
Malta, 81, 83. 84. 86, 95 101—103, 105,120, 203 204, 206, 224, 302, 399 478, 556
Manaargoody 167
Manchester...228, 231 233, 234, 239, 271, 274 518, 519
Manchester (W. Indies), 379, 547
Mane 90
Manepy.....183
Mangakahia 188
Mangalore....178, 384
Mangapouri187.288,294
Mangungu....188, 545
Manowenua.....262
Manukau.....289
Maouti, river 410
Mapoota, river.....478
Maramanna...248, 249
Mardis 168, 557
Marmora, Sea of... 92
Marquesas ...189, 224
Marseilles ... .553
Martha..... 54
Maryland 17, 20
Mashauka 54
Masika.....261, 557
Massowah, 50—52, 59 264
Mata.....127
Matakana.....299
Matamata,187, 288, 289 291—300
Materbe's Town... 35
Mathuata.....374
Mattab..... 57
Matura 182, 369
Maui.....190, 191
Maulmein, 124, 126, 127 554
Maungatapu 300
Maungatautari ... 298
Mauritius, 37, 77—79 144, 245, 397
Mavati, river.....407
Mavelicara.....248
Mawe 258. 259
Mayaveram, 120. 157, 198—200, 215,216,286
Mecca . ..50. 326, 541
Mediterranean, 64, 79 101,120, 203—211.232 246,247. 302, 343, 356 358, 364, 384, 443, 445 478, 497, 531—535
Mecklenburg... ..495
Medemblik 277
Meerut, 138, 152, 153 174
Meignanapooram, 251 253, 254
Mekran 336
Melksham 109
Melnattam.....167
Memel.....230, 499
Menado, 64, 184, 185 387
Mercury Isles 22
Mergui 124
Mesopotamia.....210
Metz 495
Mexico.....381
Middleburg.....277
Middlesex 120
Midnapore....166, 394
Mindanao 306
Mirza Ibrahim..... 51
Mirzapore, 135, 151,152 212, 213
Missouri, river 194
Mistras..... . 90
Mitreabad 148
Moala.....374
Mokotling 72
Mokotling Mountain,73
Molokai 190
Moluccas 184
Monghyr.....146
Monica.....394
Montrose.....170
Moodooloor.....149
Moore Town..377, 546
Moorlands.....439
Moorshedabad 158
Moreton Bay, 187, 422 426
Morija .....70—73
Morley..... 66
Mornanitown.....362
Mosika.....73, 557
Motito 69, 514
Möttlingen ...362, 529
Motuhoa 299
Mountain Side .. .383
Mount Coke 66
Mount Lebanon ...205
Mount Sinai .. 96, 205
'Mparane.....474
Munster..242, 264, 517
Muskingum, river, 345 346
Mysore.....167
Nagercoil, 138, 143, 162 163, 384
Nain.....195, 362
Najiff 326
Namaqualand, Great, 65
Namaqualand, Little, 65
Namaquas.....65, 69
Nanhae 420, 421
Nasli.....205
Nassuck, 153, 154, 365 —367
Navenby 276
Navigator's Islands, 189 224, 230, 397, 556
Nawala 333
Nazereth 149
Negapatam, 149,167,168

Digitized by Google Original from HARVARD UNIVERSITY

Negombo.....182, 521
Negot..... 57
Nellore..181, 357, 370 557
Netea..... 20
Netherlands..142, 164 184, 277
Neuwied 498
Newcourt Chapel..213
Newfoundland, 5, 6.228 229, 399, 497, 523
Newry 230
Neyoor...138, 162, 163
Ngaruwati 261
Ngauawa.....290
Nice 321
Nickery, Upper ...361
Niesky.....361
Nile, river 533, 534
Nilgherry Hills, 154,161
Nimeguen 277
Niniki 408
Nisbett Bath 65
Nishny Novogorod, 530
Nobamba, 408, 451, 454 466
Norfolk Island ... 220
Normandy 351
Northamptonshire..108
North Cape 220
Norway.....405, 497
Nova Scotia.....5, 554
Nuddea 141
Nusscerabad 324
Oahu 190
Odessa.....81, 82, 88
Offenbach 498, 499
Okkak...195, 344, 362
Olympus 92
Omzoolaga river... 75
Omzimooobo river, 75
Ona..... 106
Ono 374
Ooodooville.....183
Oolassa.. 385
Oormiah..... 97
Ooroomiah, 97—99,101 554
Oporto.....529
Orange river, 23, 28 346, 430
Orange-Street Chapel, 230, 241
Orissa, 138, 165, 166 385, 478, 553, 554
Orleans, New.....553
Otawao 289
Otuhere.....259
Otumoetai... 290, 299
Oxford, 234, 241, 263 275, 518, 556
Paarl..... 29
Paraltsdorp 29
Pacific.....481, 488
Padang 185
Paihia, 187, 222, 223, 257, 262, 290, 299, 300 301
Palamcottah, 120, 138 143, 149, 150, 156, 157 179, 251
Palestine, 94, 96, 237 445 519
Panditeripo.....183
Pannikemulle 332
Papa.....290, 299
Paris, 84, 92, 121, 233 244, 277, 349, 350, 352 498, 528
Parkhill.....554
Parramatta...188, 431
Patna...146, 211, 429
Paulghaut..... 161
Paumotu Islands...189
Pavanasapooram ..254
Point Pedro 182
Point, The, 506—508 510
Poland ..445, 446, 529
Poland, Prussian...444 500
Polynesia, 188-191, 313 373—376, 497
Poonah.....178
Pooree...166, 324, 387
Pooroosootum.....386
Port Arthur 186
Port Elizabeth, 24, 30 302, 349, 474, 510, 514 530
Portland..... 377
Port Louis.....78, 79
Port Natal, 66, 75, 76 302, 318, 343, 384, 407 408, 410, 411, 449, 458 461, 465, 469 473, 474 503, 504, 506-512, 556
Port Philip.....187
Portsmouth....64, 157 175, 383, 429, 439
Portugal..165, 353, 497 529
Posen.....478, 500
Pedro.....383
Pedro Plains 548
Peking.....422
Peloponnesus 90
Pen, the.....426
Penang. 64, 122, 126 305, 384, 397, 518, 539 543, 544
Peninsula, Indian..136
Peninsula, Malayan, 542
Pennsylvania 45
Pentonville 233
Penzance.....231
Percy Chapel, 242, 243
Persia, 82, 84, 97—99 101, 210, 303, 326, 330
Persian Gulph 79
Perth 187
Philadelphia, 126, 205 320, 343, 553
Philippolis, 30, 35.70, 362
Philipton, 32, 406, 530-31
Piedmont..... 322
Pittsburg 345
Plaatberg, 22. 68, 70. 73
Plantain Islands . .171
Plymouth.....110, 236
Pragasapooram 253
Preston.....317
Prussia, 103, 404, 445 446, 529
Pulicat 164
Puriri, 187, 287, 288 290, 298
Puthupalli.....248
Puttencar ....248—250
Pwanyu..... 420
Quebec.....522
Quilon ...162, 163, 384
Rabagh.. 50
Ragapore 118
Raiatea 224
Rajarampore 148
Rajmahal Hills.....146
Ramallah..... 96
Rammakalchoke...158
Ramnad.....149
Ranee 249
Rangihoua 431
Rapids, The..... 64
Rarotonga, 189, 224 270 396, 397, 556
Ras Mahomed 48
Rattanapitya. 334
Reading.....41, 243
Red Lake 438
Red River, 62, 63, 194 438, 448, 554
Red Sea.....48, 59, 79
Regent.... 13
Reua.....374
Rhio.....542, 543
Ridderkank 277
Riga 406
Rio Janeiro ...384, 553
Riour 185
Rochdale.....109
Rochester.....553
Rock Town 18
Rome, 203, 235, 250 320, 321, 529
Ropi.....289, 341, 342
Rosetta 533
Rotherham..... ..238
Rotorua, 187, 287, 288 —300
Rotterdam....277, 493
Rotty 184, 185
Royapetta.....168
Royapooram 179
Rungpore.....177
Russia, 210, 353, 405, 445 446, 497, 502, 529, 530
Sabathu 179
Sadiya 554
Sadras 224
Salataro..... 54
Salem (India).....161
Salem (S. Africa).. 22
Salford...228, 239, 271
Samarang ... 184, 185
Samboangan 306
Sandwich Islands..190 191, 477
San Fernando 559
Sardis 205
Satankoollam, 156, 252 254
Sathamungalum ...161
Savannah Grande, 266 454
Saxby.....276
Saxony, Lower 529
Saya, river.....172
Scilly Isles.....230
Scio..... .. 90
Scotch Church, Crown Court 245
Seas, Northern.....276
Scotland, 10, 64, 110, 120 132, 142, 165, 177, 178 230, 234, 243, 396, 353 430, 440, 491, 493, 495 521, 523
Sea View 46
Seebpore..144, 145, 302
Seedua... 522
Selinginsk.....106
Semen.....535
Semien..... 58
Serampore, 108, 109, 131 135, 144, 166, 175, 234 255, 387, 523, 524
Seringapatam..160, 161
Seven Kories, the ..182
Shab-el chasa..... 48
Shadwan 48
Shantamee ...546, 547
Shapore 160
Sharanpu 179
Sheffield... .... .110
Shields, North.....230
Shields, South 230
Shiloh, 26—28, 318, 360 384
Shiraz..... 99
Shlangazwa...457, 458
Shoa.....384
Shepherdberry 148
Shumtico, the..... 53
Shuntih 420
Shusha.....64, 84, 103
Shyian 551
Siam, 122, 125, 126, 129, 130, 537, 543, 552
Siberia 106, 397
Sierra Leone, 11—13, 15 120, 171, 172, 176, 301 342, 357, 379, 399, 429 517, 547, 556
Silesia.....499
Silver Street Chapel, 241
Simeno's Town.... 35
Simlah 146
Simon's Town 65
Singapore, 64, 121, 122 125, 128—131, 185, 305 306, 324, 384, 396, 397 478, 528, 537, 538, 540 —544, 553, 554
Sinhwuy 420
Sion Chapel.....241
Skara 405
Sleswick Holstein..433
Smyrna, 81, 83, 84, 88, 91 94, 102—104, 203—205 477, 489, 553, 554
Sneek..... 277
Somabaya ..540, 513
Somerset..... 65
Somosomo.....374
Soparua.....184
Sorodno.....478
South-Sea Islands, 189 315, 397
South Seas, 224, 396 397, 430, 481
Southwark 171
Southwark Chapel. 231
Spain, 315, 353, 406, 497 529
Sparta..... 90
Spring Hill..... 516

Digitized by Google Original from HARVARD UNIVERSITY

St. Andrew's, 228, 427
St. Ann's.....192
St Bride's 232, 239, 244
St. Clement Danes, 235
St. Dunstan's-in the-West..... 235, 242
St. Elizabeth's, 380, 382
St. Elizabeth 518
St.George's, (W.Indies) 378, 546
St. Helena..... 557
St. Jan.....361
St. James' Hill 20
St. John's..... 360
St.John's(Bedford Row) 239, 240, 242, 243, 45 383
St.Kitt's,46.120,265,266
St. Mary's, Gambia, 11 13, 14, 420, 517, 556
St. Mary-le-Bow..245
St. Michael's.....244
St Olave Jewry ...228
St. Petersburgh.111.405 502, 503
St. Saviour's, Southwark..... ..235
St. Thomas.....361
St.Thomas-in the-East 376
St. Thomé....137, 149
St. Vincent's, 194, 221 301, 399 429, 517
Staffordshire, 439. 440 490
States, N-American, 476—478, 551—554
States, N. England, 551
States, Span.-Amer.191
Steinkopff..... .. 36
Stellenbosch 65
Stewart's Town,433 34
Stockbridge... ...390
Stockholm... 399, 405
Stockwell 241
Stone Fort..... .554
Strasburg, 110, 498, 499 528
Sudiya.....122, 179
Sulkeah..144, 145. 302
Suez.....47, 48, 51
Sumbulpore 166
Sumatra, 184, 185, 235 544
Surat..... 138, 159
Surinam ...46, 47, 361
Surrey Chapel, 234, 240 241
Swan River.....399
Sweden, 277, 315, 352 399, 405, 497
Switzerland, 102, 352 497, 529
Sydney, 120, 186. 187 373, 431
Sydpore.....60, 117
Syra, 64, 81, 89, 90. 100 —102, 175, 203—205 207, 224, 302, 343
Syria,85.94, 9[illegible], 232, 233 236—238, 241, 364, 477 492
Tabernable ...240, 241
Tacaze, Valley of the 536
Tahiti, 224,230,436,479
Taiamai.....258
Takee 177
Talapalli 154, 282
Tallygunge 148
Talwatta.....339, 340
Tamaki 300
Tamatave 79
Tanjore, 137, 149, 163 167
Tartary 326
Tartary, Chinese ..326
Tauranga, 187, 221,288 —290. 292—294, 296 298, 299, 301
Tausara..... 374
Tavoy 124. 551
Taygetus, the...89, 90
Tealby.....276
Tebriz, 64, 82, 98,99,101
Teheran 98. 99
Tellicherry 154
Temba.....471, 505
Tennessee....361, 389
Tepuna ..187, 431, 432
Te nate, 184, 185, 305 306
Thaba Bossioü 72
Thaba Kuruhele . 68
Thaba Unchu..68, 430
Thames, river 535
Thames, river (N. Zealand) ..220, 221, 288
Thangee 386
Thaterre. 114
Theopolis...24, 31, 32
Tiberias, Lake of... 96
Tigré 535
Tikuane, river 73
Tillipally.....183
Timor 184, 185
Tinnevelly,136,149,156 158, 199,214, 250,251 255
Tirakkudeyoor....286
Tiruvelandoor.....215
Tiverton 534
Tobago..... 46
Tocat 303, 304
Tonga 188, 189
Tongataboo 374
Tor. 48
Tottenham Court Road Chapel 241
Toulouse..84, 403, 529
Toutaka.....258
Tranquebar, 179, 198 199, 264
Tras-os-Montes ...529
Travancore, 136. 137 143, 156, 163, 302, 320 396, 518
Travancore, South, 136 162
Trebisond 93, 103
Trelawny 433
Trent.. .....203, 321
Trevandrum 163
Trichinopoly..149, 179
Trincomalee..181, 182
Trinidad, 120, 154, 193 224, 266, 343, 357, 478 549, 557
Tripoli..... 81, 95
Troy 553
Truppoonitura 155
Truro 42
Tsantsaban..... 31
Tsimoba.....89, 90
Tugala, river, 407—411 46[illegible], 463, 470, 504— 506, 508, 511
Tulbagh..... 29
Tunbridge 439
Tunbridge Wells...439
Tungkwan 420
Tunis..81, 84, 105, 499
Tunstall..... 490
Turkey, 82,102,103, 205
Turk's Island 431
Tyria 205
Uitenhage..24, 30, 318
Ukayakunina 412
Ulster,201, 242, 264, 267 517
Umgani, river, 410, 512
Umlalasi, river, 411,505
Umpukani.....68, 73
Umshlusi, river....410
Umthlatoosi river, 408 411, 457, 458, 463, 471 505
Umtomgata, river, 407 410
Umzimoubu, river, 470 504
Unambua.....336
United States, 1, 17, 20 64, 123, 145, 179, 233 246, 313, 352, 478, 551 553
Unkungengloo.....302
Unkunkinglove, 76. 409 —413, 415, 416, 461 507
Utica... 343
Utrecht 277
Vaal river, 318, 362, 364
Valangaman ..216, 286
Valetta.....,..84. 101
Valley, Western...554
Van Dieman's Land, 7 399, 429
Vankenully.....164
Varany.....183
Vattakaivilie... ...254
Vavou..... ...188, 189
Velaithapooram ...252
Vepery...137, 142, 149
Vizagapatam, 140, 160 165. 286, 287
Votta River..... 17
Vourlah...91. 205, 206
Wagenmaker Valley,69
Waialua 190
Waialuka.....190
Waiharakeke..297, 299
Waikato.....289, 296
Wailuku.....190
Waima.....261
Waimate, 187, 217— 220, 222. 223, 257, 295 301, 357 [illegible]
Waimea .....[illegible]
Waioli .....[illegible]
Wales, 43, 44, 126, 276 495. 497
Wales, New South, [illegible] 186, 187, 218, 219. 220 372, 399, 475. 481 [illegible]
Wangape 260
Wangaroa....187, 257
Wangatete River 299
Warengarara ... 256
Waro 260
Warsaw, 237, 446, 498 500
Warwick 120
Waterloo (W.Africa) 13
Wattapulluwa 338
Watton, Herts 242
Wellington (Australasia).....426
Wellington Valley, 120 187, 373, 422, 423, 425 426, 475, 557
Wendy.. 239
Wesleyville..... 66
Western Reserve...343
Whitby ..... .230
White River 26
Willian 236
Wimbledon 263
Winchester 263
Windsor 517
Windsor (Australasia) 431
Winnebah 15
Winnenden 399
Winschoten 277
Winterton 276
Witte River..... 26
Witwater..... 34
Woburn Episcopal Chapel 239
Worcestershire,439,440
Wudth..... 50
Wuertemberg 405
Wuppertha[illegible].....529
Wynberg..... 65
Yambo..... 50
Yellow River 515
York 120. 231
York, New, 17,100, 224 238, 264, 478, 553
Zante..... . 85
Zealand, New, 5—9,112 186—188, 217—223 225, 226, 231, 232, 256 262, 287, 288, 295. 301 341, 384, 399, 422, 429 431, 432, 435, 436. 481 497, 545
Zeyst.....483
Zierkzee 277
Zitzikamma 318
Zoolah Country, 75. 76 302 358, 384, 406, 407 410, 448, 461, 472. 503 506, 510, 556
Zaurbraak.....537

Digitized by Google Original from HARVARD UNIVERSITY

LONDON: PRINTED BY RICHARD WATTS, CROWN COURT TEMPLE BAR.

Digitized by Google
Original from
HARVARD UNIVERSITY

Digitized by Google
Original from
HARVARD UNIVERSITY

Digitized by Google
Original from
HARVARD UNIVERSITY

Digitized by Google
Original from
HARVARD UNIVERSITY



Digitized by Google
Original from HARVARD UNIVERSITY

Digitized by Google

Original from
HARVARD UNIVERSITY